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The Canadian Jewish news

80 Pages | Thursday, June 3, 2010 | 21 Sivan, 5770 | $1.25

This Week

National

Group vows to defy Pride Parade ban. *Page 3*

Islamism dangerous for Jews, author says. *Page 18*

Party Planner

See inside for our special simchah supplement. *Section B*

Arts & Travel

'Gilbert & Glick' reunite for special performance. *Page 36*

On cjnews.com

Shanghai: From Jewish ghetto to Expo 2010.

Index

National 3
Editorials & Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
Jewish Life 16
According to Reports 20
What's New 24
Obituaries & Notices 26
On Campus 28
Yiddish Corner 28
Israel & the Jewish World 29
Health & Lifestyles 33
Books & Authors 38
Classified 39
Sports & Leisure 42

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Canada Post Publication Agreement #40010684
Publication Mail Registration #09594

About 10,000 to 15,000 people showed their solidarity with Israel at UJA Federation of Greater Toronto's Walk With Israel on Sunday. The walk, which kicked off with a speech by Israeli Prime Minister Benjamin Netanyahu, raised some $350,000 for UJA initiatives in Bat Yam, Israel.
[Photos courtesy of Dmitry Zhivotovsky]

Thousands walk with Israel

By RITA POLIAKOV
Staff Reporter

The people of Israel will not compromise their own security for peace, Prime Minister Benjamin Netanyahu said Sunday at the Walk With Israel, sponsored by UJA Federation of Greater Toronto.

"We must ensure that we achieve a peace that's anchored in security. The only peace that can endure is a peace we can defend," Netanyahu told an audience of some 7,000 at Ricoh Coliseum in downtown Toronto.

Netanyahu, who spoke in Toronto before meeting with Prime Minister Stephen Harper in Ottawa on Monday, stressed that any future Palestinian state must be a demilitarized one.

"And I don't just mean a paper agreement. We had one in Lebanon, it didn't work. We had one in Gaza, it didn't work," he said. "Palestine will have to recognize Israel as the nation state for the Jewish People."

Netanyahu warned about repeating mistakes made in Lebanon and Gaza..

"When Israel left Lebanon, Iran moved in. When Israel left Gaza, Iran moved in," he said, adding that Israel and its allies must be wary of a regime that supports Holocaust deniers.

CJN wins more awards

At the Quebec Community Newspaper Association's recent annual meeting, *The Canadian Jewish News* received four awards: first place for best special section for the February 2009 weddings supplement; second place for best website; third for best feature page for a Heebonics story. Reporter Elias Levy also won third prize for best French language news story.

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Ontario premier leads life sciences mission to Israel - please see page 32

The News in Brief

Canada

Anti-Semitism Ruling

OTTAWA — The federal government discriminated against a Jewish civil servant because she followed her religion, a federal adjudicator ruled. The ruling agreed that Valery LaBranche's workplace at the Ottawa headquarters of Passport Canada was poisoned by anti-Semitism, the *Ottawa Citizen* reported. The ruling said LaBranche's co-workers discriminated against her because she left work early on Fridays to observe Shabbat and took off Jewish holidays, and that "her bosses did little or nothing to help her." LaBranche, who converted to Judaism in 1997, said she was traumatized and required medical treatment and time off. She launched her grievance in 2007. The ruling said she became ill and unable to work after anonymous anti-Semitic messages were sent to her superiors. The ruling criticized Passport Canada as being more interested in protecting itself than her well-being.

Diamond Inducted

VANCOUVER — The late Jack Diamond was inducted into the B.C. Hall of Fame as a business leader who made an outstanding contribution to his community. Diamond, who died in 2001 at 91, was one of four 2010 inductees. He arrived in Vancouver from Poland at age 17 and parlayed a small butcher shop into the Pacific Meat Company, the largest packing house in B.C. A key philanthropist in the Jewish community, he co-founded Schara Tzedeck Synagogue, and was a companion of the Order of Canada and a member of the Order of British Columbia.

World

Diplomat Expelled

SYDNEY, Australia — Australia ordered the expulsion of an Israeli diplomat after a probe concluded there was "no doubt" Israel forged four Australian passports used in the assassination of a senior Hamas leader. Foreign Minister Stephen Smith said May 24 that he'd asked an unnamed diplomat to leave within one week. The reaction follows Britain's action in March to expel an Israeli security agent after an investigation that it said gave compelling evidence Israel was behind the Jan. 20 killing of Mahmoud al-Mabhouh in a Dubai hotel. Thirty-three members of an assassination team speculated to have been Mossad agents used forged passports from Britain, Ireland, Australia and Germany to enter and leave Dubai. Israel has neither confirmed nor denied Mossad involvement.

Nuke Claim Denied

LONDON — Secret apartheid-era documents show Israel offered to sell nuclear weapons to South Africa in the 1970s, Britain's *Guardian* newspaper reported May 24, but Israel denied the claims. The papers give the first documentary evidence that Israel has nuclear weapons, the *Guardian* reported. The documents were found by U.S. scholar Sasha Polakow-Suransky while researching his new book *The Unspoken Alliance: Israel's Secret Relationship with Apartheid South Africa*. South Africa reportedly didn't buy the weapons, partly because of cost, and eventually built its own bombs, possibly with Israeli help.

Cotler Named To JPost's Jewish Top 50

JERUSALEM — The *Jerusalem Post* named Liberal MP and lawyer Irwin Cotler as the only Canadian on its first annual list of the world's 50 most influential Jews.

The former justice minister and McGill University law professor is a "staunch defender of Israel from a human rights vantage point, and a very frequent visitor here, he is widely credited with having influenced Canada's current supportive stance on the Jewish state," the *Post* said.

Topping the list is Israeli Prime Minister Benjamin Netanyahu, while Ben Bernanke, chairman of the U.S. Federal Reserve, is second, and White House Chief of Staff Rahm Emanuel is third. Others on the Israeli- and American-dominated list include Israeli President Shimon Peres (No. 7), Google founder Sergey Brin (4), Harvard law professor Alan Dershowitz (9), musician Bob Dylan (46), philanthropist Sheldon Adelson (19), U.K. Chief Rabbi Jonathan Sacks (32), filmmaker Steven Spielberg (31), and Facebook founder Mark Zuckerberg (23).

The *Post* said that it made its choices "based on a range of criteria, including personal access to power, ability to exert influence and individual talent," and on the "ability to fashion the face of the future."

Also last week, Cotler, 70, received an honorary degree, his 10th, from the Interdisciplinary Center Herzliya for his work on human rights around the world.

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CIRCULATION
Total circulation: 36,586 copies.
Total paid circulation: 35,729 copies.

CCNA verified circulation
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SUBSCRIPTIONS
Canada: $37.80, 1 yr. incl. taxes
$68.00, 2 yr. incl. taxes
Online edition:
$20.95 1 yr. incl. taxes
U.S.A. / Foreign:
$135 Cdn. funds, 1 yr.

Postmaster: Please return 29Bs and changes of address to CJN, 1500 Don Mills Rd., Ste. 205, North York, Ont. M3B 3K4.
Postage Paid at Toronto
Canada Post Publication Agreement #40010684
Publication Mail Registration #09894
*Under current ownership

We acknowledge the financial support of the Government of Canada, through the Publications Assistance Program, towards our mailing costs.

Canada

The Canadian Jewish news

How To Reach Us

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Pride nixes term 'Israeli Apartheid,' bans QuAIA

'Pride Toronto does not take a position on the conflict in the Middle East'

By ANDY LEVY-AJZENKOPF
Staff Reporter

Pride Toronto's board of directors has decided to ban the use of the term "Israeli apartheid" at this year's parade and at all its events.

The ban – adopted by a 4-3 vote of Pride's board on May 21 – effectively prevents the group Queers Against Israeli Apartheid (QuAIA) from participating in the event, at least under its current name, something it had done for the last few years.

In a statement last week, Pride said it made the decision reluctantly, after being "subjected to extensive lobbying on this debate" and after receiving "complaints of allowing discriminatory and exclusionary messaging."

It had also been warned by the City of Toronto that allowing the term was in violation of Toronto's anti-discrimination policies.

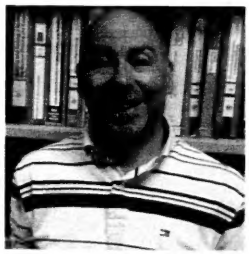
Pride Toronto noted that the expression "Israeli Apartheid" had appeared in the parade as early as 2007 and the organization has since "issued several statements in support of freedom of speech for all participants."

The organization said all the controversy surrounding the potential presence of QuAIA at this year's event had created an "operational crisis" for the festival.

"It's important to understand that Pride Toronto does not take a position on the conflict in the Middle East," said Margaret Ngai, Pride's interim co-chair. "We are obliged to respect and follow City policies in addition to legislations of all levels of government when considering freedom of expression."

Immediately after the decision was announced, QuAIA said it would defy the ban and submit its application to the "leaders of the LGBT community" instead.

Though QuAIA may not be able to use its banner at the parade, group members can still march together as individuals.


Martin Gladstone

Because of Pride's decision, a motion brought forward by city councillor Giorgio Mammoliti last month to deprive the parade of city funds if it allowed the group to march was rendered moot. But Mammoliti said he has no plans to revoke the motion, because he wants to "wait and see" whether QuAIA or some form of the group will still be allowed to march, in which case he would continue to call for city funding to be withdrawn from the parade.

"We have to keep this threat hanging over [Pride's] head," Mammoliti said.

His motion is still scheduled to be debated by council's executive committee on June 14. Mammoliti said he would seek to amend it to try to retroactively recoup city funding from Pride if QuAIA is allowed to march in any form or under another name.

Martin Gladstone, the Toronto lawyer and activist who has pressured Pride organizers and sponsors this year by screening and distributing his documentary film *Reclaiming Our Pride* – which depicts QuAIA as anti-Semitic and hateful – said he's happy with Pride's decision.

Continued on page 14

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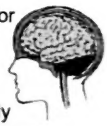

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The visit on the weekend to Toronto by Israeli Prime Minister Benjamin Netanyahu was the first visit to the city since that of prime minister Menachem Begin 32 years earlier. His visit to Ottawa was the first to the capital since that of prime minister Yitzhak Rabin, 17 years earlier.

Last week, merely days before Netanyahu's departure for Canada, he met with Ontario Premier Dalton McGuinty in Jerusalem. *(See the related news story elsewhere in this edition.)*

From the editor's desk...

There is clearly a strong, vigorous connection between the two countries. In acknowledgment of that connection and to capitalize upon the buzz and excitement surrounding the visit by Netanyahu, the government of Israel arranged a background briefing on the weekend with travelling Israeli officials for Toronto-based media. *The CJN* was invited to take part.

The aim of the briefing was to expand upon the underlying purposes and objectives of the Israeli prime minister's visit to Canada.

"We trust the Canadians," a highly placed Israeli visitor told the group. "Indeed, in the Middle East generally, there is a positive attitude toward Canada." (Of course, the government of Iran might not share that view, but then the government of Iran likely holds a positive attitude toward very few countries in the satanic West.)

Israel shares a "large bilateral agenda" with Canada, the official said. He then elaborated upon three specific items on the agenda that would occupy the majority of the discussions between the two prime ministers in Ottawa.

The first item relates to the stalled, sputtering peace process between Israelis and Palestinians.

Canada is already the gavel-holder on one of six UN-sanctioned Mideast-peace-process working committees, dating back to the Madrid Conference in 1991. The committees deal with the subject of finding a resolution of the issue of Palestinian refugees.

Due to the wide trustworthiness enjoyed by Canada in the region, the visiting official suggested that Canada ought also consider picking up the gavel of the committee charged with finding solutions to the myriad water-related issues arising in the peace process.

The second item on that "large bilateral agenda" concerns joint economic projects, especially in the realm of high tech and innovation in which Israel is acknowledged as a world leader.

"Canada is perched between two huge markets – the U.S. and Asia," we were reminded. Israel and Canada have a common interest, therefore, in joining forces to try to penetrate those two huge markets even further. The official clearly implied that Israel has the capability to add value to the high-quality Canadian products and services in every conceivable industrial field already finding their way into Asian and American markets.

"The future belongs to countries that deal in conceptual products and conceptual services," the official emphasized and re-emphasized. Canada and Israel, the suggestion was made, can succeed together in the tremendously competitive, international, globalized world.

The third item on the agenda is Iran. In light of the imminent hosting here of the gathering of the G8 countries, it was important that Israel and Canada exchange views on the threat posed to the world by Iran's drive for nuclear weapons.

"The greatest threat to the world," the official suggested, "is the marriage of a radical Islamic regime and nuclear weapons."

Such a regime, it was pointed out, would not have to fire a weapon to be a menace. The threat of the possible use of such weapons implicit in possessing them would ignite a nuclear arms race in the Middle East. And "a nuclear tinderbox in the Middle East," which would result with the outbreak of a nuclear arms race in the area, "is not a very good idea."

The dozen or so editors sat with the visiting officials in an easy and relaxed atmosphere. The discussion was wide ranging. Apart from the key subject of Canada-Israel relations, conversation veered mostly toward issues of security and diplomacy.

One question did arise, however, that touched directly upon the subject of the peoplehood of the worldwide Jewish communities: the intention of the Israeli government on the matter of the conversion bill making its way through the Knesset. The non-Orthodox streams of Judaism in the Disapora, along with the umbrella group of community federations in North America, have called the conversion bill disastrous for the Jewish people. They have all pleaded with the Israeli government to block its passage.

The visiting official answered the question quite categorically. The Israeli government, we were told, seeks a solution that is inclusive and respectful of all streams of Judaism. The leaders of the various denominations need to "talk directly with each other to solve these problems."

Twice, the official emphasized the over-arching aim of the Israeli government in this matter is "to keep the Jewish people whole and united." The response may have been but a curiosity for most of the editors at the briefing But for this editor and for the readers of this paper, it was a gratifying response. May it now come to pass.

– MBD

See JN

A FREE RIDE HOME

A Canadian Israel Defence Forces soldier got a free ride home on Israeli Prime Minister Benjamin Netanyahu's plane last week. He met the soldier, Jonatan Feder, while he was watching an IDF manoeuvre in northern Israel. At the end of the training exercise, two soldiers were taken to meet Netanyahu. When he asked where the soldiers were from, he was surprised to hear that Feder hailed from Vancouver. Netanyahu then offered to fly Feder home, arranging the soldier's furlough to coincide with his own trip to Canada at the end of May. Above, Feder, left, shares a moment with Netanyahu and his wife, Sarah on the plane.

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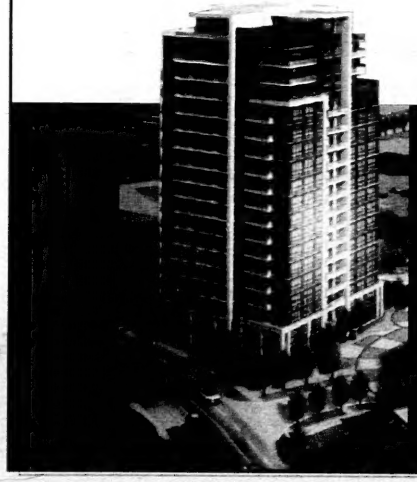

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'We must defend the truth in every forum'

Continued from page 1

"We must ensure such a regime does not acquire weapons of mass death," he said.

Netanyahu, who is the first sitting Israeli prime minister to visit Toronto since Menachem Begin 32 years ago, was supposed to meet with U.S. President Barack Obama in Washington, D.C., after visiting Canada, but he cut his trip short and returned to Israel after 10 international activists were killed when Israeli Navy commandos stormed a ship bringing aid to the Gaza Strip.

In Toronto, Netanyahu stressed that Israel faces unique challenges as a Jewish state, including constant attacks on the country's legitimacy.

"They take place on college campuses... in the media. It's important to fight back against these lies. We must defend the truth in every forum," he said.

In his speech, he acknowledged Canada's role in this fight.

"[Harper] has been an unwavering friend of Israel and a great champion of Israel's right to defend itself. We deeply appreciate his support."

Explaining the importance of participating in the Walk With Israel, he said, "Year after year, you march for Israel. Year after year you march for truth... and by doing that, you show us we're not alone."

Netanyahu's presence was met with applause, but also with protests, before and during the walk. But several Canadian politicians made their support clear.

Peter Kent, minister of state of foreign affairs for the Americas, who spoke along with Netanyahu at the opening ceremonies, said those who threaten Israel threaten Canada.

"Last week, the *Economist* magazine published an article called *Canada and Israel: Unlikely Allies*... The title couldn't be more wrong," Kent told the crowd. "Canada and Israel are the most natural of allies. At home or abroad, our government has stood proudly [with Israel.] Israel can always count on our unequivocal support."

Speaking before the event, Kent said it's been too long since an Israeli prime minister visited Canada.

"It's a good chance to speak to the community and meet with our government, [and] to give our government a chance to talk about common threats," he said. "The relationship [between Canada and Israel] goes back 62 years. Canada has, from the creation of the state of Israel, embraced [it]."

Kent added that the visit will give Canadians a chance to see Israel as more than just a state at war.

"Too often, we think of Israel in terms of war, but there's so much to celebrate in the arts... in the academics, the list goes on and on," he said.

Howard English, federation's vice-president of corporate communications, said Netanyahu's visit is a testament to the strength of Toronto's Jewish community, adding that federation expected a larger turnout than the usual 10,000 participants.

"It's a thrill that Netanyahu decided to launch the walk," he said. "An event like this says this is a community that's unbreakably tied to Israel. There's a strong sense of commitment to Israel... despite criticism of what Israel may be doing."

An estimated 10,000 to 15,000 people marched on the walk, which raised about $350,000 for UJA initiatives in disadvantaged areas of Bat Yam, a suburb of Tel Aviv.

Daphna Grossman, who participated in the walk, sees the event as a chance for Torontonians to show solidarity for the Jewish state.

"The reason Jews are safe is because of Israel. We have to show solidarity. It's important for Jews to know their history," she said.

For Alicia Desmarteau, who marched with International Christian Embassy Jerusalem, a group that supports Israel, it's just as important for Christians to know their history.

"I think that, as Christians, we need to recognize that the roots of our faith come from the Jewish faith. So we have to acknowledge... that we have the same values," she said, adding that it was exciting to hear Netanyahu speak.

"I so admire his leadership," she said.

Sarah Kula, a 16-year-old volunteer, learned the importance of Zionism at the Anne and Max Tanenbaum Community Hebrew Academy of Toronto, where she's a student. "I feel a deep connection to Israel... [The walk] means something," she said.

Please see more photos on page 7

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About 10,000 to 15,000 participants showed their solidarity with Israel at the UJA Federation of Greater Toronto's Walk With Israel on Sunday. The walk, which kicked off with a speech by Israeli Prime Minister Benjamin Netanyahu, raised around $350,000 for UJA initiatives in Bat Yam, Israel.

[Photos Dmitry Zhivotovsky]

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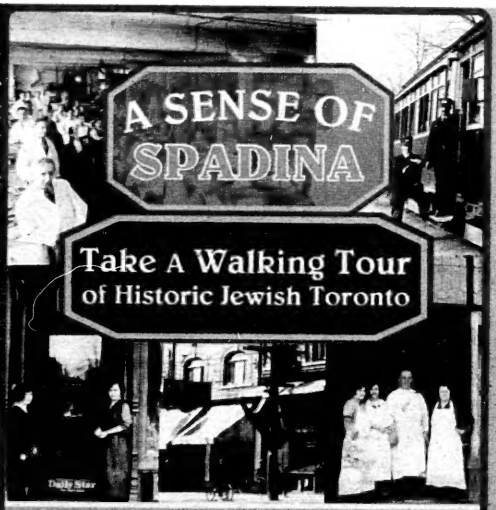

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UJA FEDERATION

A Sense of Spadina is a project of the Ontario Jewish Archives, UJA Federation of Greater Toronto.

a tour of the Pape Avenue Cemetery

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A SENSE OF SPADINA

The Canadian Jewish news

An independent community newspaper serving as a forum for diverse viewpoints
Publisher and Proprietor
The Canadian Jewish News, a corporation without share capital.
Head Office
1500 Don Mills Rd., Suite 205, North York, Ont. M3B 3K4

A present and future bond

Amid the excitement generated last weekend in Toronto and on Monday in Ottawa by the remarkable public display of appreciation and support for Israeli Prime Minister Benjamin Netanyahu by both "ordinary" and government folk alike, we must not forget the extraordinary achievement last week of the unique 40-person delegation to Israel led by Ontario Premier Dalton McGuinty. The premier led a trade mission to Israel, the West Bank and Lebanon with some of Ontario's leading-edge life scientists and life science enterprises. The purpose of the five-day mission, according to the Ontario government, was "to promote Ontario's innovative life sciences companies, attract investment and strengthen cultural ties."

McGuinty met with Netanyahu, President Shimon Peres, scientists, researchers and businessmen at the heart of Israel's muscular high-tech industry. His agenda was a visionary one: to explore as many joint life science ventures with Israel as possible. For example, he discussed innovation and clean water technology with Peres and subjects of renewable energy and the potential for collaboration on brain research with Netanyahu.

"Israel has more scientists and engineers per capita than almost anywhere else in the world, and they're one of the few countries to maintain growth during the global recession," the premier said.

"We're here in Israel to show how we can improve lives with new partnerships in the life sciences. We have a lot to learn from Israeli scientists and entrepreneurs who have embraced the challenge of sustaining life in the challenging desert climate. Ontario's own high-skilled workers and researchers are eager to explore partnerships with those who brought electricity and water to the desert," he added.

As reported by Jenny Hazan, the mission was the result of 3-1/2 years of co-operation in the field of the life sciences. A long list of prominent Canadian decision-makers has visited Israel since 2006, including 12 federal ministers, two provincial delegations and 10 university presidents. In 2005, Ontario's Ministry of Research and Innovation signed a memorandum of understanding with Israel's Ministry of Industry and Labour to collaborate on scientific and technological research. That memorandum was but the precursor to the various memoranda of understanding and investment agreements signed last week.

"In Israel and in Ontario, we both understand that investing in scientific research is not enough," McGuinty said. "We also have to support the evolution of that new knowledge [for curing disease] into new products, new services, new jobs and new economic growth."

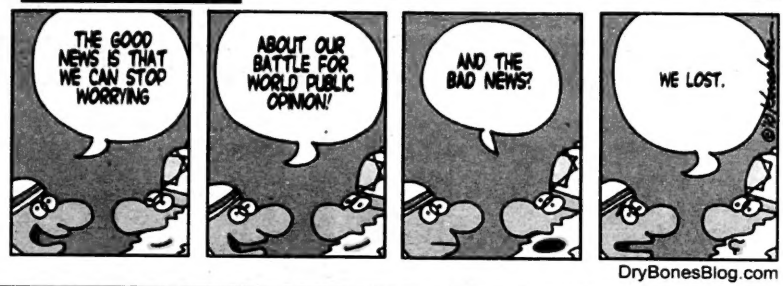
To the ties of shared democratic values, Canada and Israel are now increasingly adding economic interests. In the process, they may advance science and knowledge to far-reaching horizons.

Together they form a present and a future bond that we hope will last forever for the betterment of all humanity.

25 years ago in *The CJN*

Israel was scheduled to complete its long-awaited pullout from Lebanon on June 6, 1985, the three-year anniversary of the start of the First Lebanon War, Israeli prime minister Shimon Peres told French radio. He added, however, that Israel would keep some troops in Lebanon for several weeks to help the Israeli-backed South Lebanon Army create a security zone along the border.

Editorials & Letters


Dry Bones
IZAK SOLOMON AND MO MYERS
THE GOOD NEWS IS THAT WE CAN STOP WORRYING
ABOUT OUR BATTLE FOR WORLD PUBLIC OPINION!
AND THE BAD NEWS?
WE LOST.
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Israeli democracy exists against all odds

Contrary to Naomi Chazan's claim, Israeli democracy is more vibrant than ever ("Criticism key to democracy, New Israel Fund president says). Through its proportional representation system and with the lowest threshold (1.5 per cent) in the world, Israel's democratic system allows a strong voice for minority groups. In contrast, Canada does not provide any representation to large segments of the population.

Separating men and women in a small number of buses in some parts of Israel is the act of a minority group that the large majority of Israelis condemn. It's interesting that Chazan, who believes in protecting the rights of minorities, uses this as an opportunity to criticize Israeli society.

Israeli Arabs do not enjoy the same prosperity as Jews, only partly due to prejudice. However, one cannot ignore the context. Many Israelis believe that they are under existential threat. Statements by some Israeli Arab leaders do not help to alleviate their concerns. Civil rights suspension during distress times are frequent in mature democracies. Canada suspended the civil rights of Canadian citizens of Japanese origin during World War II, and in 1970, Canada suspended the civil rights of Quebecers as a response to terrorism. Sept. 11 also resulted in civil rights violations in many democracies. Nobody is claiming the end of democracy in those countries. Israel is under greater threat than any democracy, and despite that, it allows Israeli Arabs to express their wish for the destruction of Israel as a Jewish state, without consequences.

Not unlike Canadians' feelings toward the Bloc Québécois, Israelis defend the rights of Israeli Arabs to work against the legitimacy of their country, but understandably resent it. Notwithstanding, a recent study in Israel suggests that 87 per cent of secular Jews, 82 per cent of Arab Israelis and 96 per cent of haredi Jews (the latter two are anti-Zionist minorities) are happy with their lives. These numbers do not indicate minority oppression.

Michael Dobner
Toronto

* * *

Israel not occupying other people's lands

Prof. Ruth Gavison states that Israel should announce that it is a state bound by international law ("Declare interest in a 'just peace,'" May 21). Many of us are trying to educate Jews as to what international law states, for many Jews, including Gavison, are unaware of what Israel's legal rights are. According to international law, valid to this day, Jews have the legal right to settle anywhere in what was called "western" Palestine," that is, between the Jordan River and the Mediterranean Sea. This right remains in full theoretical force today in what was called "eastern Palestine," now called the Hashemite Kingdom of Jordan. There are *no* illegal settlements. Israel is not occupying another people's land.

Yehudit Shier Weisberg
Canadian Legal Forum for Israel
Toronto

* * *

It's all in the numbers

Rachael Turkienicz's May 6 column on "A celebration of numbers" was of particular interest to those of us with a mathematical bent. Several years ago, when my father passed away between Pesach and Shavuot, I determined that the number 49 (the number of days between the two holidays) had as its factors only the numbers 7 and 7 (since it is a perfect square), the sum of which is 14. Similarly the number 33, representing Lag b'Omer, has as its factors only 3 and 11, the sum of which is also 14. Furthermore, the only other number whose factors add up to 14 is the number 16 (2 + 4 + 8), which equals 49 - 33. Coincidence or religious significance?

For anyone with an interest or mathematical fascination with the number 3 as outlined in Turkienicz's article, I would refer them to a paper I wrote that was published in the *Missouri Journal of Mathematical Sciences*, Volume 18, No. 1, 2006.

Louis J. Scheinman
Toronto

* * *

Memory card found

We recently found a memory card from a digital camera in a puddle in Toronto. We brought it home and downloaded the hundreds of pictures to our computer to see if they would give us clues about the owner. Some of the pictures are from a bris, and we are hoping someone will recognize the people in it. We would be happy to send them the memory card if they contact us at charney@CharneyDay.com.

Reg Charney
Toronto

LET THEM GO...
Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz, Gilad Schalit

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Perspectives

Jewish values are social justice values

The following piece was adapted from a discourse delivered as part of a Shavuot panel discussion on May 18 at the Miles Nadal Jewish Community Centre in Toronto.

By PHILIP B. BERGER

I was raised in Winnipeg, where my maternal grandparents moved from Russia nearly 100 years ago. As far as my memory reaches, I can recollect tales of my grandparents' time in the deep zone of deadly Russian pogroms in the early 20th century. My grandfather once asked me to stop whistling to a tune, as whistling was too closely associated in his mind with the murderous Cossacks who whistled when they regularly descended on his small village.

It did not take much connectivity to go from the nightmarish imagination of what befell my grandparents and their families to the sometimes feverish fight as a young man against any injustice visible to me. After all, joining in the struggles against war or for fairness, equity and human rights meant quite logically also fighting for the safety and security of Jews.

If Canada became a better place for the homeless and poor, gays and lesbians, refugees and immigrants and people afflicted with AIDS, then it should necessarily be a better and safer place for Jews, too. Such motivation is classical, even ideological, in Jewish history and I was not particularly different.

As it happens, my time in Winnipeg from the 1950s to 1970s was replete with incidents of outright anti-Semitism and more than mere verbal taunts and insults. And so later, I sought out human rights organizations and the political left, thinking they would be free of anti-Jewish sentiments, a safe place to form alliances with other like-minded people.

I have been somewhat disappointed in this regard.

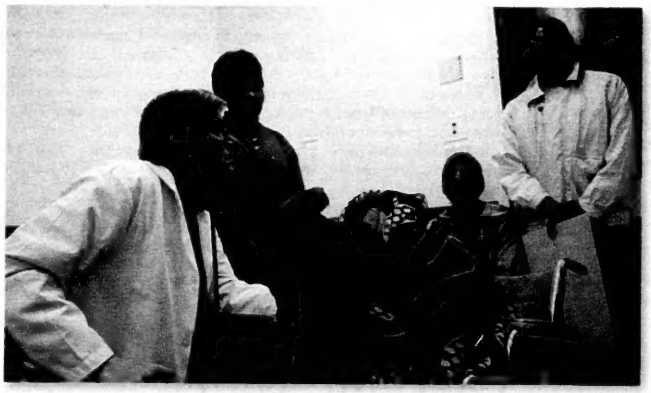
Nonetheless, it was historical and contemporary anti-Semitism that impelled me into activism as a young adult, affirming Jewish values of empathy for others, resistance and protest.

Quite accidentally, I was thrust into the world of AIDS as the epidemic exploded in Toronto in the early 1980s. I was one of about a dozen downtown doctors who had large numbers of gay men and some injection drug users in our medical practices. From the beginning, the number of Jewish physicians who treated people with AIDS was greater than their proportion in the general community of physicians. This was no accident but rather an example of the paramount value Judaism places on life and the worthiness of all lives.

Rage reigned in the early days of the AIDS epidemic, and many AIDS physicians supported their patients who fought discrimination and the wholly inadequate government response to the epidemic. A slogan enunciated by AIDS activists at the time was "Silence Equals Death," a three-word admonition that is just as applicable to the genocides perpetrated against the Jewish people and is a call for the Jewish duty to protest injustice.

As Rabbi Ed Elkin of the First Nareyever Synagogue in Toronto taught me, even Abraham protested and negotiated with God over the impending destruction of Sodom and Gomorrah, showing us that protest is part of Jewish history from the start.

In 2004 and 2005, I spent more than seven months working at a rural AIDS clinic in the small landlocked sub-Saharan African country of Lesotho, in which one of four adults is infected with HIV. The name of the clinic is Tsepong, which means "Place of Hope." With others, I organized a Passover celebration in my compound house, to which I had affixed a mezuzah upon my arrival. I am not sure exactly why I attached the mezuzah to the compound door except I guess that I came to Lesotho not only as an AIDS physician but as a Jewish physician.



Dr. Philip B. Berger at his clinic in Tsepong, Lesotho

Three of the 11 Passover guests – Max, Sharon and Eli (not their real names) – were Jewish American Peace Corps volunteers who were engaged in tough community education work, on the ground, in Lesotho. And they came from wildly different Jewish backgrounds.

Max was a former yeshiva student who spent nine years studying in Jerusalem. He returned to the United States and joined the Peace Corps. He travelled 10 hours through Lesotho mountains and valleys to get to the seder.

Sharon was raised in the Conservative stream of Judaism and travelled four hours from her remote village where she taught school.

And Eli was a thoroughly assimilated secular Jew raised in the wealthy Riverdale area of New York City and lived close by our compound.

At the seder, Max gave a two-hour rabbinic-like commentary on the Passover. It was a bit difficult for Eli, who never experienced a seder longer than 10 minutes, and somewhat reminiscent of my childhood seders, he could hardly wait to eat.

A Catholic nun lit the candles and made a blessing. The other guests, including a Canadian health care worker, who knew the story of Moses, sort of, but none knew it was found in the Passover Haggadah.

Jewish values do have a universality.

These three Jewish Peace Corps volunteers from their respective streams of Jewish tradition sought out Jewishness from their humanitarian endeavours. Their actions in social justice led them directly back to their Jewish roots and Passover's celebration of liberation and freedom. It was more than just company, dinner and sentimentality that brought them to the seder table. Jewishness and social justice, in the case of the Peace Corps volunteers their development work in education, are synchronous.

Actually, Jewish values *are* social justice values. Although it may be provocative and political to think, let alone to say on Shavuot, that the synchronicity of Jewishness and social justice applies to all Jews.

The responsibility for reducing suffering, for example in Toronto, or in faraway lands also attaches to the rich and powerful among us – even if it means that their own interests may be compromised in the pursuit of fairness, or peace, or justice.

Take for example, the establishment of robust social welfare programs to assist the poor, the hungry and the homeless in our neighbourhoods. Such programs require more than volunteer-staffed out-of-the-cold dinners and donation of clothes, both generously supported by the Jewish community. They require stable and sufficient financing only achievable through higher taxation on the wealthy in order to maintain and improve the services for those most vulnerable on our streets. These programs are really a form of wealth redistribution.

Somehow though, I suspect that a call for higher taxation would not go over too well in our homes. But when a collision arises between the values of self-interest and those of self-effacement, Jews must always choose the latter.

It is not good enough to raise funds for Jewish social services or Jewish advocacy organizations. Jewish participation in remedying local and world injustices must transcend our narrow interests and fears and reach into the territory of those who, upon a cursory glance, may appear disconnected from Jewish community affairs.

The universality of Jewish values makes all injustice our business and the duty to act applies to all of us, including the most privileged in the community. My well-to-do Jewish Peace Corps friend Eli exemplified just that.

I have learned from Rabbi Elkin and from friends that every value and principle that have guided me over the decades have a Jewish derivation, whether it be the long-established Jewish requirement to study, the maintenance of empathy, even for our enemies, or the absolute sacredness of life, so much so that Jews must breach the most entrenched observances and laws in order to save a life.

It is Jewish values, Jewish teachings – whether we are aware of them or not – that in an ontogenetic fashion always propel Jews onto the streets, into the demonstrations, to fight for freedom, to oppose injustice.

And maybe, just maybe to end the whistling.

Philip Berger is chief of the department of family and community medicine at St. Michael's Hospital in Toronto, the medical director of the Inner City Health Program and a member of the board of the Canadian Jewish Congress.

What's Your #ish?

No, it's not a typo. #ish is an amalgam of a hash tag, a secret symbol comprehensible only to users of Twitter, and the funnier sounding half of the word Jewish. "What's your #ish?" is the slogan of a $300,000 marketing campaign aimed at 18-to-35-year-olds, which invites young Jews to offer serious and silly descriptions of their "#ish" – their connection to Judaism.

Rabbi Chaim Steinmetz in Montreal

Actually, no question could be more serious. Jews need to know why they're Jewish. This question is *the* question and needs to be discussed by everyone, from parents and children to the Jewish federations' boards of directors.

But in many ways, this question is a sad question, or to be more precise, a question that elicits absurd answers. I know this is a humorous campaign. At the same time, it's still distressing to consider that for many people, Jewish identity has been reduced to an absurd caricature, a homage to kitschy icons: bubbies, corned beef and Woody Allen.

The Jewish community has done an awful job articulating "what's our #ish?" Instead of embracing a serious Jewish mission, we have poured our energies into building nostalgia based institutions. We forget that Judaism is not the shvitz, a pastrami sandwich, or *Fiddler on the Roof*. Judaism is more than lox and bagels, it's a mission.

That Judaism is a mission is the one idea embraced by serious Jews of every stripe, from socialist to haredi. (What each believes that mission to be is another story!) When Abraham begins to wander, it's not in search of a better cholent or a good joke. Abraham was pursuing a mission.

So, what's my #ish?

Dr. Rick Hodes works for the Joint Distribution Committee in Ethiopia. One day, a young Muslim woman, Merdya Abdisa, came in with a tumour the size of an orange around her eye. Hodes sent her file to leading surgeons worldwide, but they all say it's impossible to operate.

One day, while visiting Minneapolis, Hodes overslept and arrived at shul after services. The rabbi was still there, studying with another man. Hodes chatted with the rabbi and his student. It turned out the student was a doctor, Eric Nussbaum, who had the precise specialty needed to do Abdisa's surgery. After looking at pictures of her, Nussbaum said: "I'd love to try to help this lady." A short time later, she was in Minneapolis having her tumour removed.

This story is a classic Jewish saga. It includes Torah, prayer, doctors and a rabbi.

Most importantly, this story is about the Jewish mission, the profound desire to change the world, from Ethiopia to Minnesota. And that's my #ish.

Educating the spoiled brats of Jewish history

Halleluyah! Natan Sharansky is trying to reform the Jewish Agency for Israel (JAFI). Since he became chairman of this quasi-governmental agency, uniquely poised to bridge the State of Israel with Jewish communities around the world, he has pushed an exciting new vision for the infamously bureaucratic agency.

Gil Troy in Montreal

Sharansky views the Jewish Agency as the spearhead for a global Jewish push revitalizing Jewish identity. If in the 20th century JAFI's great accomplishment was saving Jewish lives, the 21st century has to be about saving Jewish souls.

Now that may sound jarring to us, because so many of us are secular, sophisticated, technocratic and uncomfortable with "soul talk." But if we don't have the passion, if we don't see that building Jewish identity is ultimately about saving souls, then how do we get the gumption to do what must be done?

Words such as "change" and "identity" can be empty slogans, amorphous and lacking meat on the bones. Our vision of Jewish identity and our mission must be coherent, so that we know how to get traction on this important issue.

The modern Zionist movement tried to solve "the Jewish problem" of the 19th century – anti-Semitism. The Jewish problem for most (not all) Jews today is the opposite: we are being Loved to Death. Some 2.5 million young Israelis, 1.7 million young North American Jews, and most of the 600,000 young Jews from other countries enjoy unprecedented freedom – and prosperity. But too many perceive that freedom as "negative freedom," freedom from – freedom from ties, from tradition, from community and from responsibilities (and many of their parents aren't much better). We're being loved to death in once-hostile communities that now happily celebrate our children's marriages to theirs, and we're being loved to death, because while we can enter the modern world freely, we often enter by voluntarily relinquishing our Jewish identity.

Our young people, in secular Israel and abroad, in this age of "I" not "us," are entranced by the new cosmopolitanism cross-bred with a hyper-individualism, what Sharansky calls a false choice between Jewish values and universal values. That false choice is reinforced by an equally false promise that we can transcend national boundaries, cut ourselves off from tradition and simply be islands unto ourselves, encased within our own technological test tubes.

Isn't that the Apple promise, to each his own iPod and iPhone, to each his own customized Thinkpad?

And we Jews lap it up. You know the old joke. Show me someone who says, "I'm a Christian" and you know he's Christian. Show me someone who says, "I'm a Muslim" and you know he's Muslim. Show me someone who says, "I'm just a human being" – he's Jewish.

We are, *New Republic* writer Leon Wieseltier says, "the spoiled brats of Jewish history," more comfortable than ever before, but more selfish and self-indulgent than ever before. Our great mass crime, Wieseltier argues, isn't intermarriage, but ignorance. One of the most educated generations in Jewish history in secular terms is one of the least educated Jewishly.

In 2008, U.S. President Barack Obama showed that liberals shouldn't be afraid of the "three Fs" – family, faith and flag. We have to build our identity on what we might call the "three mems" – *mishpachah* (family), *morashah* (heritage) and *moledet* (homeland). This holy trinity, if you will, roots us, consecrating our personal and national identities, teaching us about our past, inspiring us in the present and orienting us toward the future. JAFI – and other Jewish communal institutions – must express and foster this vision, with education at its core.

We can find salvation in more Jewish education, because Jewish education isn't just about learning the facts, but about mastering life. Jewish education isn't just about thinking, it's also about doing. Jewish education isn't just about understanding the world, but fixing it – tikun olam. Jewish education isn't just about skill-building, it's about identity-building. In short, Jewish education is values education – and that's the added value we need, and must provide. As Israeli Prime Minister Benjamin Netanyahu recently told JAFI's board of governors: "This is not an exercise in education. It's an exercise in survival."

Jews and shul – here and there

Why do Jews go to shul? There's a well-known Jewish joke: every week, Mr. Schwartz and Mr. Goldberg go to the same shul, sit in exactly the same seat next to each other, go to kiddush together and leave together. Finally, one Shabbat, the rabbi asks them, "Mr. Schwartz, Mr. Goldberg, why do you come to shul?" Schwartz answers, "Rabbi, of course I come to talk to God!" Goldberg looks at the rabbi and sheepishly says, "Rabbi, to be honest, I come to talk to Schwartz."

Rabbi Elyse Goldstein in Jerusalem

Both reasons are legitimate Jewish motives. We go to shul to express our longings in prayer, and to be part of a community expressing its longings in prayer. We go to reach out to God and to reach out to each other. We go to discover something about the Holy and to discover something about ourselves. We go to connect to the Divine and to connect to our friends. Sometimes we only achieve one, and sometimes only the other. The rare times we get both is a treat.

During this year in Jerusalem, I've had the privilege of attending many synagogues: Sephardi and Ashkenazi; Conservative, Reform, Orthodox, Reconstructionist and Jewish Renewal; shuls in multi-part harmony, with poetry readings, playing drums and in silent meditation; ones with mixed seating, separate seating, mechitzah down the middle, mechitzah in the back, and even a tri-chitzah (mixed in the middle, men and women on the opposite sides of the mixed section); as well as rural and city shuls, small local shuls and large established ones. We've even joined two shuls, the one we attend Friday night and the one we attend Saturday morning, and they're two distinct experiences.

In the Diaspora, going to synagogue is our strongest Jewish experience of the week, and maybe our only one. It provides our adult Jewish education, our Jewish social life and our holiday celebrations. Often it provides our Shabbat meals. It teaches our kids, helps our teens meet "nice Jewish kids" whom they can date, organizes tours to Jewish sites, brings in scholars for special weekends and holds concerts. Mega-synagogues boast "synaplex" services, "storatelling" and sushi Shabbat. The rabbis visit us when we're sick and comfort us when we're bereaved. The shul is part community centre, part spiritual counsellor and part Cheers, where everybody knows your name.

Of course, in Israel it's quite different. Israelis send their kids to (free!) Jewish schools. Very few synagogues have communal dinners or lunches. Even the kiddush after services is short and there's not much herring – the assumption is that everyone is invited to some sort of Shabbat meal after services. (The shul we attend has a beautiful tradition that every week someone from the shul hosts anyone who is not otherwise invited, and there's a public announcement from the bimah indicating where guests can meet the hosts. Would that every synagogue did the same.)

There are scores of youth groups, and most kids join one – you can see them on the buses on Thursday nights in their uniforms. (Yes you read correctly – teenagers in youth groups from secular to right-wing religious proudly wear uniforms.) Visiting the sick and comforting the bereaved are normative activities of everyday life for the average Israeli. There are few "gimmicks" or "shtick" to get people to come to shul. They either come or they don't – Israeli Jewish life simply does not depend on the synagogue. The synagogue is an adjunct to the daily reality of living in a Jewish state.

Yes, in Israel there's also "competition" between shuls, and people "rabbi-shop" to find the leader they most like or respect. But I find Israelis less often disappointed in their shuls, because their expectations are perhaps more realistic.

Shul isn't the be-all and end-all of Jewish life for them, and when they leave its doors, there are plenty more opportunities for Schwartz and Goldberg to talk to each other about Jewish things in a Jewish context.

The Kirshner File

Netherlands is at centre of debate on Muslim integration

As you take a stroll on Stationsweg, a non-descript street in The Hague close to Chinatown, you pass a Muslim grocery store, a mosque and an Islamic ladies' garment shop in quick succession. Muslim women clad in hijabs and black flowing robes and Pakistani men wearing salwar kameez suits and embroidered kufi hats glide by a smattering of Dutch and South American Caucasians and Africans. By all appearances, this somewhat scruffy district in The Hague – the seat of government in the Netherlands – seems inhabited mainly by Muslim immigrants.

Sheldon Kirshner in Amsterdam

If a controversial Dutch politician named Geert Wilders fares well in the June 9 general election, he will not only transform the political landscape of this bastion of multiculturalism and tolerance but send shivers of fear coursing through the Muslim community. Wilders, the leader of the Freedom party, known in Dutch as the PVV, scored major gains in municipal elections in March, winning the greatest number of seats in the town of Almere and finishing second in The Hague.

Last year, the PVV – which has nine of 150 seats in the Netherlands' parliament – won four out of 25 Dutch seats in European parliamentary elections. In next week's national election, the PVV is poised to win 27 seats, giving Wilders, who aspires to be prime minister, an opportunity to be a kingmaker in a future coalition government.

Geert Wilders

Israel's ambassador to the Netherlands, Harry Kney-Tal, suggested that Wilders is a rising star in the Dutch political firmament and "will be bigger in the future." Wilders' primary opponents will be the incumbent prime minister, Jan Peter Balkenende of the Christian Democratic Alliance and Marius Job Cohen of the Dutch Labour party.

Muslims, not to mention liberals and social democrats, will be sorely disappointed and quite apprehensive should Wilders hold the balance of power following the election. A libertarian who compares Islam to fascism and the Qur'an to Adolf Hitler's *Mein Kampf*, Wilders is probably best known as the screenwriter and producer of *Fitna*, a short, polarizing film that links Qur'anic verses and radical Islamic precepts with terrorism and oppression.

Although he denies being a fascist, rejects comparisons likening him to French far-rightist politician Jean-Marie Le Pen and considers Britain's Margaret Thatcher his role model, critics have accused him of being an anti-Muslim demagogue who would stir social discord if given the chance.

Wilders' harsh critique of Islam underpins their concerns. Claiming he bears no personal animus against Muslims, Wilders, who is unabashedly pro-Israel, says, "I don't hate Muslims, I hate Islam."

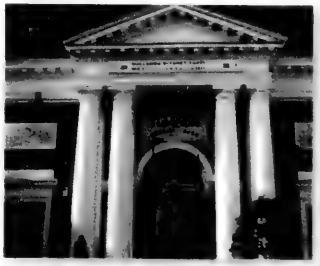
Proceeding from the assumption that moderate Islam is non-existent, he believes that Islam is as much a religion as an ideology. As he recently told a Canadian correspondent from the *Globe and Mail*, "As I see it, the aim of the Islamic ideology is to dominate and to submit the western societies to their belief, and this is unlike the other religions. I say that Islam is not another branch on the tree of religions. It has to be put in the corner of totalitarian ideologies. That's why I compare it with communism and fascism."

To Wilders, the Qur'an "incites hatred and killing and therefore has no place in our legal order." Having urged Muslims to "tear out half of the Qur'an if they [wish] to stay in the Netherlands," Wilders has branded Mohammed the Prophet as "the devil" who would be "hunted down today as a terrorist."

Claiming that Islam is "a Trojan-horse" doctrine that commands Muslims to immigrate to non-Muslim countries, procreate and take control, Wilders holds that Muslim immigration to the Netherlands should be halted and that settled Muslim immigrants from such countries as Turkey, Morocco, Afghanistan, Iraq and Pakistan should be paid to leave.

In a reference to the nearly one million Muslims in this nation of about 16 million inhabitants, he has said, "Take walk down the street and see where this is going. You no longer feel like you are living in your own country."

Wilders is of the view that a five-year ban should be imposed on the construction of mosques and Islamic schools, that foreign imams should not be permitted to preach in existing mosques, that radical mosques should be closed, that Muslim extremists should be expelled and that a clause in the Dutch constitution guaranteeing equality should be replaced by a clause underscoring the cultural dominance of Judeo-Christian values.



A mosque in The Hague
[Sheldon Kirshner photos]

By all accounts, Wilders formed the core of his beliefs while travelling in Israel and the Arab world. He has been quoted as saying, "We [in the West] are all Israel" and "Israel is the West's first line of defence" against radical Islam.

It also seems clear that events in the Netherlands and the rest of Europe influenced him as well.

In all probability, Wilders was deeply affected by the murder of the Dutch politician Wilhelmus Simon Petrus "Pim" Fortuyn, who branded Islam as "a backward culture" and "an extraordinary threat" and called for an end to Muslim immigration.

Fortuyn was assassinated in 2002. His assassin, Volkert van der Graaf, explained he had murdered Fortuyn to stop him from exploiting Muslims as "scapegoats."

The assassination two years later of Theo van Gogh, a film director who made *Submission*, a documentary critical of the treatment of women in Islam, was probably another galvanzing event.

His murderer, Mohammed Bouyeri, a 26-year-old Dutch citizen of Moroccan descent, left a note on Van Gogh's body condemning western governments, Jews and Ayaan Hirsi Ali, a Somali Muslim Dutch feminist writer and critic of Islam due to speak in Toronto on June 8. She wrote the screenplay for *Submission*, worked briefly with Wilders and currently lives in the United States.

The Netherlands is home to almost one million Muslims.

In the wake of Van Gogh's murder, the minister of immigration commissioned an inquiry into the radicalization of young Dutch Muslims. A report concluded that many of them feel disconnected from their immigrant parents and Dutch society.

The violent deaths of Fortuyn and Van Gogh heightened the growing debate in Europe on the integration, of lack thereof, of the Muslim minority.

Last November, a majority of Swiss citizens voted to ban the construction of minarets. Two months ago, French President Nicolas Sarkozy said he would submit a bill to ban the wearing of the full veil in public places.

In the Netherlands, these issues form part of the current election campaign. The Dutch Labour party, led by Cohen, the fourth Jewish mayor of Amsterdam, is widely seen as a moderating voice in the debate over Muslim integration.

Wilders, who appointed the Jewish candidate Giddy Markuszower to run on his electoral list, has dismissed Cohen as a throwback to outdated multiculturalism.

The 40,000 Jews of the Netherlands are watching developments carefully.

Ruben Vis, the secretary general of the Amsterdam-based Central Jewish Organization, disagrees with Wilders' position that Muslim immigration should be halted. "That's racism," he said.

But Vis – whose uncle Leonard Vis lives in Toronto – is concerned by the physical and verbal attacks by Muslims on Jews, a troubling phenomenon that escalated during Israel's invasion of the Gaza Strip in January 2009. "We face some problems from Muslims in the Netherlands," he said.

The Dutch prime minister concurs, having been quoted as saying that Jews and Muslims need to work together to ease tensions.

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Mother of slain IDF soldier addresses local groups

By ANDY LEVY-AJZENKOPF
Staff Reporter

The Toronto-born mother of a slain Israel Defence Forces soldier is cautioning Diaspora Jewry not to take for granted what Israel means to them.

While on a speaking tour of synagogues and Jewish schools in Toronto in April, Cheryl Mandel recalled the life and death of her middle son, Daniel, who was killed while leading an elite anti-terrorism unit – the *Palsar Nachal* – on a mission in Nablus on April 15, 2003.

Speaking to *The CJN* by phone from Israel last week, she said the death of any IDF soldier is cause for Jews worldwide to take notice of the crucial role soldiers play in keeping Israel alive and well. It's a message she took with her to Toronto this past Yom Hazikaron.

She said whether Jews worldwide realize it or not, their ability put on kippot or to eat at a kosher restaurant in the Diaspora is all thanks to IDF soldiers "keeping Israel strong so there won't be another Shoah. Don't deceive yourself otherwise. We need to have our young people in the army defending our country."

Mandel and her husband, David, made aliyah from Toronto 23 years ago, to Gush Etzion in the West Bank, where they raised their five children.

According to Mandel, Daniel was a model soldier who took his comrades under his wing to train them, protect them and teach them "what they were fighting for."

She said Daniel was a man with a passion and talent for music and academics, and with an indomitable spirit. All that was taken away in a flash of gunfire.

Although she grew up secular, Mandel said she gravitated toward Orthodoxy and eventually became observant before moving to Israel.

She said she feels her upbringing helps her connect with both religious and secular Jews when she spreads her message about Israel.

"What happens in Israel affects every Jew in the world. But when I was secular, I had a sense that I didn't feel anything in Israel had anything to do with me or what my life was," she said.

"What I say now is that my son Daniel and all the [IDF] soldiers have something in their lives that they feel is important enough to die for: the existence of the Jewish state. They do it not just because of compulsory conscription, but because they understand what happened to the Jewish people when there wasn't a Jewish state."

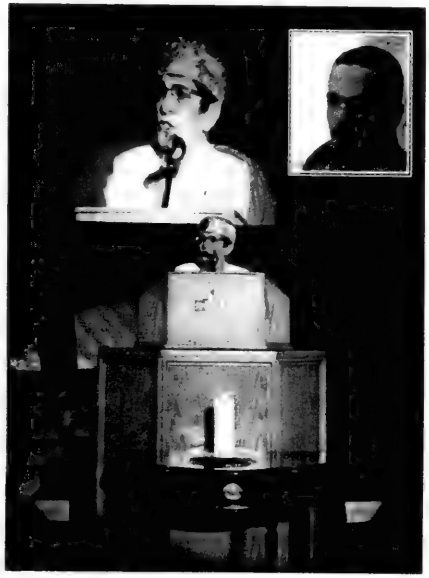
She said whenever she gets asked whether it's hard to be in Israel on Yom Hazikaron, she always answers, "It's hard to be in Israel on Yom Hazikaron. It's also hard not to be in Israel on Yom Hazikaron."

Mandel added that in her opinion, Yom Hazikaron isn't really for the grieving families of those who died in defence of Israel. Rather, the memorial day is for the rest of the nation.

"Because for the families, the loss is with us all the time," she said.

Mandel was invited here by Mizrachi Organization of Canada to speak about her experience as the parent of a slain soldier. She said she hopes to come back to Toronto and speak to Jewish students on campuses in and around the city to spread her message.

To view Daniel Mandel's memorial website, visit www.daniel-mandel.co.il



Cheryl Mandel on her speaking tour of Toronto. Inset: Daniel Mandel

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Everybody wins at Chabad Youth awards dinner

By CARA STERN
CJN Intern

Teens for the Community (TFC) isn't just about giving high school students a way to complete their mandatory community service hours, said Rabbi Shmuli Nachlas, director of the Chabad Youth Network, which runs the program.

"At the beginning, the incentive might be the hours," he said, "but in the bigger picture, they end up enjoying the program, loving what they're doing, and getting a lot of self-gratification."

Local MPP Peter Shurman presents a certificate of recognition to Josh Freedman, president of Teens for the Community Thornhill.

The 70 students involved in TFC were recognized at a May 26 dinner at Petah Tikva Anshe Castilla Congregation.

Each volunteer received the same award regardless of his or her position. In addition to a certificate, they were also presented with a red zip-up sweatshirt bearing the Chabad Youth Network logo.

"Everybody did a lot, and so we wanted to thank each person for their individual work," said Michael Saskin, president of TFC Forest Hill.

The program, which has three divisions – in Thornhill, Forest Hill, and Toronto – is designed to give students a way to give back to the community.

The students were responsible for organizing several events, such as creating blankets for hospitalized children, baking loaves of challah for the homeless and organizing a bingo bash for the elderly.

"The work we do is very fulfilling," Saskin said.

Rabbi Nachlas said students used to approach him looking for ways to complete their 40 hours of community service required for high school graduation. Chabad Youth Network would accept the volunteers and ask for their help in menial tasks such as paperwork.

However, Rabbi Nachlas said he wanted to give teens a more meaningful way to fulfil the requirement, and to show them the fun in giving back to the community around them.

Josh Freedman, president of TFC Thornhill, said he's been involved in the program from the beginning and has enjoyed watching the numbers double since last year's recognition dinner.

One of the nicest parts of TFC is recruiting students and helping them find meaningful ways to help the community, he said.

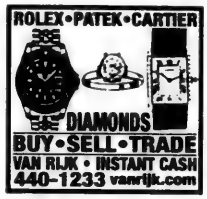
"Don't make community service a burden," he said. "Everyone's fully capable of taking a small part of their day and helping someone else."

Both Freedman and Saskin said their favourite event was a basketball tournament whose entry fees went to help enrich the life of a boy with cancer. The players also wrote messages to the boy, although they did not know him.

Keeping giver and receiver anonymous allowed the teens to fulfil the highest form of tzedakah, said Thornhill MPP Peter Shurman, who spoke at the dinner.

Shurman said it's rare to see such quick growth in a charity group, which he described as "excellent" because it invests in the students, providing them with a foundation of skills they need to become charity-driven adults.

"It's creating leaders of tomorrow," Rabbi Nachlas said. "They're creating light in this world and dispelling darkness."



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Parade should be 'free of any hateful messaging'

Continued from page 3

"It is the right decision, but it was not done from the goodness of [Pride board members'] hearts. It was forced upon them by the threat of stakeholders standing up to them after my film was made," he told *The CJN*.

"It is a wake-up call that if you are silent, hate will thrive and gain ground in any perverse arena. It speaks volumes that in the same week two gay men in Malawi were sentenced to 14 years hard labour for being gay, [QuAIA remained] obsessed with demonizing Israel... a gay rights leader."

Len Rudner, Canadian Jewish Congress' Ontario regional director, said his group recognized that Pride had to make a "difficult decision," but ultimately made the right call.

"There is no place for this kind of equivalency in the parade. To say that Israel is an apartheid state is just factually wrong," he said.

B'nai Brith Canada also commended Pride's decision to ban "the hateful term" from all facets of the festival.

In a statement, Pride Toronto said it didn't want to take any chances that it would lose funding and prestige for its marquee event, adding that 2010 marks the organization's 30th anniversary and "this will not be the year we see our festival cancelled because of any one specific message."

Ngai and fellow Pride co-chair Genevieve D'Iorio added: "Our organization works diligently to find a balance between the varied voices brought to the steps of Pride. We welcome the space for debates and discussions. We hope that over time, there will be a way for people to use language that can promote education and knowledge over anger and hatred. This path is necessary for sustainability, to keep our festival's voice alive and heard worldwide."

Justine Apple, executive director of Kulanu Toronto – which represents the city's Jewish lesbian, gay, bisexual and transgendered community and will march in the parade – said Pride's decision was long overdue.

"We're extremely happy this has happened. The parade should be free of any hateful messaging. Let QuAIA go demonstrate in front of City Hall. Pride is not the right arena to spread intolerance, discrimination and divisiveness," she said.

Apple said she hopes that with this group banned, more Kulanu supporters will attend the parade and march without "fear of violence and intimidation," something she said kept many potential Jewish marchers away from the parade last year.

Elle Flanders, spokesperson for QuAIA was outraged by the decision.

"In a democracy, you may not like what we have to say, but we have every right to say it. Martin Gladstone and cohorts have effectively brought 30 years of a censorship-free Pride to a close," she told *The CJN* via e-mail. "Pride was effectively intimidated and made a decision that will have repercussions for any group whose political leanings may be contrary to others."

In response to criticisms levelled against QuAIA by Gladstone and other pro-Israel advocates that the group is single-mindedly obsessed with Israel, Flanders, who is Jewish, said this perception is false.

"Many of us marched in solidarity when the Iranian government hanged three men accused of homosexuality last year and for the mass arrests of Egyptian gay men on their Nile cruise, [for] example. I don't remember seeing Martin Gladstone or his supporters at either of those rallies," she said.

She said QuAIA still plans to march in the parade "in some form."

Margaret Ngai

Genevieve D'Iorio

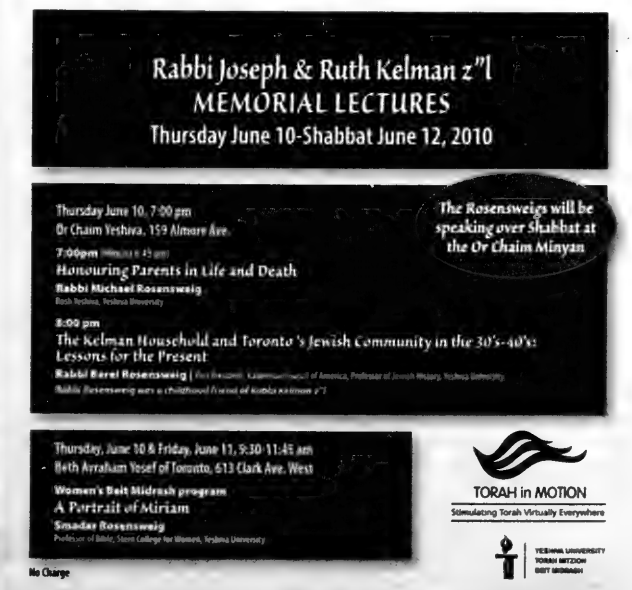
Justine Apple

Corrections

The story "Canadian union decries joint Canada-Israel stamp" (May 21) incorrectly identified the editor of *Canadian Stamp News*. The publication's managing editor is Bret Evans. Charles Verge's criticism appeared in *Canadian Stamp News* in a letter to the editor.

* * *

The May 27 article "She's so young and so generous" misidentified Diane Morrison. She's director of administration for Camp Kadimah. *The CJN* regrets the error.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Honouring Parents in Life and Death
Rabbi Michael Rosensweig
8:00 pm
The Kelman Household and Toronto's Jewish Community in the 30's-40's: Lessons for the Present
Rabbi Berel Rosensweig
The Rosensweigs will be speaking over Shabbat at the Or Chaim Minyan
Thursday, June 10 & Friday, June 11, 9:30-11:45 am
Beth Avraham Yosef of Toronto, 613 Clark Ave. West
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Beth Tikvah launches summer program series

By CARA STERN
CJN Intern

Beth Tikvah Synagogue is kicking off its second summer series with a debate on the existence of God.

The June 10 event is the first of a four-part series that deals with prayer.

Rabbi Jarrod Grover

"Prayer is the core of what a synagogue does," said Rabbi Jarrod Grover, Beth Tikvah assistant rabbi. "The debate is very important because you can't talk about prayer if you can't have a serious discussion about God."

On the side arguing for God's existence is Rabbi Dow Marmur, rabbi emeritus of Holy Blossom Temple. On the opposing side is Robert Buckman, president of the Humanist Association of Canada, an organization that promotes separation of religion and public policy.

Moderating the event will be TV and radio personality Michael Coren, who Rabbi Grover said will bring a Catholic perspective to the debate.

While he won't officially participate in the debate, Rabbi Grover said he'll probably share his views "at least several times."

Although some people have complained that a synagogue should not advertise a program questioning God's existence, Rabbi Grover said the debate is designed to stimulate people's thoughts.

He described once seeing the People's Church located on Sheppard Avenue advertising a similar debate.

"If evangelicals can do it," he said, "then so can we."

Furthermore, he said events such as this can attract younger Jewish adults, as well as people who are not absolute in their views on God's existence, not for people firm on either side of the spectrum.

"I think most people are in-between," he said.

Although he admits the synagogue has a vested interest in the religious perspective of the debate, both sides will be given a fair opportunity to state their case. The goal is not to persuade one side to the other, he said, and there will probably be no clear winner.

"The only outcome we want is for people to think about the topic," he said.

The series runs from June 10 to June 24 and also includes an alternative Shabbat service focusing on Jewish meditation, a screening of Ben Feferman's short film called *The Wandering Jew*, and a lecture by author Denyse O'Leary addressing scientific research that suggests spirituality is hard-wired into human beings.

The idea behind the program is to engage adults in an intellectual environment during a time of the year when most other synagogues don't hold events, because they believe most people are busy or on vacation, Rabbi Grover said.

However, the synagogue's success with its 2009 summer series showed him there are people interested in participating.

"We're not doing it to make a penny," he said, explaining that each event costs no more than $5. "We're doing this because we believe in the program."

Conservative group holds second convention

By FRANCES KRAFT
Staff Reporter

The Canadian Council of Conservative Synagogues (CCCS) will hold its second annual convention June 11 to 13 at Beth Emeth Bais Yehuda Synagogue.

The CCCS was formed in 2008 with four Toronto congregations as constituents – Adath Israel Congregation, Beth Emeth Bais Yehuda Synagogue, Beth Tzedec Congregation and Beth Sholom Synagogue. Aside from Beth Sholom, which was unaffiliated, the congregations had left the United Synagogue of Conservative Judaism, the umbrella body for about 700 Conservative congregations in North America, earlier in the year.

Currently, the organization has eight member shuls. In addition to the original constituents, members include Congregation Beth Shalom in Ottawa, Beth Torah Congregation in Toronto, B'Nai Shalom Congregation of Halton-Peel, and Montreal's Congregation Shaar Shalom.

The convention's keynote speaker, Jack Wertheimer, professor of American Jewish history at the Jewish Theological Seminary, will address participants at Shabbat morning services and lunch, as well as on Saturday evening.

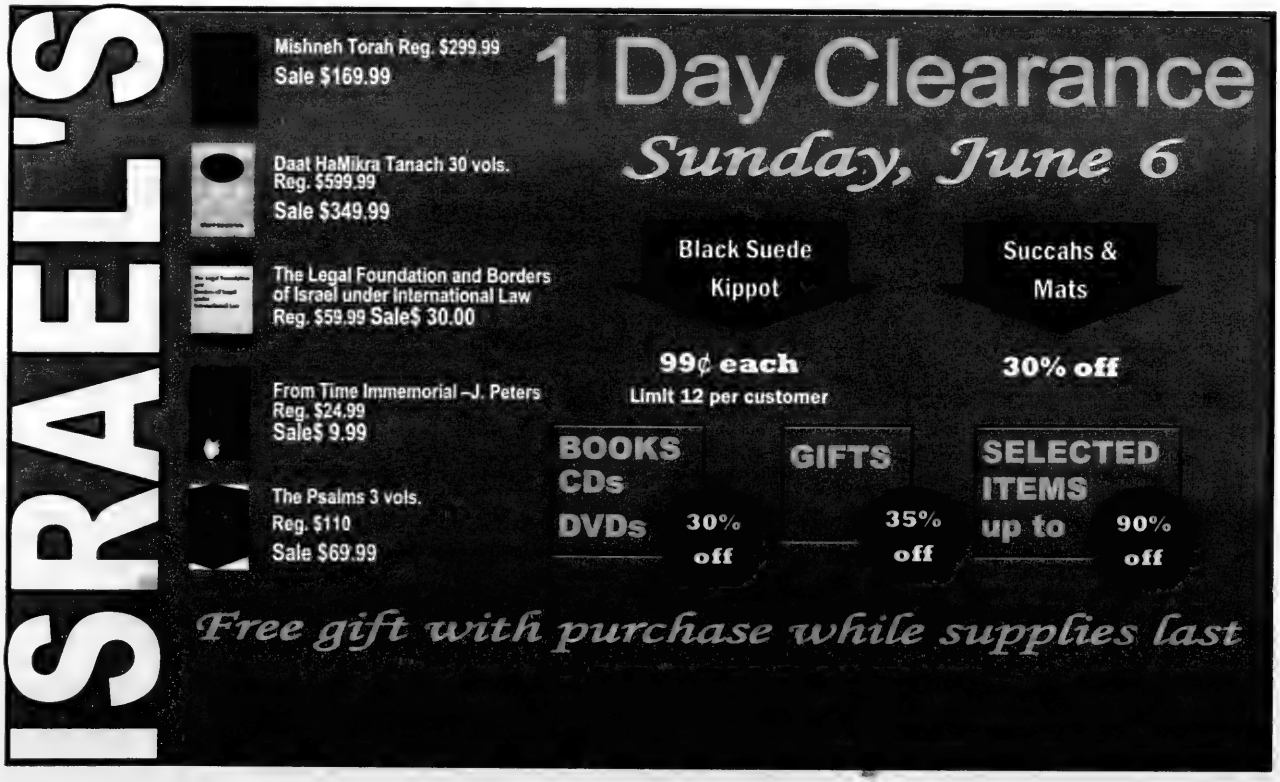
Also, Debbie Fink, a Maryland-based children's author and performer, will speak on the Saturday evening before services. Her talk is titled, "Roots and Limbs: our multi-generational involvement in shaping Jewish identity."

Organizers are hoping for about 100 attendees, according to Rivy Blass, convention co-chair with Bernie Shiner.

Blass said she was hoping for an exchange of ideas among participating synagogues, and that participants would be able to take ideas back to their boards so they could address practical issues like Jewish education, how to attract volunteers, and how to involve families.

Synagogue youth directors will share program ideas with other participants, she added.

For further information about the convention, go to canadianccs.ca/content/convention-news.



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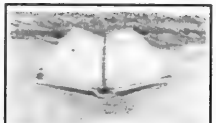
Jewish Life

Reflections on being a rabbi

By RABBI MICHAEL DOLGIN

During my two-year term as president of the Toronto Board of Rabbis (TBR), more people have asked me about the movie *A Serious Man* than have asked me about this group of colleagues. Rabbis are common "characters" in stories, but as real people and professionals, they're easily misunderstood. As one of my last official acts as leader of the TBR, I would like to debunk some of the myths that commonly circulate about Toronto's rabbinic community (and certainly extend beyond our city as well.)



Rabbinic Reflections

1. Rabbis with different Jewish perspectives don't respect one another. This assertion is offered regularly in our community, both implicitly and explicitly. The nature of the Toronto Board of Rabbis itself indicates otherwise. Conservative, Orthodox, Reconstructionist and Reform rabbis (to name them alphabetically) share regular meetings and communal duties. We recognize that the variety of our approaches is a treasure for our community. We learn with each other and from each other. We're proud to be represented at community events by our president, whatever type of ordination he or she has. When we were called upon to provide a pluralistic panel for a community-wide teacher development day, we had too many volunteers who wished to be co-presenters.

2. Rabbis of different flavours can't agree on community issues. True, TBR colleagues hold different opinions on matters of Jewish law. Our by-laws state clearly that the focus of our organization is on shared concerns that affect all facets of our community. On such broad issues, we're often able to speak with one voice. For example, we agree that the current inability of our community to provide a quality Jewish education to every Jewish child is unacceptable. Education and Jewish continuity aren't products of large fancy new buildings. They come instead from strong investment in developing well-trained, community-minded teachers; seeing that Jewish education (especially day school education) is easily accessible rather than absurdly expensive; looking beyond day school programs to strongly support synagogue-based child and family programs and informal education, and aligning community resources to actively encourage affiliation.

3. Rabbis and rabbinic sub-groups are focused on the needs of their own synagogues, organizations and movements. Our community is lucky to have distinct Conservative, Orthodox and Reform rabbinic sub-groups. Each one represents an authentic Jewish voice, challenging us to live an informed, conscious Jewish life. Even with our disagreements, rabbis are called to serve the Jewish people and the wider community. Leading the pluralistic TBR, I have been occasionally frustrated or even disappointed. But primarily, I have been inspired by the way my colleagues are Jewish leaders first and narrow ideologues last.

Whether rabbis are newly ordained or recently retired, male or female, serving in congregations, schools or organizations, their primary goal is to strengthen the fabric of our tradition and our community.

Rabbi Michael Dolgin is spiritual leader of Temple Sinai in Toronto.

The yod connection

By RACHAEL TURKIENICZ

The Torah portion Shlach contains the story of the spies sent to reconnoiter the Land of Israel and report back. There's a question about whose idea it was to send the spies – the Torah says God told Moses *"shlach lecha,"* "send for you," an odd construct in both Hebrew and English. It's not a surprise that there's no agreement among scholars as to whose bright idea this was.

The problem with the spies is that 12 men enter Israel, tour around for 40 days and return with a horrible, slanderous report. They describe Israel as a land "that eats its inhabitants." In other words, rather than the earth producing grains to feed its people, this particular land does the reverse: it feeds on its people. It devours them. The only way a piece of land can do this is through death – the inhabitants of this land die quickly and the earth eats them through burials. One can hardly imagine a more gruesome description of a land.

The spies continue to malign its inhabitants by declaring that the spies appeared like bugs in the eyes of the natives. Since this bit of information was never actually communicated to them, the spies clearly projected their own insecurities into the mouths of others and then accused them of this demeaning perspective.

In fact, it's the spies' words to Israel that result in God's decree that no one from that generation will enter Israel. This is the event that determines the 40 years Israel will spend in the wilderness as each person lives out their natural life and dies in the desert. Even Moses will be denied entry to Israel. This text is truly one of the more heartbreaking moments of Torah, when we realize how easily we can be swayed by the slandering nature of a mob and how it will always cost us dearly.

Midrashic Moments

Yet in the midst of this dramatic moment of our ancient history, there's a small detail that inspires us. Just before Moses sent the spies on their mission, he changes the name of one spy. The original list of men has Hoshaiya, son of Nun. Within two verses, Moses changes the name of this spy to Yehoshuah, or Joshua. It is Joshua and his partner, Caleb, who will return and tell the truth about the land. It is this Joshua who will ultimately lead the next generation of Israelites into the land of Israel.

The change in name – adding the Hebrew letter yod – seems so tiny a nuance, but the midrash understands its monumental meaning. Previously, the Torah has shown us name changes that come from God or an angel, but this one comes from Moses. The obvious question: where did Moses get the authority to add the letter yod, a letter from God's personal name, into the name of Joshua. The midrash teaches us that Moses wasn't initiating a name change, but completing one.

In the book of Genesis, God changes the first Matriarch Sarai's name to Sarah by removing the letter yod and adding the letter "hey." The midrash asks at that point what happens to the letter yod, and it answers that the yod rose before God weeping that it was removed from the name of such a righteous leader. God comforts the yod, telling it to be patient, for one day it will take its place again in the name of a righteous leader. That day is in our Torah portion, when Moses adds this same yod to the name of Joshua.

Sarah was the first Jewish person to be buried in the land of Israel. It's her body that has merged with the land and that will provide foundation and stability for all her children forever. To malign the land is to insult Sarah to her core. Joshua could never do that. The yod from the first Jewish Matriarch moves from her name to the name of the leader that will preserve her honour and lead her children to settle in their land. Joshua will bring her children home.

Rachael Turkienicz is director of Rachaelscentre.org.

Jewish Life

The Temple, Part II

By ALEX GROPPER

Past Forward

The Temple has inextricably been linked with the fortunes of the Jewish people, the visible heirs and descendants of ancient Israel. The Temple's eras of splendour have mirrored the high point of Jewish civilization, while its destruction has seen the dispersal of the Jews and their persecution. It has been the symbol of our faith and aspiration for the last 3,000 years.

The First Temple was built by David's son, Solomon, with the help of King Hiram of the Phoenician city of Tyre. In addition to being a staunch ally of Solomon, Hiram had at his disposal the lofty cedars of Lebanon, located in the mountains behind Tyre. Furthermore Hiram sent his builders and craftsmen, who were renowned throughout the Mediterranean, to help Solomon build his iconic house of worship.

This close relationship should come as no surprise since Phoenician and Hebrew are almost identical linguistically. The relationship between the Hebrew kingdoms and the Phoenicians would be sealed from time to time with dynastic marriages, such as that between Ahab, king of Israel, and the infamous Phoenician princess, Jezebel. It was also Phoenician craftsmen who built Ahab's notorious ivory palace, for which he was cursed by the great prophet Elijah.

Ultimately, the Phoenicians, the southern kingdom of Judah, and the northern kingdom of Israel would be severely harassed by the upcoming superpower of the day, Assyria, that would ultimately destroy the northern kingdom in 722/721 BCE. Archeology has vividly highlighted these events at the northern capital of Samaria. There was a major excavation there by the British during their mandate in the 1930s. The excavation team included the, English archeologist, Kathleen Kenyon, who would go on to win fame for her work at Jericho in the 1950s and Jerusalem in the 1960s

Despite a traumatic siege of Jerusalem by the Assyrians in 701 BCE, the southern kingdom of Judah would survive for another 115 years. Once more archeology has provided evidence for these events. The city of Lachish, which guarded the road to Jerusalem, was destroyed by the Assyrians in 701 BCE and the Babylonians, when they attacked more than 100 years later. Both the British excavation of the 1930s, and Israeli excavations of the 1970s and 1980s, led by the noted Tel Aviv University archeologist David Ussishkin, have provided vivid testimony to this fact.

In Jerusalem, King Hezekiah of Judah built a tremendous fortification now known as the "broad wall," which was uncovered in the old city by the legendary Israeli archeologist Nachman Avigad after the Six Day War.

Another of Hezekiah's accomplishments was building the water tunnel that still snakes underneath the City of David.

Josiah, Hezekiah's grandson, whom some consider to be the prototype for the Messiah, found a "lost" part of the Torah nearby in the vicinity of the Temple. Many scholars believe this to be the book of Deuteronomy.

The Temple itself was cleansed and rededicated by Josiah. Yet despite his messianic demeanour and saintly behaviour, Josiah was killed in 605 BCE, at the battle of Megiddo, by the Egyptian pharaoh Necho. Both his kingdom and its Temple would not survive him for long as the Babylonians descended on the kingdom of Judah.

I vividly saw the results of the Babylonian destruction of Jerusalem and the Temple 2,500 years later in 1982, while I was involved with the City of David excavations in Jerusalem. The ash layer from the conflagration that consumed the Temple on that fateful day in 586 BCE was a metre thick in places. But what impressed me most as I stood among the debris of the Babylonian destruction was the miracle of faith and perseverance that were demonstrated nearby as Jewish cranes were rebuilding our ancient homeland, while the Babylonians had been relegated to the dustbin of history.

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A web of Jewish ethics

While most Jewish homes have welcomed the web, its presence does pose some difficult – and at times, some surprising – ethical questions. Thankfully, Judaism predates the Internet by a few thousand years and is able to offer advice about the Internet's thornier questions. Here is a sampling.

Is it permitted to read e-mail that has mistakenly ended up in your in-box?

Rabbi Doniel Neustadt quotes 11th-century Rabbeinu Gershom who enacted several halachic rulings, including the prohibition against reading other people's private mail. In a modern context, Rabbi Neustadt writes, "There does not seem to be any justification for differentiating between a letter sealed in an envelope and intended for the eyes of the recipient only and an electronic communication intended for the recipient only; in both cases it is forbidden for one to read another person's mail." **[http://bit.ly/jweb21]**

Is there anything wrong with downloading songs from the Internet without paying?

Rabbi Asher Meir of the Business Ethics Center of Jerusalem mentions that our sages were scrupulous that tolls had to be paid to compensate builders of bridges and roads. "Copying a song from the Internet is like making a detour around the toll booth. Even if you don't get a ticket, you've taken a free ride on someone else's investment." **[http://bit.ly/jweb22]**

Other questions addressed by Rabbi Meir follow.

- Can I sell my term papers to an online service?
- When is it unethical to collect and sell user data from the Internet?
- Can I tap into a neighbour's wireless Internet service? **[http://bit.ly/jweb24]**

What about blogging?

Not surprisingly, Rabbi Gil Student, founder of the Hirhurim blog, feels that blogs can serve a valid purpose. However, he does acknowledge in a lengthy essay that there definitely are pitfalls and areas that should be avoided when blogging. For example, in terms of lashon hara (gossip), he tries to define when it may be acceptable to write negative stories about public figures. **[http://bit.ly/jweb25]**

Is it permissible to keep a website that sells items open on Shabbat?

Rabbi Shlomo Dichovsky looks at several halachic issues, including, are you assisting someone to violate Shabbat by leaving your website open for business? He cites an earlier ruling that allows pop machines to operate on Shabbat because the machines are not inherently forbidden. In this case, "you should place a notice on the website advising customers that all transactions are completed after Shabbat." After examining several issues, Rabbi Dichovsky concludes that he cannot forbid keeping websites open for sales on Shabbat but does feel there is a negative "taste" to the practice. **[http://bit.ly/jweb28]**

On the other hand, Rabbi Eli Mansour says that a Jew who sells merchandise over the Internet must have the site shut down over Shabbat. **[http://bit.ly/jweb30]** That's why you should always consult a rabbi who knows your particular situation before making any religious decisions in the virtual or real worlds.

Is Googling someone – a date or new business associate – an invasion of privacy?

The Torah forbids idle gossip: "Don't go as a talebearer among your people" (Leviticus 19:16) while the Talmud states that "loss of privacy (literally, damage through seeing) is a kind of damage." Rabbi Meir extrapolates and suggests that casual searching is permissible, while making a concerted effort to uncover all available public information about somebody is not. **[http://bit.ly/jweb23]**

He then adds this piece of advice: "I believe that it is a bad idea to 'Google' someone before a first date… It is likely to harm the mystery and romance of making a new acquaintance, to create an awkward asymmetry in the knowledge each individual has about the other, and also to create preconceptions that will be an obstacle to creating an objective judgment of the date."

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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Islamic doctrine spells danger for Jews: author

By PAUL LUNGEN
Staff Reporter

Forget all the things you know, or think you know, about the Arab-Israeli conflict. It's not about land, it's not about borders, it's not about a two-state solution.

The root of the dispute is simpler and more intractable, according to a *sharia* scholar and convert to Christianity. The source of the conflict is Islamic doctrine and that faith's longstanding antipathy towards Jews, said lecturer and researcher Sam Solomon.

Solomon, author of the recently-released *Al-Yahud: Eternal Islamic Enmity and The Jews*, said the problem between Jews and Palestinians is centuries old. "The issue of Israel and Palestinians is a crisis of relationship started way back in the seventh century by Muhammad and his treatment of the Jews and his revelation. These are eternal."

Solomon, an adviser to European parliamentarians on Islam, is in Toronto this week as part of a three-city lecture tour, along with author Bat Ye'or. In addition to a lecture at the Shaarei Tefillah Synagogue on Thursday, they will address audiences in Ottawa and London.

Solomon, who was trained in *sharia* (Islamic) law for 15 years before converting to Christianity, said the Qur'an is replete with derogatory references to Jews. Following Muhammad's initial condemnation of Jews, who rejected his religious claims, Jews lived by sufferance within Islamic lands.

While there were at times warm personal relationships between Muslims and Jews, Islamic doctrine placed Jews in a position of inferiority to Muslims.

"There is an eternal conflict in Islam versus the Jews," Solomon said. As Muslim theologians see it, "the only solution is for the Jews to convert to Islam."

Under Islamic doctrine, neither Jews nor Christians are accepted as equals to Muslims, he said. That sort of contemptuous attitude is hard on western ears, and some find it too disturbing to be true, he acknowledged

"If you try to analyze this, our analysis is to see it through a Judeo-Christian prism, and it doesn't match. But it's not an intellectual issue. It's a spiritual issue."

Solomon said the advance of Islam around the world is likewise part of the religion's doctrine and mirrors Muhammad's move from Mecca to Medina, "an Islamic takeover." This is happening today, where even small Muslim populations can exert great influence over larger communities and stifle criticism of Islam, a restriction on the traditional right to free speech.

Bat Ye'or

In Britain, *sharia* courts make decisions that are legally binding, polygamy is ignoredand Muslim women experience reduced rights.

"I'm sorry to be the bearer of bad news, but this is the reality," Solomon said.

Bat Ye'or, who was born in Egypt but whose family was expelled in 1957, said Muslim scholars foresee a condition of "dhimmitude" for non-Muslim people. Dhimmitude, she explained, "is the condition that was imposed by *sharia* laws to non-Muslim peoples vanquished by jihad."

Jews, Christians, Hindus and Zoroastrians (in Persia) who withstood the pressure to convert to Islam "could keep their religion on condition they would submit to humiliating regulations and buy the right to live by paying a tax mentioned in the Qur'an called the *jizyah*."

If they didn't pay, they could be killed, or reduced to slavery or have their children taken into slavery, she said.

Even today in Egypt, it's very difficult for the country's Coptic Christian minority to build a new church, and Christians live in insecurity, with many attacked, she said.

Ye'or, whose name was taken from a biblical reference and means Daughter of the Nile, disputed the claim that Islam is the religion of peace. "For non-Muslims, things are different," she said.

"Islam developed and expanded by wars of aggression and expansion. That's part of the Islamic religion."

Islam continues to expand in Europe and the West, though not through war. Now, it's "peaceful expansion through immigration."

Muslims today are bending the concept of multiculturalism to permit application of *sharia* law, as in Britain, and to prohibit criticism of Islam and Muslims' treatment of women, she said.

The success in forestalling criticism of Islam demonstrates "we are living under dhimmitude and the rules of *sharia* without even knowing it."

Ye'or, author of *Eurabia: The Euro-Arab Axis and Islam and Dhimmitude: Where Civilizations Collide*, called for careful vetting of immigrants from Islamic countries so as to "not bring those who hate our system and want to destroy it" while allowing in "those who want to integrate and who are being persecuted."

Solomon's and Ye'or's lectures were sponsored by the International Free Press Society-Canada and the Free Thinking Film Society.

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Gryfe family celebrates 100 years in Canada

By CARA STERN
CJN Intern

In 1910, Sam Gryfe arrived on the shores of Canada from his hometown of Botosani, Romania.

One hundred years later, more than 100 people from four generations of his family reunited to celebrate his life, and to meet and reconnect with long-lost family.

The Gryfe name is familiar to many Toronto Jews, whether it's from Mark Gryfe's involvement in the Baycrest Foundation, the popular bagels from Gryfe's Bagel Bakery or the many other prominent Gryfes in the Jewish community.

The family gathered May 23 to shmooze, eat some bagels and schmaltz herring, and sing the family theme song, which Mark Gryfe developed at a smaller family reunion as part of his son's bar mitzvah about 12 years ago.

"To Gryfe, to Gryfe, L'chaim," they sang to the tune of the famous track from the musical *Fiddler on the Roof*. The lyrics were projected onto a screen so the more distant relatives could sing along, said Elaine Lightstone, Sam Gryfe's granddaughter.

The poster of the family tree was huge, extending more than 30 feet even with a small font size, she said.

Cyril Gryfe played an instrumental role in connecting the family tree, which he posted at the reunion for all the relatives to see, Lightstone said.

The family has branched out of the city, reaching as far as California.

Cyril Gryfe found the California clan through the Internet while he was researching the genealogy of his family, Lightstone said, and although they had only met Cyril Gryfe once before, three generations of this branch came for the reunion.

Moishe Gryfe, who runs the namesake bakery started by his father, said the best part was seeing "how diversified [the] family has become over the 100 years."

"The legacy that he left was really quite incredible," he said.

Lightstone said it was an amazing experience to meet this family that she never knew existed.

The day was marked with sunshine and celebrations. One display showed the family's Romanian heritage, describing the foods that Sam Gryfe's wife, Molly, would have served. They included chickpeas, schmaltz herring, salmon patties and baked carp.

And of course, the reunion meal included Gryfe's bagels and pizzas.

"You can't imagine it, we had so much food," Lightstone said.

The bagels also had a role in the entertainment.

"We had a jar of bagel pieces and people had to guess how many pieces were in the jar," Lightstone said.

There were also quizzes for the children with questions such as when Gryfe's bagels were first made and how much a loaf of bread cost at the time, she said.

"People didn't seem in a hurry to go home," she said.

She described one relative as Sam Gryfe's sister's grandson, who is currently a resident at Baycrest.

She said his nurses told her that he had the best time.

"He was practically dancing off his wheelchair," she said.

Although there are no more reunions in the works at the moment, Lightstone said there will probably be another one.

"I hope it's not 100 years, but give us a little time to figure that out," she said.

Please go to cjnews.com to see photos from the reunion.

Longtime teacher retires from the classroom

By FRANCES KRAFT
Staff Reporter

After 34 years at Associated Hebrew Schools, Esther Etigson is retiring to spend more time in Israel, where her son and young grandchildren live.

The veteran teacher, who is also an artist, is planning her final show here on June 13.

In an interview at Etigson's Thornhill home, where her acrylics and watercolours vie for space with packed cartons, she said she's excited about the upcoming changes in her life.

Etigson, 60, who was widowed at a young age, is heading to Modi'in, between Jerusalem and Tel Aviv, but plans to divide her time between Israel and Toronto, where her in-laws still live.

A native of Morocco who made aliyah with her family at age six months, Etigson has lived in Toronto since 1969, with the exception of a year-long sabbatical in the mid-1980s.

Nature and Judaism are recurring themes in her art

She originally came to Canada to work for a year as a private Hebrew tutor for a local family. She met her future husband here.

"I do love Canada," Etigson said.

Her career at Associated, where she has taught Jewish studies in all grades from 1 through 8, has been "very rewarding." In 2002, she received a Teacher of Excellence award (a privately sponsored award recognizing Jewish day school teachers, which is no longer given).

As well, she said, she embraced "a North American life," and most of her friends here are Canadian.

One of the things that appeals to her about Modi'in is the mix of Israelis and North Americans. A friend of hers who made aliyah runs a paper there for "North American Anglo-Saxon artists," she said. "I can't wait to join the group."

Etigson said she won't miss Toronto's cold weather, but she will miss the fall colours and the beauty of freshly fallen snow.

Esther Etigson *[Frances Kraft photo]*

Nature is a recurring theme in her art, as is Judaism. One piece was inspired by last year's Birkat Hachamah, the blessing of the sun, recited only at the end of a 28-year solar cycle. The paintings range in price from $150 to $500.

In part, Etigson's decision to retire from teaching was spurred by memories of her own grandmother. "I feel that my grandmother gave me so much in my life – so much love, so much warmth, so much thoughtfulness. I want to do that for my grandchildren."

She said her upcoming art show would be "a nice chance to see people, and say hello and goodbye."

The show will take place June 13 from 10 a.m. to 6 p.m. at 163 Gailcrest Circle in Thornhill.

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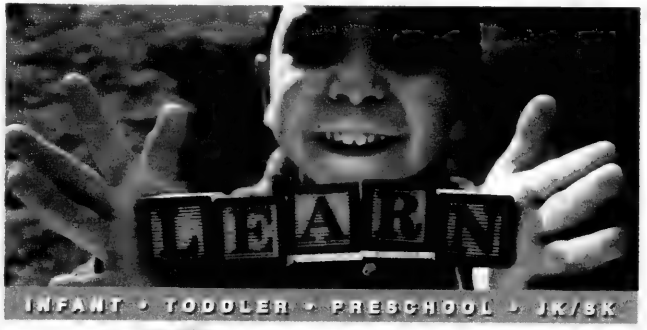

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A middle way, or as ugly as it gets?

According to Reports

By PAUL MICHAELS

The May 17 Turkey-Brazil deal with Iran to enrich nuclear fuel that can be used only for civilian purposes has been interpreted in vastly different ways by journalists.

Perhaps none more so than in the case of two liberal journalists – the *Globe and Mail*'s Doug Saunders and the *New York Times*' Thomas Friedman. This isn't simply a predictable matter of a difference of opinion between left and right – which makes the study of this contrast all the more interesting.

In his May 22 *Globe and Mail* column, "Brazil and Turkey rush to the middle," Saunders wrote that in reaching the deal with Iranian President Mahmoud Ahmadinejad for Tehran to ship "some" of its uranium to Turkey for enrichment, Brazilian President Luiz Inácio Lula da Silva and Turkish Prime Minister Recep Tayyip Erdogan "managed to accomplish… exactly what the United States and its allies had failed to do last October."

(Well, not quite. The United States didn't fail as much as Iran delayed accepting the UN-sponsored deal and then imposed its own stipulations that rendered the plan invalid.)

In any event, Saunders took the position that Turkey and Brazil are assuming responsible, constructive roles in trying to defuse international tensions over Iran's nuclear policy. Playing on the term "middle" (apparently as in "even-handed"), he remarked:

"Brazil and Turkey became this week what Canada has long tried to be: successful middle powers. Ottawa has never really achieved this status, except maybe for a few years in the 1960s, because Canada has never really managed to be in the middle – less so today than ever. What we saw Monday was a genuine middle."

Here, on the other hand, is Friedman's take on the deal (in "As Ugly as It Gets," May 26):

"I confess that when I first saw the May 17 picture of Iran's president, Mahmoud Ahmadinejad, joining his Brazilian counterpart, Luiz Inácio Lula da Silva, and the Turkish prime minister, Recep Tayyip Erdogan, with raised arms – after their signing of a putative deal to defuse the crisis over Iran's nuclear weapons program – all I could think of was: Is there anything uglier than watching democrats sell out other democrats to a Holocaust-denying, vote-stealing Iranian thug just to tweak the U.S. and show that they, too, can play at the big power table?"

Mahmoud Ahmadinejad

Luiz Inácio Lula da Silva

Recep Tayyip Erdogan

In Saunders' account, Turkey and Brazil, far from trying to stick it to the Americans, are actually acting in the interests of the United States. "While some commentators described this [deal] as an act of rogue diplomacy by a headstrong Lula and Erdogan," Saunders wrote, "officials from the U.S. State Department told reporters in briefings that, in fact, U.S. Secretary of State Hillary Clinton had encouraged Turkey and Brazil to negotiate the deal."

One can only wonder who these officials are and whether they were in fact speaking for their boss, Clinton. After all, Matthew Lee of the Associated Press reported back on May 13 that Clinton had heated words with Turkey's foreign minister over its plans to aid Iran in its effort to thwart another round of UN sanctions (which, on May 18, the five permanent members of the Security Council agreed to discuss). Lee added that "[t]op Iranian officials [had] been courting Brazil, Turkey and other non-permanent Security Council members to pre-empt possible sanctions."

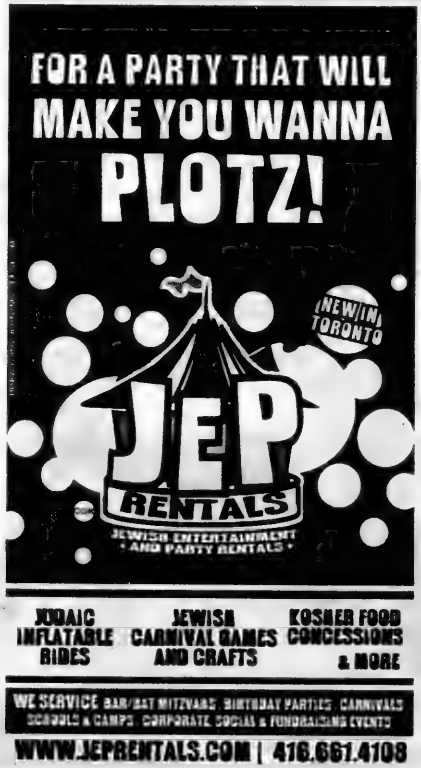
In Friedman's rendering, too, Turkey and Brazil (whose president is acting against democracies in Latin America), were only too pleased to side with Iran against the United States.

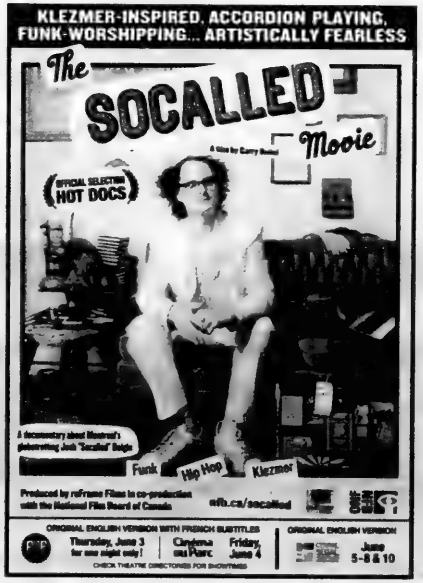
Whereas Saunders judged that, with their May 17 deal, Turkey and Brazil had found a reliable, peace-promoting solution to the problem posed by Iran's nuclear program, Friedman reached the opposite conclusion. He explained that the May 17 deal leaves Iran in possession of nearly half of its nuclear stockpile "which it still refuses to put under international inspection and is free to augment and continue to reprocess to the higher levels needed for a bomb."

In short, Turkey and Brazil have enabled Iran to continue to defy UN demand that it cease its nuclear enrichment program, and have played into Iran's determination to weaken the "global coalition" that the United States, Europe and others have been trying to put together on this matter.

Hardly, it would seem, the role of responsible "middle" powers.

Paul Michaels is communications director for the Canada-Israel Committee.

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Chassidic shul to fight contraband charges

By JANICE ARNOLD
Staff Reporter

MONTREAL — An Outremont synagogue intends to fight fines for illegal importation of alcohol imposed by Montreal Municipal Court.

The chassidic Skver community's Congregation Toldos Yakov Yosef on Durocher Avenue and 15 of its members have been ordered to pay fines of between $125 and $6,000.

Mayer Feig, a spokesperson for the Jewish Orthodox Community Council, which represents several chassidic communities, said that as a religious institution, the shul has the right under federal law to bring into Quebec alcohol that is for sacramental use.

In fact, he said this congregation and others have for years been buying alcohol in Ontario and transporting it to Montreal with the knowledge of the Société des alcools du Québec (SAQ).

"We have been paying duty to [the SAQ] every time. They invoiced us and took the taxes," Feig said. "We are not hiding anything. Everything has been done in broad daylight."

Over the years, the police have confiscated alcohol from synagogues that had been purchased outside the province, but each time they have released it, he said, including from the Skver congregation about 18 months ago.

"The federal law is very, very clear, and no Quebec law overrides it," Feig continued. "Legally, the municipal court has no standing – we have a lawyer's opinion on that."

He believes the municipal prosecutor has become tougher because of "pressure from external forces in Outremont." The chassidim are frequently the subject of complaints by area residents that they are violating municipal bylaws.

The Montreal police, however, say the congregation was warned several times since at least 2006 that importing alcohol was against the law. The civil charges were laid after an investigation by police, which resulted in the seizure in December of 891 litres of wine, spirits and liqueurs while it was being unloaded at the Skver synagogue.

That alcohol was purchased in Ontario and trucked into Quebec. Inter-provincial trade barriers forbid the direct delivery of any alcohol across provincial borders to any party not affiliated with or representing a province's liquor board, in this case, the SAQ, or an approved vendor.

Feig said the congregation will defend itself by citing an exemption in the federal Importation of Intoxicating Liquors Act, which states: "Nothing in this act shall be deemed to forbid the importing, sending, taking or transporting, or causing to be imported, sent, taken or transported, into any province from or out of any place within or outside Canada or intoxicating liquor for sacramental or medicinal purposes."

While most of the hundreds of bottles seized were kosher wine, police said there were also beverages such as peach schnapps and banana liqueur.

According to earlier media reports, the alcohol was purchased from private vendors in Ontario. The Liquor Control Board of Ontario authorizes sacramental wine vendors who can sell products at a discount exclusively for use in religious ceremonies by clergy. They can import wine into Ontario, but not export it.

The SAQ doesn't authorize such vendors in Quebec, but recognized religious officials can buy alcohol at SAQ outlets at 17 per cent below the listed price.

'Nazi' soap sent to Ontario for testing

By JANICE ARNOLD
Staff Reporter

MONTREAL — Montreal police have sent a bar of swastika-stamped soap that they seized in March from a shopkeeper to a lab in Ontario for analysis.

Insp. Paul Chablo, head of media relations, said the Montreal police lab isn't equipped to determine if the soap contains human remains, as shopkeeper Abraham Botines had led would-be purchasers to believe.

Chablo said results are expected some time this month. This lab will be conducting DNA tests at the mitochondrial level, which can distinguish between human and animal genetic material.

Chablo would not say if the lab is part of a police force or private.

The soap was confiscated after a complaint by B'nai Brith Canada.

Botines, who is Jewish, offered the bar for sale at his curiosity shop on St. Laurent Boulevard, which deals in other World War II memorabilia.

He told reporters that he got it from a Canadian veteran of that war who was told it was made from the fat of people who died in the Nazi camps.

While there have been persistent rumours since the war that the Nazis produced such soap, Israel's Holocaust authority, Yad Vashem, has denied it.

Congress lobbies for action on Darfur

By PAUL LUNGEN
Staff Reporter

Fifteen representatives of Canadian Jewish Congress descended on Ottawa last week to lobby MPs to have Canada step up its role in easing the plight of refugees from the Darfur region of western Sudan.

They called on parliamentarians to provide additional resources to a UN humanitarian mission in Darfur, create a parliamentary committee that would focus on potential incidents of genocide and crimes against humanity and step up Canada's diplomatic involvement to the ambassadorial level at the Doha, Qatar, peace talks.

Congress' "Darfur action committee Ottawa lobby day" included educational sessions, brainstorming discussions and a briefing by Scott Proudfoot, Foreign Affairs' top public servant responsible for the Darfur file, said Ben Fine, a member of Congress' Darfur action committee.

There is some urgency in taking steps now to support Darfur refugees, Fine said. Darfur refugees remain virtual prisoners in displaced persons camps as rebel factions fight among themselves and against government-supported militias, creating a situation of lawlessness and danger outside the camps.

In addition, in January 2011 south Sudan will hold a referendum on independence, "and all signs are that they will secede from the north. The concern is that tensions between the north and the south will increase. There are two million dead in 20-plus years. Could that reignite?" he asked.

Though the conflict in the south is separate from the one in Darfur – that war in the south saw the Muslim north oppress and murder Christian and pagan residents – a break-up of the country could lead to "the Somalification of Sudan," Fine said.

Jewish leaders call on MPs to do more to help refugees in the area

Since 2003, when the conflict in Darfur began, Sudanese-government-backed Janjaweed militias have killed as many as 400,000 Darfurians and created two million refugees. Thousands of small farming villages have been destroyed in a campaign that has been described as ethnic cleansing and genocide.

While Canada has undertaken a variety of steps to support Darfurian refugees, more needs to be done, Fine said. In addition to increasing Canada's representation in Doha to an ambassador level, it should sponsor fact-finding missions to Darfur as a way of pressuring the government of Sudan; it should hold Sudan accountable for its commitment to peace, as negotiated with the south in 2005, and urge the Khartoum government to allow humanitarian agencies to operate unhindered and end attacks on civilians, and it should consider travel bans on Sudanese leaders and the freezing of assets if Sudan doesn't comply with its international obligations.

Fine said the creation of a parliamentary committee or sub-committee to prevent genocide would provide the infrastructure for parliamentarians to regularly monitor situations around the world that could lead to genocide and allow Parliament to proactively respond to imminent genocides.

Canada also can urge UN member states to contribute more resources to UNAMID, the African Union/UN hybrid operation in Darfur, such as transport units and a level two trauma hospital.

Conservative MP Tim Uppal said he agreed Canada could do more to help Darfurians. "What I took away from the meeting was that I would speak to my colleagues to see if we could set up a separate sub-committee on Darfur," he said.

Uppal said a presentation by Holocaust survivor Anna Heilman was memorable. "She really brings it into perspective, the humanity side of it," he said.

Liberal MP Glen Pearson was also moved by her talk. "She felt Darfur was similar to the Holocaust – that people are aware of it but not dealing with it."

Pearson said he didn't expect Parliament to act quickly to establish an official committee to deal with issues of genocide. Parliament has been too distracted by relatively trivial issues, and "there is no appetite from Parliament in general," and in particular the government, to create a new committee, he said.

He felt the atmosphere might change in the fall when MPs return from the summer break and when Sudan holds its referendum. That could push Darfur nearer the top of the foreign policy agenda, he suggested.

Fine said the situation in Darfur tugs at the hearts of many Congress members, who are only one or two generations removed from the Holocaust. He himself is the grandson of a survivor and he became concerned about the situation in western Sudan four years ago when he read about the "rapes and the ethnic dimensions" to the conflict.

"Darfur is a story which hits home in the Jewish community in Canada and across the world, the story of ethnic-motivated conflict leading to death and destruction of other communities simply because of who they are. That is something our community is aware of," he said. "This group did not want to stand by and do nothing."

Among the Jewish participants in the lobby day were Amichai Wise, chair of Congress' Darfur action committee, Benjamin Shinewald, Congress vice-president, Heilman, who survived the Warsaw Ghetto and Auschwitz, and Norman Epstein of CASTS (Canadians Against Slavery and Torture in Sudan).

They were joined by members of Stand Canada, a youth group, the Darfur-Sudan Peace Network and the SubSahara Centre.

Among the MPs participating were Liberals Glen Pearson, Anita Neville and Bob Rae; Conservatives Uppal, David Sweet and Brian Jean, as well as Senator Linda Frum, and Senator Consiglio Di Nino, and NDP MP Bill Siksay.

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Coast to Coast

Montreal shuls' future to be examined

By JANICE ARNOLD
Staff Reporter

MONTRAL — The problems many Montreal-area synagogues face due to declining membership and lack of effective leadership are being addressed by Federation CJA, which traditionally has had an arms-length relationship with religious institutions.

Representatives, including rabbis, lay people and staff, of 17 mainstream congregations accepted the federation's recent invitation to sit down together and discuss the challenges that face them.

Tools for Shuls is a multi-year project that will see the federation provide expertise to synagogues in such areas as governance, fundraising and getting people more actively involved.

Federation CJA to study declining membership, effective leadership

"We are offering a platform for co-operation during this time of transformation," said the initiative's chair, federation first vice-president David Cape, who is also president of Congregation Shaar Hashomayim.

As Beth Zion Congregation president Lawrence Rosenberg bluntly put it: "There are too many shuls and not enough Jews," particularly in Snowdon/Côte des Neiges and Côte St. Luc, and among mainstream Ashkenazi congregations.

"I think every shul [in these areas] is looking at a merger. Nobody likes to talk about it, but the synagogues are part of the community, and they have a responsibility to do what is good for the community," Rosenberg said.

They will have to either get their financial houses in order or look for a more drastic solution.

Federation executive director Andrés Spokoiny prefers to accentuate the positive. "This is a recognition that the synagogues are a very important constituent of the community, vital for Jewish continuity and education…" he said. "We are trying to help them think strategically about their future."

Cape would like to see the synagogues operating in a more business-like way. However, he underlined that the federation is not trying to impose or recommend solutions.

While some synagogues have been experiencing problems for years, even decades, the situation was brought into sharper focus by the economic downturn that began in 2008, he said.

Working with the synagogues is part of the federation's attempt to "renew Jewish life" in Montreal by strengthening the community's key institutions through its broad-based Gen J program and with funding from the Jewish Community Foundation. Similar co-operation is already underway with the Jewish day schools and camps.

At the first Tools for Shuls meeting, two American consultants, Rabbi Hayim Herring and Marsha Rothpan, who have advised synagogues elsewhere in North America, were brought in to speak. Rabbi Herring is the former executive director of STAR (Synagogues: Transformation and Renewal).

While Montreal has its distinct demographic characteristics, Cape believes its synagogues share a lot of the same issues as others on the continent. For one thing, synagogues have to learn how to "market" themselves if they want to attract people. They must also clearly define the roles of the rabbi, board and executive directors.

The federation invitation was issued through the interdenominational Synagogue Council of Greater Montreal, and congregations from Reform to Orthodox, Ashkenazi and Sephardi, took part.

The overwhelming majority of participants, in their evaluations, found the workshop useful and want to continue the process, Cape said. "I think the response validates that there is a need and a hunger for this kind of thing. The synagogues are eager to move forward. People have a sense of urgency and want to accomplish something."

Rosenberg applauded the federation's attempt to get the synagogues to address the issues. Now it is up to the congregations to do what is best for the community as a whole, he believes.

Beth Zion is an example of a troubled synagogue that was able to turn itself around.

A couple of years ago, it was in serious debt and merging with another Côte St. Luc congregation seemed inevitable. Today, the shul is in the black and in better financial shape than it has been in 20 or 25 years, said Rosenberg.

That is not due to a spike in membership, which stands today at around 550 families, down from a peak of about 1,000, or because of a sudden windfall, he said.

Rather, he credits the resurgence to the popularity of Rabbi Ira Ebbin, whom the shul hired three years ago, and a rigorous review of the synagogue's finances by the board.

They found there was room to make cuts, including in staff, and the congregation entered into a lucrative partnership with a caterer, who, as its tenant, operates the reception hall and paid for extensive renovations.

The hall is booked solid these days, Rosenberg said, generating steady revenue – enough to put on a new roof and install a new heating and cooling system in the more than 50-year-old building.

"We are operating more like a business, more efficient, more productive. We are spending every dollar carefully."

FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Joel Weintraub and Betty & Jeff Shelson are proud to announce the recent engagement of their children

Rebecca and Noah

Sadly missed is the late Susan Weintraub.

Mazel tov Simone Leah Elgrichi - you did a superb job at your bat mitzvah! The Bisgould and Elgrichi families and friends are very proud of you.

Mazel tov Lindsay & Joshua on your engagement! Brian & Gilda Lefton of Thornhill, Joanna Rom and Steven Goldberg of Washington, D.C.

Maggie & Yoni Anava, Alina Blufshtein and Danny Pollak announce the engagement of Revital Blufshtein to Adam Anava. Mazel tov from family & friends.

Mazel tov to Purple Rose (Geiger) Paull and God bless you on your 87th birthday. We love you! Mark, Aida, Tamara Ashley and Elijah Paull.

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What's New

By LAURA STRICKER

Our regular columnist, Leila Speisman, is away on medical leave.

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What's New deadline for the June 10 issue is May 31. Deadline for June 17 is June 7. Phone 416-391-1836. Fax, 416-391-0829. E-mail cjnwhatsnew@gmail.com.

Friday, June 4

LUNCH 'N' LEARN

With Rabbi Moshe Stern, 12-1 p.m. Shaarei Tefillah Synagogue. Free. Coffee/tea served, bring lunch.

DOCUMENTARY SCREENING

Reclaiming our Pride by **Martin Gladstone**. The film explores the new ideological anti-Semitism that disguises itself as the fight against racism. Temple Emanu-El, 120 Old Colony Rd. Shabbat service 8 p.m. Film follows.

Saturday, June 5

PRIDE SHABBAT SERVICE

Congregation Shir Libeynu invites you to its inclusive Pride-themed Shabbat service: Going to Shul with Pride! 10:30 a.m. Michael Bernstein Chapel, MNjcc. 416-465-5488, shirlibenyu@yahoo.ca.

TORAH STUDY CLASS

Beth Tikvah Torah Study class, Saturdays from June to September. This week **Morley Goldberg** does parshah Shlach. 9:45-10:45 a.m.

EMUNAH SHABBAT

15th annual Emunah Shabbat. Seudah shlishit program with speakers all over the city. 416-636-0036 for info and tickets.

Sunday, June 6

MUSICAL EVENING

Musical entertainment and silent auction with **Julie Michaels**, **Lenka Lichtenberg** and **Diane Flacks**. Darchei Noam. 7-10:30 p.m. $60. 416-638-4783. Portion of proceeds to Save a Child's Heart.

WINE AND CHEESE EVENING

22-36ish year olds are invited to a wine and cheese evening. 7 p.m. "Ancient Jewish Erotica: Reimagining the Song of Songs," with **Rabbi Benjamin Segal**. Beth Tzedec Synagogue, 1700 Bathurst St. RSVP 416-781-3514, ext. 234. Free.

ISRAEL DAY

15th annual Israel Day Festival. Mel Lastman Square. 11 a.m.-5 p.m. Live auction, kosher food, children's village. Free admission.

CHORALAIRS CONCERT

The Choralairs of North York end-of-season concert. 1:30 p.m. Earl Bales Park. Free. New members welcome. **Sally**, 416-636-8247 or **Brian**, 416-631-0029.

Monday, June 7

BROADWAY MUSIC LECTURE

Temple Sinai's Food For Thought Lecture Series: Broadway Musicals, Mondays in June. "**Leonard Bernstein**'s Contribution to Broadway Musicals." **Rick Phillips** speaks. 1:30 p.m. Series: members $30, non-members $40. One lecture: members $10, non-members $12. Reserve: 416-487-3281.

GALA FUNDRAISER

Deb McGrath and **Colin Mochrie** co-host **Larry Librach** Tribute Gala. 8 p.m. Al Green Theatre, MNjcc. **Jaffa Road**, **Linda Kash** and others. Dessert reception. $250. Tickets, 416-928-3537 or 2010tributegala@djds.ca.

Tuesday, June 8

LUNCH AND LEARN

Avery Saltzman, producer and co-artistic director of the Harold Green Jewish Theatre, speaks on "The Importance of Jewish Theatre." 12:15 p.m. Beth Tikvah. $20. By reservation. 416-221-3433 ext. 352, helen@bethtikvah.on.ca.

CHILD SAFETY

"The Bully, the Bullied and the Bystander: Breaking the Cycle of Violence," with **Barbara Coloroso**. 7 p.m. Beth Emeth. $15, $20 at door. **Kim**, 416-993-9900 or Rochelle, 416-450-7531. Tickets, leobaeck.ca/barbara.

Wednesday, June 9

HAFTORAH

Learn to chant Haftorah with

Continued on page 25

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Continued from page 24

Cantor Moses. Also June 16. Beth Sholom. 416-783-6103.

Thursday, June 10

SPRING LECTURE SERIES

Shaarei Tefillah Spring Lecture Series continues. **Rabbi Michael Skobac**, "Is Religion Killing Judaism?" 7 p.m. 3600 Bathurst St. Free. toronto@jewsforjudaism.org.

THE GREAT DEBATE

A debate between **Dr. Robert Buckman** and **Rabbi Dow Marmur**. "The Great Debate: Does God Exist?" Moderated by **Michael Coren**. $5 at the door. Beth Tikvah Synagogue, 8 p.m.

OTHER NEWS

SHABBAT DINNER

Join Solel Congregation of Mississauga June 11 for its monthly Shabbat dinner. 5:15 p.m. Dairy main provided, bring salad or dessert. Music and crafts for all. Bubbies and zaides welcome. 6:30 p.m. family service follows. Registration required, 905-820-5915.

WEEKEND SEMINAR

"Jewish Tradition and Secular Humanistic Judaism," the opening lecture of a weekend seminar with **Rabbi Adam Chalom**. June 11, 8 p.m. Dessert reception follows. $20. 18 Wynford Dr. **Roby**: 416-385-3910, roby@oraynu.org.

CCCS CONVENTION

The Canadian Council of Conservative Synagogues convention June 11-13, Beth Emeth. Accommodations available. **Prof. Jack Wertheimer** speaks. 647-367-9351 to register or for more info.

BREAKFAST LECTURE

Charles Novogrodsky on "Jewish Baseball Players." June 13, 9 a.m. Breakfast charge $5 at the door. Beth David. 416-633-5500.

KULANU BOOK TALK

Orthodox gay author **David Brody** reads from his novel *Mourning and Celebration*, a fictional account of what his life would have been like were he born 100 years earlier in his grandfather's shtetl. June 16, 8-9 p.m. Wolfond Centre, 36 Harbord St. RSVP by June 13, kulanutoronto@gmail.com.

ALIYAH FAIR

The Jewish Agency for Israel holds a planning expo. Learn about employment opportunities and meet with experts. June 15th, 6:30-9:30 p.m. Prosserman JCC. 1st floor, Lounge room. RSVP required: jewishagency.org/naexpo. For information: **Liane**, 416- 633-4766, ext. 4.

MEMORIAL LECTURE

Dr. Joseph Weil Memorial Lecture. June 17, 8 p.m. Shaarei Shomayim. **Dr. Marla Shapiro**: "Life in Balance: Facing Life's Challenges and Overcoming Obstacles." $10. $15 at door. Reserve, 416-785-8946.

THEATRE TRIPS

Beth Emeth goes to the theatre. Aug. 5, *The Women* at Shaw Festival Theatre. Fall trips to Stratford: *Kiss Me Kate*, Oct. 6, and *Evita*, Oct. 28. Members $90, guests $95. Includes transportation. 416-633-3838, temaw@rogers.com.

LOOKING FOR VOLUNTEERS

Jewish Information Service of Greater Toronto needs volunteers available during the day, 4 hours a week with some flexibility, for new information desk. Computer skills and fluency in spoken and written English essential. Hebrew and Russian-language skills an asset. **Barbara**, bbarak@ujafed.org, 416-631-5843.

JF&CS GROUPS

Shawna Sidney, 416-638-7800, ext. 6215, www.jfandcs.com. Registration required for all programs.

Healing Service: June 6, 3-4 p.m. Lipa Green. Free. Ext. 6287.

Surviving Divorce: Avoiding Financial Disaster: Financial mistakes made in divorce and how to avoid them. For those thinking of divorce, currently in the process, or whose divorce is final. June 16, 7-9 p.m. Lipa Green Building.

FOR SENIORS

Adath Israel Congregation. Wednesday social afternoons for men and women. Bridge, mah-jong, cards, refreshments. $2. Pearl, 416-635-6317, or Marcia, 416-932-1229.

Earl Bales Seniors Club in the Park. Casino Rama June 16, departs 10 a.m. Father's Day dance, June 20, 7-10 p.m. Line dancing Thursday, 10-11:30 a.m. Social bridge Thursday, 12:30-3 p.m. Bingo Tuesday, 12:30-3 p.m. Valerie, 416-395-7881. Non-members welcome.

LZA Senior's Cultural Club. Tuesdays 10 a.m. Discussion group at Borochov Cultural Centre, 272 Codsell Ave. 416-630-9444.

Association of Jewish Seniors. To Our Good Health seminar. Theme: Memory Fitness with Dr. Kelly Murphy. June 15, 9 a.m.-1 p.m. Earl Bales. Members free, guests $10. Includes lunch. Tammy, 416-635-2860, ext. 458, to reserve.

Bernard Betel Centre, 1003 Steeles Ave. W., 416-225-2112.

Lecture: "The Great Romantics: Musical Styles Through the Ages." With **Myriam Schechter**. June 8, 10-11:30 a.m. $3 members, $6 non-members.

Wellness lecture: "Building Better Bones." June 10, 1:30-2:30 p.m. Free.

Wagman Centre, 55 Ameer Ave., 416-785-2500, ext. 2267.

Billiards Club Tuesdays and Thursdays, 2-4 p.m.

Mondays in June, 1-3 p.m. Origami in Creative Arts Studio. Flower pressing: June 8 and 22, 1-2:30 p.m.

Creative Arts Studio programs from June to July include painting and stain glass.

For info on these and other arts programs: **Meital**, ext. 2939.

Learn how to use computers in a 6-week program. Four clients per course, now booking for September. Sign up at service desk.

The Entertainers of the Wagman Centre are looking for energetic seniors to join their program of providing entertainment to other seniors. **Judy**, 416-733-0580.

Stress Relief Day. June 23, 1-4 p.m. **Dr. Guy Proulox** speaks: "Active Aging: Success over Stress." Workshops follow. $20 members, $25 guests. Register: 416-785-2500 ext. 2267.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St. 416-638-1881, www.prosserman-jcc.com.

Reverence and Regard: The Many Faces of Women in Hollywood Movies. Now Wednesdays, July 7-Aug. 4. With **Kevin Courrier**. 1-3 p.m. $50 member, $60 guest.

Latin dance, Wednesdays, June 30-Aug. 18. 8:30-9:30 p.m. $56 members, $96 guests.

Beginner mah-jong, Wednesdays, June 9-July 28. 1-3 p.m. $60 members, $70 guests.

NIA fitness, Fridays June 4-July 23. 10:30-11:30 a.m. Ext. 4235.

Learn everything you want to know about baseball and hot dogs. June 10, 6:30 p.m.

Summer cakes and tarts, perfect for entertaining: June 17, 9:30 a.m-12 p.m.

Tic Tac Summer Program, July and August. Program for 2 years +. 9 a.m.-12:30 p.m. Monday to Friday. Lunch included. **Kailah**, ext. 4351.

MILES NADAL JCC

750 Spadina Ave., 416-924-6211, www. mnjcc.org.

Michael Bernstein Chapel services. Sunday 8 a.m. Thursday 7:15 a.m. Kosher breakfast included. **Coleman Bernstein**, 416-968-0200.

Jewish Community Choir and Women's Chorus perform June 3. 8 p.m. $10. ext. 0.

June 6, 4 and 7:30 p.m. Toronto Jewish Film Society presents 2 films from the U.K.: *Sixty Six*, with short film *Sidney Turtlebaum*. What happens if you give a bar mitzvah and no one comes? In *Sixty Six*, Bernie Reubens' bar mitzvah is the same day as the 1966 World Cup final and the possibility that England will be playing looms large. *Sidney Turtlebaum* is about a bitter gay man who crashes shivahs and steals family valuables. $15, $10 ages 18-29 (7:30 screening only). film@mnjcc.org, ext. 606.

Festival on Bloor! June 13, 12-6 p.m. Bloor Street will be closed from Spadina to Bathurst. Live music, children's activities, performances from upcoming Fringe Festival plays. MNjcc fitness demos, craft vendors and food. 121 maxineb@mnjcc.org.

What's New is now online, for subscribers only. You can find it at cjnews.com

DRINKING THE LEMON-AID

A group of Grade 3 students from Associated Hebrew School, Posluns campus, recently held their fourth annual Lemon-Aid, with proceeds benefiting the Therapeutic Clown Program at the Hospital for Sick Children. To date, the students have raised more than $1,500 for the cause.

SINGLES EVENTS CAN BE FOUND ON PAGE 28

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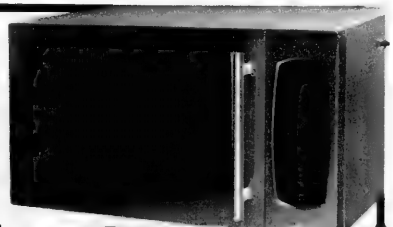

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Lily Frank	May 16/10	3560 Bathurst Street
Anne Bowman	May 16/10	349 Northcliffe Blvd.
Eileen Berman	May 16/10	15 Barberry Place
Joseph Rosenberg	May 18/10	7 Townsgate Drive
Mary Perlmutar	May 19/10	2 Neptune Drive
Tillie Abrams	May 18/10	44 Charles Street West
Leon Sosna	May 19/10	1858 Bathurst Street
Ida Marks	May 22/10	33 Empress Ave.
Rose Margar	May 22/10	10 Heaton St.
Gary Pelly	May 21/10	7398 Yonge Street
Louis Schreiber	May 20/10	278 Bloor Street East
Sol Haar	May 23/10	355 St. Clair Ave. W
Allegria Pinto	May 23/10	3270 Bathurst Street

Steeles Memorial Chapel

Mednikov, Peter	May 5/10	3 Elston Crt
Goldberg, Mildred	May 7/10	1101 Steeles Ave. W
Shapero, Joseph	May 7/10	1201 Steeles Ave. W
Lidsky, Nathan	May 10/10	4300 Bathurst St
Woznica, Anna	May 10/10	8 Brill Cres
Steinwortzel (Stein) Eleanor	May 13/10	326 Mullen Dr
Udaskin, Shirley	May 14/10	784 Centre St
Silverstone, Miriam	May 14/10	
Rosenberg, Abraham Hosea	May 14/10	20 Avoca Ave
Stein, Frances	May 15/10	Private
Bolyki, Monika	May 14/10	10 Crown Heights Cr
Ben-Zvi, Victor	May 14/10	104 Antique Dr
Cohen, Nancy Anna Elizabeth	May 17/10	100 Canyon Ave
Beniaminov, Boris	May 17/10	
Held, Ruth	May 17/10	
Sharpe-Harding, Frances	May 16/10	Private
Shturman, Valentin	May 20/10	Private

The unveiling of a monument to the memory of our beloved

SHIJA (SAMUEL) BERGER ז"ל

will take place

Sunday, June 13th at 10:00 a.m.

Pardes Shalom Cemetery

Dufferin St. N of Major Mackenzie

Kielcer Society Section

Relatives and friends are invited to attend

The unveiling of a monument to the loving memory of the late

EARL MANDELL ז"ל

will take place

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Bathurst Lawn Memorial Park

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Ruth, Reesa and Jill

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The unveiling of a monument to the memory of our beloved

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Sunday, June 13th at 10:00 a.m.

Bathurst Lawn Memorial Park

Husiatner Klaus Section

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Obituaries

Rabbi Burak led Beth Jacob for 40 years

'Got along with everybody, whatever their level of observance'

By FRANCES KRAFT
Staff Reporter

Rabbi Moses J. Burak, longtime spiritual leader of Toronto's Beth Jacob V'Anshei Dridz Congregation, and a former *CJN* columnist who wrote "Living Halacha" every week for many years, died May 16 at Israel's Tel Hashomer Hospital following a lengthy illness. He was 88.

He and his wife had been living in Bnei Brak, where their son-in-law Rabbi Tanchum Becker is the Ozarower Rebbe, since 2004.

A native of Skalat, Galicia (then Poland, and now part of Ukraine) who grew up in Toronto, Rabbi Burak was born to a chassidic family on March 2, 1922. They emigrated to Canada six years later, and his father worked as a melamed to make ends meet.

> ***'He was a friendly man who was very intelligent bookwise and streetwise, and he had a great sense of humour'***

"His father understood that his son was growing up in Canada, and wasn't going to impose on him the lifestyle of Poland, but the values – the *yirat Shamayim* (fear of Heaven), the Torah and the principles he stood for, and the warmth to Judaism – that, he put tremendous emphasis on," said Rabbi Yosef Ettlinger in a phone interview from Jerusalem, speaking on behalf of the family.

Rabbi Ettlinger, whose wife is Rabbi Burak's granddaughter, said that Rabbi Burak attended public schools – there were no Jewish day schools in Toronto when he was growing up – and he remembers him as a "very well-educated" and "very cultured" man who played both guitar and piano.

Rabbi Burak, who had a PhD in history, was ordained by Ner Israel Rabbinical College of Baltimore in 1942. He was also a graduate of McMaster University, the Ontario College of Education, the University of Richmond and the Dropsie College (now the Center for Advanced Judaic Studies at the University of Pennsylvania).

Rabbi Moses J. Burak

He served Toronto's Hebrew Men of England Synagogue and several congregations in the United States, and was chancellor of Toronto's Ner Israel Yeshiva College, as well as principal of Yeshivath Shlomei Emunei Israel before taking on the pulpit at Beth Jacob, where he served from 1962 to 2002.

His biography of the Hatam Sofer was published in 1967.

As well, from 1946 to 1950, Rabbi Burak was rabbi of Beth Jacob Congregation in Hamilton, Ont. The shul, which is now Conservative, was Orthodox at the time.

In a 1969 book by Marjorie Freeman Campbell marking the congregation's 80th anniversary, Rabbi Burak was described as "a very Orthodox rabbi, and a tall dark handsome man with a fine speaking voice."

Rabbi Moshe Stern of Shaarei Tefillah Congregation told *The CJN* that when he first came to Toronto 30 years ago, Rabbi Burak was his "shoulder to lean on.

"He was always there for me," recalled Rabbi Stern, who served on Toronto's Orthodox beit din with Rabbi Burak.

As well, he said, Rabbi Burak "got along with everybody, whatever their level of observance. He was a friendly man who was very intelligent bookwise and streetwise, and he had a great sense of humour."

Rabbi Ettlinger recalls Rabbi Burak as "a master at interpersonal relationships," and Moishe Lichtenstein, Beth Jacob V'Anshe Dridz's gabbai and a longtime shul member, added that Rabbi Burak was "a great orator, and very well liked by everyone."

Rabbi Burak leaves his wife Toby; daughters Faigie Becker of Bnei Brak, Libby Feiffer of Cleveland, Hindy Neumann of Baltimore, Helene Gruzd of Edenvale, South Africa, and Yitty Gold of Detroit; as well as many grandchildren and great-grandchildren.

Founder of Jews for Jesus dies

By RABBI BENTZION KRAVITZ and JULIUS CISS
Special to The CJN

Opinion

Moishe Rosen, the notorious Jewish convert to Christianity who founded the infamous evangelical missionary group Jews for Jesus, died on May 19, 2010, in San Francisco, after a prolonged battle with cancer. He was 78. His passing presents a serious opportunity to reflect on the devastating effect he had on thousands of Jewish lives worldwide.

Born Martin Rosen in 1932 to immigrant Jewish parents, he was raised with a minimal Jewish education in Denver, Colo. He converted to Christianity in 1953, at the age of 21, and in 1957, he was ordained a Baptist minister.

From 1957 to 1972, he worked as a missionary for the American Board of Missions to the Jews (currently known as Chosen People Ministries). After a falling out, reportedly over his controversial proselytizing tactics, using the name "Moishe," Rosen launched the radical San Francisco-based Jews for Jesus movement in 1973.

He believed "Judaism never saved anybody" and that unless you believe in Jesus as your lord and saviour, you will burn in hell forever. To Rosen, this included the six million Jews who perished in the Holocaust.

Rosen's Christian missionary philosophy personified three controversial New Testament passages: Romans 1:16 – "to the Jew first;" I Corinthians 9:20 – "to the Jews I became as a Jew, that I might win Jews;" and Philippians 1:18 – "whether in pretense or in truth, Christ is proclaimed; and in this I will rejoice."

He aggressively and almost exclusively targeted Jews for conversion, and is responsible for the loss of countless young Jews to the Christian faith and the subsequent damage done to thousands of Jewish families. His most successful and deceptive tactic promoted the notion that a Jew can be both Jewish and Christian at the same time. However, he simultaneously condemned Judaism as a "false religion" and once said, "The fact is, we are not practising any form of Judaism. We are practising Christianity." This didn't stop him from encouraging the use of rabbinic Jewish practices, such as lighting Shabbat candles or wearing a kippah in an attempt to masquerade Christianity in the guise of authentic Judaism.

Sadly, as a direct result of Rosen's pioneering efforts, today there are more than 1,000 Christian missionary groups targeting Jews for conversion worldwide, using evangelical technology that he initiated. With an annual budget exceeding $275 million, these groups have succeeded in converting hundreds of thousands of Jews globally in recent decades. The American Religious Identification Survey 2008 estimated that 500,000 American Jews had converted to a religion other than Judaism, the most dominant faith being Christianity.

Rabbi Bentzion Kravitz is the founder and executive director of Jews for Judaism International, based in Los Angeles, and Julius Ciss is the founder and executive Director of Jews for Judaism (Canada), based in Toronto.

Read the full story at cjnews.com

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On Campus

Dalhousie to create chair in Jewish studies

By JOEL JACOBSON
Atlantic Correspondent

HALIFAX — A chair in Jewish studies at Dalhousie University is being established with the support of Jim Spatz in honour of his parents, Simon and Riva, who survived World War II as freedom fighters in Poland.

Once fully funded, the endowed chair will be part of the university's religious studies program within the department of classics and the faculty of arts and social sciences. The campaign goal is $3 million, of which about one-third has already been collected, either through direct donations or pledges, Dalhousie officials said.

Jim Spatz

Jim Spatz, chair of Dalhousie's board of governors, made what he calls a "substantial contribution to start the program. It feels great to be able to do that. I feel privileged to be able help establish the chair and to honour my parents."

Chris Steeves, the development officer for Dalhousie's faculty of management who was initially involved with the Spatz donation as development officer of the school of arts and sciences, added: "The endowment will produce $150,000 in annual income to provide a salary and other costs. We hope to have the faculty person in the Spatz Chair by July 2011," he said. "The chair in Jewish studies was a faculty-driven project… and we provided help getting it going."

Jim Spatz said it was the university's idea to create the chair. "As board chair, I heard about it and knew I wanted to support it. It was a great fit for me, personally, with my Jewish background."

The number of Jewish students at Dalhousie has blossomed to more than 600, a large percentage of whom hail from Ontario, in the last half dozen years. Through the years, Dalhousie has had, or has, a Jewish president (currently Tom Traves), chancellor (Richard Goldbloom filled that role), members of the board of governors (currently Jim Spatz) and much more representation from the local community.

"Jim's gift took the chair from the visionary to the reality stage," said Ronald Mitton of the development office. "From there, we have approached his friends, colleagues and others in the community, in Halifax and from afar, to support the program. The response has been excellent."

Jim Spatz, a Dalhousie medical graduate, heads a major housing and commercial development company in the Halifax area that was started by his father soon after he, Riva and their infant son, Jim, emigrated in 1950. He retired from medical practice in 1988 when he joined the company.

Simon Spatz, who lost most of his family in the Holocaust, was interned at a labour camp and fled to the forest with his younger brother just a day before the camp was liquidated and all its occupants murdered. Riva belonged to a partisan group in the Jewish resistance movement and lived out the war in the woods of Poland.

"When you see what my parents went through, it makes you more tolerant. The freedom and opportunity represented by Canada makes you want to give back," Jim Spatz said. "They didn't go to university but my sister and I both went to Dal. It's a good story for me to be able to do this."

The Simon and Riva Spatz Chair in Jewish Studies will have three areas of focus: teaching, research and outreach. The chair is envisioned to help students appreciate how centuries-old beliefs influence contemporary world events.

Current course offerings related to Jewish studies include Hebrew, Aramaic, Judaism, the history of ancient Israel, and Jewish philosophies and theologians.

The Spatz chair will support an intellectual community by exploring interconnected religious traditions and come to understand how they play out in contemporary society.

A significant portion of the chair's efforts will focus on teaching and program development. The research goal will be to expand the knowledge of Judaism at the university and complement the current work in the faculty of arts and sciences. Sharing knowledge and findings will be the goal of the outreach program.

"Potential donors strongly recommended making the program relevant to today and what's happening on the world front, as much as history," Steeves said. "We expect the chair will expand the outreach portion of the program by bringing in speakers and authors, and engaging the entire local community."

Jim Spatz agreed. "The existence of a chair in Jewish studies will hopefully foster one in Islamic studies in the future. A university is there for people to exchange ideas, not always friendly, but the ability to do that is at the heart of what a university does."

Simon, who died in 2007, received an honorary degree from Saint Mary's University in 2002 and, with Jim, was inducted into the Nova Scotia Business Hall of Fame in June 2007. Both Simon and Riva, who still lives in the family home, were active volunteers in the Jewish community.

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פֿייגל

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- Mallard – פּראָסטע וויילדע קאַמשקע
- Pheasant – פֿאַזאַן
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- Bison –דער ויזלטיר
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IDF commandos say flotilla crew tried to lynch them

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JERUSALEM — Israeli Defence Minister Ehud Barak said Monday that the organizers of the Gaza aid flotilla were to blame after at least 10 activists were killed when Israeli navy commandos stormed their ship.

In a press conference hours after the incident, Barak said Israel was prepared to accept the consequences of its actions and would continue to protect its autonomy.

Barak voiced regret for the deaths, but called the flotilla a political provocation and said the sponsors of the flotilla were violent supporters of a terror organization.

Israel Defence Forces Chief of Staff Gabi Ashkenazi, meanwhile, said the soldiers were forced by violent activists to respond with live fire.

Deputy Foreign Minister Danny Ayalon said earlier Monday that the organizers of the Gaza aid flotilla have connections to international terrorist organizations such as Hamas and Al Qaeda, and called the aid convoy a violent and provocative attempt to break the blockade on Gaza.

Ayalon, speaking at a press conference at the Foreign Ministry, said Israel found weapons aboard the Gaza flotilla, which were used against IDF troops.

The deputy foreign minister said the Gaza flotilla didn't heed Israel's calls to halt its movement toward Gaza on Monday morning, and he stressed that no sovereign country would have allowed such a provocation to take place.

"We couldn't allow the opening of a corridor of smuggling arms and terrorists," said Ayalon.

The deputy foreign minister told reporters that Israel doesn't want to fight with any country, but the incident on the Gaza flotilla is not yet over.

The left-wing activists on board a flotilla carrying aid to the Gaza Strip tried to lynch the Israel Navy commandos who stormed their Turkish-flagged ship early Monday, IDF sources told *Ha'aretz*.

The commandos, who intercepted the Turkish ferry Mavi Marmara after it ignored orders to turn back, said they encountered violent resistance from activists armed with sticks and knives. According to the soldiers, the activists threw one of their comrades from the upper deck to the lower one after they boarded.

Activists attacked a commando with iron bars as he descended onto the ship from a helicopter, the army said. The IDF said its rules of engagement allowed troops to open fire in what it called a "life-threatening situation."

The soldiers said they were forced to open fire after the activists struck one of their comrades in the head and trampled on him. A senior field commander ordered the soldiers then to respond with fire, a decision which the commandos said received full backing from the military command.

At least 10 people were killed and several more wounded after Israeli naval troops opened fire on the six-ship flotilla. Unofficial reports put the death toll at between 14 and 20.

"Our initial findings show that at least 10 convoy participants were killed," an army spokesperson said.

The military said in a statement: "Navy fighters took control of six ships that tried to violate the naval blockade [of Gaza]... During the takeover, the soldiers encountered serious physical violence by the protesters, who attacked them with live fire."

Turkey's NTV said more than 60 people were also wounded after IDF vessels stormed the flotilla in international waters.

The IDF earlier confirmed that two navy commandos had been wounded in the fight, which apparently broke out after activists tried to seize their weapons.

Elite troops from Shayetet 13, a naval commando unit, boarded the protest boats at around 4 A.M. Earlier Monday, Al Jazeera reported that the Gaza aid flotilla had changed course to avoid a confrontation with Israeli warships.

The Israeli naval vessels reportedly made contact earlier with the six-ship flotilla, which is carrying 10,000 tons of humanitarian aid and supplies to Gaza.

Israel had said it would let the aid, but not the flotilla, reach the strip.

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Netanyahu leaves Canada early, cancels Washington trip

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OTTAWA — Israeli Prime Minister Benjamin Netanyahu cut short his two-day visit to Canada on Monday and cancelled his subsequent visit to Washington, D.C., to return to Israel after 10 international activists were killed when Israeli Navy commandos stormed a ship bringing aid to the Gaza Strip.

Netanyahu met Monday with Prime Minister Stephen Harper, but he called off a planned joint press conference and an appearance at a gala dinner hosted by Harper Monday evening, Canadian Press reported.

Netanyahu was to have met Tuesday with U.S. President Barack Obama at the White House.

In a statement Monday morning, Harper's communications director, Dimitri Soudas, said that "Canada deeply regrets the loss of life and the injuries suffered" in the raid and is "currently looking for more information in order to shed light on exactly what happened."

Also on Monday, Turkey announced that it was recalling its ambassador to Israel, while Egypt summoned Israel's envoy in Cairo in response to the incident. Egypt in 1979 became the first Arab state to sign a peace treaty with Israel. Turkey and Israel have diplomatic ties, although they have been strained over the last year.

The Arab League, meanwhile, urged member states to "reconsider" their dealings with Israel. Syria asked for an emergency Arab League meeting to discuss what it described as Israeli aggression on Gaza-bound international aid ships.

"Syria's representative to the Arab League has submitted a formal memo to the league requesting it to convene," the official Syrian news agency said.

"Israel's attack indicates Israel is not ready for peace. Israel attacked the liberty fleet because it feels it is above the law," Arab League Secretary General Amr Moussa said in Doha.

"There is no benefit in dealing with Israel in this manner, and we must re-assess our dealing with Israel," he said.

Israel's foreign ministry warned its citizens to avoid travel to Turkey and instructed those already there to keep a low profile and avoid crowded downtown areas.

Turkey denounced Israel's killing as "unacceptable" and summoned Israel's ambassador to discuss the incident, bringing already tense relations between the countries to new heights.

The ministry said Israel had violated international law and must now face the consequences. "[The interception on the convoy] is unacceptable… Israel will have to endure the consequences of this behaviour," it said in a statement.

Murat Mercan, a lawmaker from Prime Minister Recep Tayyip Erdogan's ruling party, said: "I was expecting an intervention. I was not expecting bloodshed, the use of arms and bullets."

"Israel is engaged in activity that will extremely hurt its image," he said. Erdogan, meanwhile, cut short a trip abroad to deal with the incident.

Palestinian Authority President Mahmoud Abbas described the clashes as a "massacre."

The White House on Monday said it "deeply regretted" the loss of life and injuries sustained in the clashes.

"The United States deeply regrets the loss of life and injuries sustained, and is currently working to understand the circumstances surrounding this tragedy," said White House spokesperson William Burton.

United Nations Secretary General Ban Ki-moon called for a full investigation and expressed shock at Israel's storming of the flotilla.

"It is vital that there is a full investigation to determine exactly how this bloodshed took place. I believe Israel must urgently provide a full explanation," he said at a press conference in the Ugandan capital of Kampala.

France became the first European nation to respond to the early-morning events. Foreign Minister Bernard Kouchner said he was "profoundly shocked."

Many of the activists aboard the protest ships were European nationals, and analysts have predicted a harsh diplomatic response from the European Union and its member states.

Israeli soldiers unload wounded people to stretchers as they arrive at Hadassah Ein Kerem Hospital in Jerusalem, from a military helicopter, brought from ships at sea after Israeli boarded several "Free Gaza Movement" ships, aiming to dock at Gaza. ***[Flash90 photo]***

The European Union demanded an inquiry, and Germany said it was "shocked." The United Nations condemned violence against civilians in international waters.

Germany, one of Israel's most loyal allies, questioned whether the action by Israeli commandos was proportionate.

Two members of the Bundestag lower house of parliament were among five Germans on board the ships, the foreign ministry said.

"The German government is shocked by events in the international waters by Gaza," government spokesperson Ulrich Wilhelm told a regular news conference, adding the government was seeking further clarification about the incident.

"Every German government supports unconditionally Israel's right to self-defence," said Wilhelm. But he added that Israeli actions should correspond to what he described as the "basic principle" of proportionality.

"A first look does not speak in favour of this basic principle being adhered to," he said. Berlin would await further details before judging the incident, he added.

Italy also condemned the killing of civilians during Israel's storming of the aid flotilla as "very grave" and asked for an EU investigation to ascertain the facts. "I deplore in the strongest terms the killing of civilians. This is certainly a grave act," said Foreign Minister Franco Frattini.

Referring to the European Commission, he said it was "indispensable that there be an inquest to ascertain the facts, which are still not clear."

He also said he had asked the Israeli ambassador for clarification and hoped that it would not hurt efforts on the part of Israel and Turkey to co-operate in the search for Middle East peace.

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Torah scrolls stolen from Antwerp synagogue

JTA

ANTWERP — Several Torah scrolls have been stolen from Antwerp's main synagogue, in what may be the largest such theft ever reported in Belgium.

Congregation members arrived for morning services on Saturday to find that between four and six Torah scrolls had been taken from the synagogue on Oostenstraat overnight Friday – including one that is more than 200 years old and was hidden by a Jewish woman held in a Nazi concentration camp during World War II.

Community leaders suspect that whoever stole the Torah scrolls had inside information as to how to reach the Ark through a hallway door into the sanctuary.

Pinchas Kornfeld, head of the city's Jewish community, told Ynet that "the last people to leave the synagogue closed the seminary, and the first ones to arrive in the morning noticed that the Holy Ark had been broken into."

According to the Belgian Jewish newspaper, *Joods Aktueel*, police have investigated the scene and are seeking possible images captured on video surveillance cameras in the area.

Experts have suggested that the thieves are more likely to demand a ransom for the Torah scrolls than to try to sell them. Buyers always want to know the origin of a scroll, and these Torah scrolls are easily identifiable, *Joods Aktueel* reported.

During World War II, 10 Torah scrolls and hundreds of prayer books were thrown out of the synagogue onto the street and burned.

Israel Briefs

Flotilla shuns Schalit

Pro-Palestinian activists on a convoy of ships planning to dock in Gaza port refused to bring a letter to Gilad Schalit from his family. The Freedom Flotilla, organized by the Free Gaza group, left from ports in Ireland, Greece and Turkey last week and is scheduled to arrive this Thursday off the coast of Gaza. Noam Schalit, father of the Israeli soldier who has been held captive in Gaza for four years, asked leaders of the flotilla to take the letter and a package to Hamas to give to his son, offering in exchange to try to convince the Israeli government to allow the convoy to land in Gaza. Israel decided that its navy would prevent the convoy from reaching Gaza, including by using force, and would deport the hundreds of activists aboard to their countries of origin. The humanitarian aid on board the ships, including food, clothing and construction materials, will be transferred to Gaza, however.

Gaza attack foiled

Israeli troops prevented three Palestinians from carrying out a terror attack near the border with Gaza. At least seven Palestinians reportedly were wounded last Thursday evening when Israel's air force fired at three Palestinians planting explosives near the fence, close to Kibbutz Nahal Oz, Ynet reported. The Palestinians reportedly were taking advantage of heavy fog to carry out their mission. Following the foiling of the attack, several mortar shells were fired from Gaza at the area.

Joint paramedic training

Jordanian and Israeli paramedic students are training together for the first time. Fifteen Jordanian students spent the past academic year at Ben-Gurion University of the Negev in Be'er Sheva as part of the Israeli-Jordanian Academic Emergency Medicine Collaboration. The three-year program, taught in English and Arabic, will allow Jordanian paramedics to obtain the same high level of emergency medical training as their Israeli counterparts, allowing them to respond more effectively to crises and natural disasters. Israel's Magen David Adom and Jordan's Red Crescent, as well as both governments, have sanctioned the program. In a region where collaboration with Israel is often shunned, project organizers noted the co-operation characterizing the program, the result of more than a decade of negotiations.

Minister's indictment urged

Israeli police have recommended that the state prosecutor indict Foreign Minister Avigdor Lieberman on charges of breach of trust for allegedly receiving classified information from an ongoing investigation against him for fraud and embezzlement. The recommendation carries no legal weight. Lieberman is suspected of laundering millions of shekels through various straw companies while serving as a public official and of obstructing the investigation into the money laundering charges. He denies wrongdoing.

New Zealand bans shchitah

By DAN GOLDBERG
JTA

SYDNEY, Australia – New Zealand has banned shchitah, the kosher slaughter of animals.

The country's new animal welfare code, which took effect May 28, mandates that all animals for commercial consumption be stunned prior to slaughter to ensure they are treated "humanely and in accordance with good practice and scientific knowledge."

The regulation has shocked the Jewish community.

"This decision by the New Zealand government, one which has a Jewish prime minister, is outrageous," said Rabbi Moshe Gutnick, acting president of the Organization of Rabbis of Australasia. "We will be doing everything possible to get this decision reversed."

Gutnick, who travels frequently to New Zealand to oversee shchitah, added, "One of the last countries I would have expected to bring in this blatantly discriminatory action would have been New Zealand."

David Zwartz, chairman of the Wellington Jewish Council, agreed. "I am sure there will objections made that this action is an infringement of the right of Jews to observe their religion," he said.

Agriculture Minister David Carter rejected a recommendation that shchitah be exempt from the new code.

The National Animal Welfare Advisory Committee did recommend a dispensation for kosher slaughter in 2001, but the new code doesn't allow any exemptions.

Among other countries that have banned shchitah are Iceland, Norway and Sweden.

KENT RECALLS AMIA BOMBING

Thornhill MP Peter Kent, minister of state for foreign affairs (Americas); Delegación de Asociaciones Israelitas Argentina president Aldo Donzis; Canadian Ambassador to Argentina Tim Martin, and Asociación Mutual Israelita Argentina President Guillermo Borger laid a wreath last week in memory of the victims of the 1994 AMIA Jewish community centre bombing in Buenos Aires. "Anti-Semitism is an evil so profound that it can strike at the heart of even the most cosmopolitan of societies," Kent said on his visit to the rebuilt centre. Eighty-five people were killed and more than 300 injured in the attack, whose perpetrators, believed to be from Hezbollah and Iran, remain at large. Kent was in Argentina for its bicentennial celebrations.

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McGuinty's mission drums up new business

By JENNY HAZAN
Israel Correspondent

TEL AVIV — The David Intercontinental Hotel in Tel Aviv was abuzz with activity last week as representatives of Ontario and Israeli life science business took part in the first-ever Ontario trade mission to Israel and the West Bank.

Conversations between delegates were taking place in the lobby, along every hallway and around every corner.

"Governments can provide a framework, but the real work has to be done by you, the Canadian and Israeli businesspeople. I know that once you have gotten to know each other we are going to have a variety of joint ventures, cooperation and collaborations that are going to take our two countries to the next level," Canadian Ambassador to Israel John Allen said at the opening plenary session May 25.

His prediction kicked off four intense days of talks between members of the life science industry, with the mission's final two days being spent in Bethlehem, Ramallah and Beirut.

From May 23 to 27, the mission's leader, Ontario Premier Dalton McGuinty, travelled throughout Israel, from the Technion – Israel Institute of Technology in Haifa to Tel Aviv University and Shai Agassi's Better Place in Tel Aviv, to the Weizmann Institute of Science in Rehovot, to the Arava Institute and Aora Solar Thermal Test Site in Eilat.

Along the way, he met with Israeli Prime Minister Benjamin Netanyahu and President Shimon Peres and hit major tourist sites, including the Yad Vashem Holocaust Museum and the Old City of Jerusalem.

On May 27, he also met with Palestinian Authority Prime Minister Salam Fayyad in Ramallah to discuss ways to increase trade between Ontario and the West Bank.

All the while, 40 Ontario delegates, representing 32 life science organizations, got down to business with their Israeli counterparts.

Between networking events, expert panels, and workshops on the Canadian and Israeli markets and their respective business investment laws, tax incentives, venture capital industries and start-up trends, a number of deals were made and memorandums of understanding signed.

By the end of the mission's third day, agreements were signed between Toronto firms Axela Inc. and Kangaroo Design and Innovation and Israeli joint venture partners on next-generation instrument development. Axela also signed a letter of intent with the Israeli Ministry of Health for the use and distribution of Axela's breast cancer test.

Claron Technology of Toronto and BrainsGate of Caesarea signed an agreement to develop a system allowing experts at a central location to assist surgeons performing procedures at remote locations, and Profound Medical Inc. of Toronto and Nanomotion in Yokneam signed a deal to advance innovation and commercialization for image-guided, minimally invasive medical devices.

Premier Dalton McGuinty meets with the president of the Weizmann Institute of Science, Daniel Zaijman.
[Photos courtesy of Ontario Government]

Queen's University's Parteq Innovations and Mosaic Crystals Ltd. (of Herzliya Pituach) signed an agreement to further their research collaboration, while York University and Hebrew University reached a deal to continue developing programs in areas of mutual academic interest.

Finally, Teva Pharmaceuticals agreed to invest $56 million (US) to expand its Stouffville, Ont., production plant, and the province of Ontario gave a $6.5-million grant to Teva Canada, which will retain 182 high-skilled workers and hire 20 new employees.

"We're here in Israel to show how we can improve lives with new partnerships in the life sciences," McGuinty said. He's the first Ontario premier to visit Israel since Conservative Mike Harris came in October 1998.

McGuinty initiated the mission with help from the Canada Israel Chamber of Commerce (CICC), the Israel-Canada Chamber of Commerce (ICCC), the Canada-Israel Industrial Research and Development Foundation (CIIRDF), and Israel's Ministry of Industry, Trade and Labour.

Along with the Ontario life science delegates, the mission was attended by Ontario Minister of Economic Development and Trade Sandra Pupatello, CICC president David Rubin, ICCC president Alan Baker, Israeli Chief Scientist Dr. Eli Opper, Canadian philanthropist and founder of Novopharm Leslie Dan, and Toronto-area Liberal MPPs Monte Kwinter, Eric Hoskins, David Zimmer and Mike Colle.

The mission is the culmination of 3-1/2 years of co-operation between Canada and Israel in the field of life sciences. Since 2006, 12 federal ministers have visited the Jewish state, as have two large provincial delegations.

In addition 10 Canadian university presidents have come to learn how Israeli institutions of higher learning commercialize their research, and in 2005, Ontario's Ministry of Research and Innovation signed an agreement with Israel's Ministry of Industry and Labor to collaborate on scientific and technological research and development via the CIIRDF.

Co-operation with Israel was furthered by Ontario's recent adoption of the five-year "Open Ontario" economic plan, which aims to increase trade between Israel and Ontario from its current value of $1.1 billion.

What brought the premier to Israel?

TEL AVIV — Last week's trip to Israel by Ontario Premier Dalton McGuinty and a delegation of MPPs and Ontario life sciences sector representatives – the premier's first visit to Israel – left many asking why international co-operation with Israel has become such a priority for Ontario.

The premier offered some answers.

"Israel punches well above its weight in the world economy," McGuinty said while touring the country last week. "Israel produces more scientific papers per capita in the world, has the highest number of PhDs per capita in the world, the highest number of physicians per capita, and is first in the world for R&D investment as a percentage of GDP. Now that is one solid record of achievement."

Canadian-born Alan Feld, managing partner at Vintage Investment Partners in Herzliya Pituach, who spoke at an Ontario-Israel business session at the David Intercontinental Hotel on the Israeli venture capital market, added a few more reasons.

According to Feld, 43 of the 50 largest high tech companies in the world have R&D centres in Israel, and life sciences take the greatest percentage of venture capital funds. In 2009, 24 per cent of Israeli venture capital investment went to the sector, along with 34 per cent of non-domestic venture capital investment. Israel is also the No. 1 producer of medical device patents in the world.

The Israeli government has also put in place several incentives for international co-operation in the life sciences field, including a capital-matching program for later-stage firms, and significant tax incentives for foreign partners under the Law of Encouragement of Capital Investment.

McGuinty added one more reason: Israel's expertise in commercialization. This is a major area of priority for the province, whose Ministry of Research and Innovation recently launched a $161-million life sciences commercialization strategy.

"As Martin Luther King once said, Israel is one of the great outposts of democracy in the world and a marvelous example of what can be done," McGuinty said. "One of the ways that Israel acts upon those values is through a commitment to curing disease, and building a stronger economy at the same time.

"In Israel and in Ontario, we both understand that investing in scientific research is not enough. We also have to support the evolution of that new knowledge into new products, new services, new jobs and new economic growth," he said, adding: "Here in Israel, the Technion and the Weizmann Institute are places known both for breakthroughs in science and for their enlightened approach to discovery, innovation and commercialization."

"Israeli companies tend to be focused on the U.S. market, but there is a lot of opportunity to create a deeper connection between Ontario and Israel-based companies and universities," said Feld, who immigrated to Israel from Toronto.

Besides the practical connections between their respective life science industries, McGuinty sees other significant connections between Israel and Ontario.

"Life sciences are a priority that we share in Ontario, but it is not the only similarity," he said.

"We need to invest in our people. We need to enhance their knowledge, develop their skills and nurture their creativity," continued McGuinty, noting that this conclusion has produced in Israel the highest rate of university degrees per capita in the world, and in Ontario one of the highest rates of post-secondary education and the most highly educated workforce in North America.

According to McGuinty, the analogous Israeli-Ontarian pursuit of the life sciences is not only reflective of a mutual desire to generate revenues, it's also indicative of a shared moral purpose.

Premier Dalton McGuinty at the Western Wall

"This adventure in life sciences has a moral purpose. It's not just a matter of generating wealth or creating jobs. It's a matter of curing people, and surely that is a sweet spot for us as a people," he said. "Each of the delegates who have joined us share compassion for improving lives.

"Israel and Ontario do well in the life sciences on their own," McGuinty said. "But we could do even better working together.

"Together we could create even more good jobs for our people and help cure even more illness around the world. I am sure that each of us, Israel and Ontario, can continue to do well on our own. But I also know for sure that we can do even better together. Ontario and Israel. Israel and Ontario. Smart together. Strong together. Let's come together. Let's lift each other up. Together let's reach higher than we ever have before."

– J.H.

Health & Lifestyles

Palliative care doctor honoured by Paul Penna

By CAROLYN BLACKMAN
Staff Reporter

Dr. Larry Librach, director of the Temmy Latner Centre for Palliative Care at Mount Sinai Hospital, is being honoured by Paul Penna Downtown Jewish Day School at its annual gala, to be held June 7 at the Miles Nadal JCC.

Librach, 64, is president of the Canadian Hospice and Palliative Care Association and director of the division of palliative care in the department of family and community medicine at the University of Toronto.

He was the physician leader of the national Educating Future Physicians for Palliative and End-of-Life Care Project (EFPPEC), which introduced curriculum in palliative and end-of-life care to Canada's 17 medical schools.

Librach, who has two grandchildren at Paul Penna, said that being recognized by the school is a tremendous honour.

"I've gotten other awards, but this is at the top. To be recognized by the community is great. When they approached me, I was speechless for the first time."

He said that when he was a young family physician at Toronto Western Hospital in the 1970s, he witnessed patients dying in pain. "We didn't know what to do for them. I [remember clearly] one patient who died in agony before my eyes."

His "world changed" he said, when he heard a talk by Dr. Balfour Mount, recognized as the person who brought palliative care to Canada.

"When I heard him speak, the clouds parted, and the sun shone down. He started me on my career [in palliative care.] I formed a palliative care team at Toronto Western Hospital" – he moved to Mount Sinai in 1989 – "and I am dedicated to helping dying patients, and their families."

Working in palliative care is spiritually uplifting, Librach said.

"When I'm with people who are reaching for purpose and meaning, it gives my life meaning. I've learned that my life cannot be all about work. I have to have time for my family, my friends, and for nature. [My career choice] has given me balance in my life."

At the end of their lives, he said, people are up front about most things, "and many tell me about their regrets. Palliative care is not just about managing pain. We help grieving families, and we listen to patients."

For information on the gala, call 416-928-3537, ext. 136, or e-mail 2010tributegala@djds.ca.

Dr. Larry Librach

INTERGENERATIONAL PROGRAM

Grade 4 students from Netivot HaTorah Day School attended a unique display at Baycrest featuring original tzedakah boxes they designed as part of an intergenerational program with students from Zareinu Educational Centre and seniors at the Bernard Betel Centre. Pictured, from left, are Zahava, Maya, Joelle, Jordana, Leora, Adina, Jory, Jacob and Tohar.

[Rebecca Ansel photo]

MITZVAH DAY

As part of the Leo Baeck Parents' Association-sponsored "Mitzvah Day," students at the Thornhill campus of the Leo Baeck Day School prepared backpacks and pencil cases for students at Driftwood Public School and welcome boxes for children living in shelters through Jewish Women International of Canada. The welcome boxes will be distributed by JWIC to other local shelters. Featured with their completed pencil cases are Rebecca Train, left, and Jayme Burke.

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And now for something completely different: **HEEBONICS**

Naomi Tessler, 27, uses theatre to build confidence, literacy and communication skills.

Actor empowers students through theatre

By RITA POLIAKOV
Staff Reporter

Naomi Tessler was always a shy kid, the one hiding behind her older sister.

Then she starred in her kindergarten play. And everything changed.

"I was Snow White," Tessler said. "It truly brought me out of myself. I became very outgoing after that performance. I found my voice through theatre. Through being able to speak to an audience. I realized I can do this all the time."

And she does.

Tessler, 27, holds drama workshops through Branch Out Theatre, a therapeutic theatre company. The actor, who likes to call herself a drama facilitator rather than teacher, uses acting as a way to improve literacy, build confidence, expand communication skills and teach conflict resolution.

Tessler, who has a master's degree in educational theatre, works with all age groups and demographics, from children to seniors.

"I customize workshops based on the needs of my clients... I've worked... with children as young as four to six and also worked with seniors and teenagers and adults," she said. "Theatre is the tool I use to motivate self-expression, creativity and self awareness."

For Tessler, drama is about more than memorizing scripts and enunciating. It's a release.

"I often find that people who come to the workshops, they may speak to you beforehand and say, 'I'm a little bit shy, a little bit hesitant.' When given their chance to express themselves, they use the biggest movements," she said. "[Theatre] is really an invitation to express themselves with creativity. I find many people... are waiting to be invited to use their creativity more."

While Tessler originally studied English literature in university, she also took drama courses at the University of British Columbia and performed in a school play every year. This was partly a result of her summers as a teenager, when she started getting leading roles in her camp's plays.

"I guess summertime for me was where I started getting bigger roles in musicals," she said, adding that she also joined her high school's drama club.

In the summer of 2008, Tessler started seeing theatre in a different light. That summer, she spent two weeks in Brazil participating in a workshop led by her mentor, Augusto Boal. Boal founded Theatre of the Oppressed, which encourages social change through drama.

"Basically it's a different style of theatre. It gives different populations a chance to voice their communities' experience through theatre," Tessler said, adding that Boal facilitated drama workshops in prisons and mental institutions.

These workshops involve creating a piece of theatre based on community issues. The piece is performed twice, and the audience is invited to come onstage and try to change the plot the second time.

"It basically gives people a chance to empower themselves and their communities, and find ways to work through the oppression they personally are facing," she said.

Tessler uses this style in her workshops, which also include theatre games, improvisation and physical theatre.

While she works in Toronto, the actor has taken her work around the world, including to India and Japan.

In India, she worked with a woman's group as well as an AIDS group, where she used theatre as a way to open up a dialogue about the disease.

"Everyone I met in the group weren't able to share with their family that they had AIDS. They had no support other than the group. The workshop was all about expressing [themselves]," she said, adding that theatre is ideal for this.

"Theatre offers that rehearsal space, that chance for practising. When you put things in the world in theatre, you're stepping outside yourself. You're giving yourself a chance to step into... someone else's shoes."

In Japan, Tessler's experience was a bit of a fluke. She had been teaching English in Japan when she stumbled into a centre for mentally challenged adults while sight-seeing.

"I thought it was an art gallery. It is, it showcased all art by participants. I walked in and asked if I could volunteer in my broken Japanese. Reluctantly, they agreed," she said, explaining that she facilitated theatrical workshops there for three or four months.

For Tessler, her workshops are about the journey.

"I love seeing people's journey through that shy character to someone who's completely outgoing," she said. "To get them to that state of empowerment... it makes me feel really grateful."

Apart from facilitating workshops, Tessler also acts. She recently finished performing in *Teenage Depression*, a two-woman show produced by Back Burner Productions.

The show, a dark comedy, centres on a teenager who calls into a suicide hotline, where Tessler's character, who hasn't quite finished her training, answers.

"I have no idea what to say. Throughout the course of the play, my friend commits suicide. You see my character go through a humorous... role to a [darker] role," she said.

For Tessler, it's difficult to transition from her role to her everyday life.

"I really tune into the emotions of the character... It was a challenge to get to that space of tragedy and to get out of it," she said.

For more information about Tessler and her workshops, visit www.branchouttheatre.com.

Naomi Tessler, left, runs workshops that include theatre games, physical theatre and improvisation.

Tessler, who runs drama workshops with Branch Out Theatre, has worked worldwide, including in India and Japan.

CJN Profile

Marathon bike trips promote environmental awareness

By SHELDON KIRSHNER
Staff Reporter

Three weeks ago, a group of weary but joyful cyclists rolled into Cape Town, South Africa, having finished one of the longest, most gruelling, trans-continental bike races in the world, the Tour d'Afrique.

Call it, if you wish, the ultimate bike ride.

Almost 12,000 kilometres in length, the four-month race took some of the riders from the pyramids of Egypt and the deserts of Sudan to the mud huts of Tanzania and the verdant hills of South Africa.

Fifty-seven cyclists, all over the age of 18, joined the tour for its entire length, while 42 completed various sections.

On a typical day, a cyclist could pedal as little as 60 kilometres or as much as 200 kilometres. The daily average was 125 kilometres.

Henry Gold, a 58-year-old Toronto businessman and cyclist extraordinaire who founded the Tour d'Afrique in 2002, supervised the race, with the assistance of his staff.

For the past few years, Gold – the owner of Tour d'Afrique Ltd., a private company in Toronto's Chinatown that plans and runs the race – has spent several weeks in Africa overseeing it.

In previous years, however, his duties would normally keep him away from home for longer periods. "It would depend on geopolitical or weather-related issues we faced," he said in an interview before this year's race ended.

A former Montrealer born in what is now Slovakia but was once Czechoslovakia, Gold founded the Tour d'Afrique because he loves Africa.

"I wanted to bring people to Africa to see it in a different way," he explained. "I happen to think that Africa is the most alluring and challenging continent."

The idea for the Tour d'Afrique came to him while he was working in Africa in the 1980s and 1990s as co-founder and executive director of Canadian Physicians for Aid and Relief, a non-governmental organization. He dreamed up ideas, secured funding and implemented projects.

After leaving Canadian Physicians for Aid and Relief, he became a consultant on environmental and transportation issues and co-founded the Committee for Public Transportation, a non-governmental organization focusing on transport, the environment and health.

He also co-produced a trilogy of documentaries, which were broadcast on Canadian and American television networks: *Burden on the Land*, which focused on foreign aid and development in Africa, *AIDS in Africa*, which covered the spread of that debilitating illness, and *Meeting the Challenge*, which examined health issues in Africa.

By his reckoning, most travellers experience Africa through the prism of its appalling poverty or the medium of a safari in exquisite countryside.

"I wanted to do something that would benefit Africa directly or indirectly. And I wanted to do something that was fun and adventurous."

On the Tour d'Afrique, riders are encouraged to raise funds for their favourite charities. Gold's Tour d'Afrique Foundation gives away bicycles and bike ambulances to health-care professionals throughout Africa.

In addition, Gold wants to raise awareness of the damage being done to the environment by motorized transportation.

"Dangerous levels of CO2 in the atmosphere due to the use of cars play a big role in the global warming crisis. We need to restrain the growth and use of the car. Neither urban infrastructure nor the environment can sustain such dangerous levels of growth."

Cyclist Henry Gold during a rest break in Africa
[Photo courtesy of Tour D'Afrique]

He does not regard the tour as an endurance test, but hardy participants can stretch themselves over longer distances. The tour accommodates three categories of cyclists – racers who ride the entire route, expedition riders who cover a daily distance at their own pace, and sectional riders who ride a section or sections.

Whatever category they fall into, all participants have access to support vehicles in case they feel sick or are not fit enough.

The challenges they face can be daunting, Gold admits.

Aside from knowingly removing themselves from their "comfort zones," cyclists must use squat or bush toilets and learn to live without showers or baths. They must also put up with scorching heat and stone- throwing children.

To Gold, who has crossed four continents on a bike, reckless drivers who drive too fast and are too easily distracted pose the biggest danger.

On balance, the risks seem tolerable, even though some cyclists are injured in falls. "It's a real adventure," Gold noted, adding that the tour challenges riders physically and mentally.

Certainly, riders come away from it with indelible memories. "Last year, the founder of Lonely Planet guidebooks participated, and he's been talking about it ever since."

Leah McLaren, a *Globe and Mail* journalist, was impressed as well.

As she put it in a recent piece: "The Tour d'Afrique is frightening, and not because it involves bare-bones travel and bush camping across some of the most remote, impoverished and historically unstable countries in the world. The TDA is frightening because the entire length of this fascinating, gorgeous and confounding continent is traversed over 4-1/2 months on the back of a two-wheeled, pedal-powered contraption known as a bicycle."

Although he does not describe himself as an ardent cyclist, Gold fits the description. He ditched his car in 1993 and has gotten around Toronto on a road bike since. "My quality of life has improved since I got rid of my car," he said.

Apart from the Tour d'Afrique, Gold runs the Orient Express bike tour, which follows the 4,000-kilometre route of the legendary train from Paris to Istanbul, and the 10,800-kilometre Silk Route tour, which traces the footsteps of Marco Polo from Istanbul to Beijing.

Last year, he launched the 9,000-kilometre Vuelta Sudamerica, which starts in Rio de Janeiro, Brazil, and ends in Quito, Ecuador.

Writing a blog about the Latin American tour, Gold waxed rhapsodical about it: "We left Rio de Janeiro on July 26, and today, 134 days later, we have arrived in beautiful downtown Quito. And what a ride it has been. Day after day of visual and sensual stimulation and a sense of great satisfaction."

To say that Gold is a lucky fellow would be an understatement.

He is living his dreams.

Sonny Goldstein, CFP
President

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Concert makes you feel vaudeville is still alive

By KATHRYN KATES
Special to The CJN

Better known as the musical comedy team of Gilbert & Glick, David Gale and Randy Vancourt are reuniting for Separated At Mirth, a concert at the Blue Moon Pub on June 12.

"The concert is a celebration of our careers, together and apart," Gale says. "We had a career as a singing comedy duo for 15 years, I am Glick and he is Gilbert. Gilbert & Glick were fictitious musical theatre writers like Rogers and Hammerstein. Our act was singing songs from "Gilbert and Glick" shows. It was all comedy and parody."

The two became a fixture on the local entertainment scene playing comedy clubs, cabaret venues, theatres, fundraisers and events. In 1992, they wrote *Chutzpah à Go-Go*, a show about growing up Jewish in Canada, expanding it to a full show in 1993, adding two women and a Klezmer band.

"Shortly after *Chutzpah a Go-Go*'s last run, I got into television as did Randy, I started doing *Loving Spoonfuls*," Gale says of the show that had him cooking with grandmas from around the world.

"During that time, we were still doing sporadic gigs together as Gilbert & Glick, but then I started getting more gigs just as myself."

The duo were asked to reunite for a fundraising for the Harold Green Jewish Theatre Company last fall.

Gale says that what people are going to see in their upcoming concert is the best of Gilbert & Glick, *Chutzpah à Go-Go*, and the best of David Gale and Randy Vancourt.

Audiences will be treated to original songs, some magic courtesy of Vancourt, and comedy shtick, including a character Gale has been doing for the last six years, called Elvis Shmelvis – an Elvis impersonator who sings in Yiddish. Gale wants audiences to come away feeling that old-fashioned vaudeville comedy is still alive. He says this concert will have some Jewish flavour, but you don't have to be Jewish to enjoy it.

Gale describes himself as a bit of a chameleon. "People who meet me at times don't know I'm gay or Jewish, and I am always a bit surprised by that because it's not something I attempt to hide, it's just who I am," Gale says. "I grew up in a Jewish household in Winnipeg, went to a Hebrew high school, and I have a very strong cultural identification. However, when I came to Toronto I wanted to get away from that and came back to it a little later. It's who I am all the time and I'm secure and confident in it, but it isn't what I do all the time."

David Gale, left and Randy Vancourt

Gale says his influences included iconic Jewish comedians such as Danny Kaye, Mel Brooks and Jack Benny. "The Borscht Belt comics came out of being the outsiders. I would love to be able to say there will be a time that the Jews won't feel like outsiders everywhere except for Israel and New York City, perhaps… but anti-Semitism is not dead and gone. So, it gives you a sense of being an outsider looking in, which gives you a perspective on humour."

In addition to *Loving Spoonfuls*, the father of a son, Eli, 7, who goes to the Paul Penna Downtown Jewish Day School, hosted a dating show called *Second Time Around*. He continues to act on television, does voice work and was part of the yet-to-be released film *Barney's Version*, based on the novel by Mordecai Richler, starring Paul Giamatti and Dustin Hoffman.

Gale also serves on the executive of ACTRA Toronto as the vice-president of communications and the performers' representative, and he is on the board of the Academy of Canadian Cinema and Television. He is a family man who enjoys travelling, riding his bike and practising yoga.

Tickets include the show and snacks for $20 and are available at the door of the Blue Moon Pub, 725 Queen St. E., or by e-mailing Gale at honestman@rogers.com.

Film evokes a time and a place in Poland

By SHELDON KIRSHNER
Staff Reporter

The Peretzniks, Slawomir Grunberg's lovingly directed documentary about a Jewish day school in Lodz, Poland, speaks volumes about enduring friendships and the ambivalent relationship between Jews and Christians in 20th-century Poland.

Connected to an international network of schools teaching secular and humanist values, and proud of its role in nurturing Yiddish, the Peretz school in this central Polish city was probably the finest institution of its kind in Poland after the horrors of World War II.

Attended by the sons and daughters of Holocaust survivors and a smattering of Christians, primarily Seventh Day Adventists, the school gave its students a sense of community and security.

The Peretzniks, which was co- produced by the Shalom Foundation and is scheduled to be screened in Toronto, Montreal and Ottawa next week, skilfully evokes a time and a place, weaving nostalgia and disappointment into its narrative.

The screenings are sponsored by the Polish Embassy in Canada, Canadian Jewish Congress, the Polish-Jewish Heritage Foundation, the Polish Film Institute and the Non-Fiction Foundation.

Students at the Peretz school in Lodz

The school was established in 1945 by Jews who believed that Jewish life could be resurrected in Poland.

In the aftermath of the war, Jewish survivors flocked to Lodz, which had been one-third Jewish and a key industrial centre in Poland. Lodz had not been destroyed by the Nazis, and in many cases, the Jews moved into apartments that had been vacated by the former ethnic German owners.

The Peretzniks opens with a scene in which a Polish teacher reads off the names of the school's graduates, most of whom live outside Poland today, mainly in Israel and North America. The teacher, a Catholic, taught Polish literature, and was well liked by her students.

The strongest impression the film leaves is that the students felt very Polish and part of an extended family. "It was my entire life," exclaims one man.

In quieter tones, another man says, "It provided meaning for my life."

When they meet at a reunion in Tel Aviv and Ashkelon, they exult in an explosion of joy, hugging and kissing and trading stories about their youth.

But as Grunberg – a graduate of the Polish Film School in Lodz who left Poland in 1981 and immigrated to the United States – digs deeper, he discovers interesting and disquieting facts.

The students appear to have come from working-class backgrounds. Assimilated Jews from the intelligentsia sent their children to Polish schools.

None of the students had grandparents, since they had been killed during the Holocaust. The school bound the kids together like a close-knit family, but although they were exposed to Jewish culture, some were uncomfortable with being Jewish.

Given the continued prevalence of anti-Semitism in postwar Communist Poland, the school was something of a haven. A procession of students, including Daniel Libeskind, the architect, recall the strained atmosphere and the taunts they had to endure in the city.

Ultimately, the school was unable to shelter them or their families from the bitter reality of anti-Semitism.

During and after the Six Day War in Israel, Poland, in concert with the Communist Bloc, roundly excoriated Israel as an aggressor state. Ultimately, the students were directly affected by the anti-Jewish campaign launched by the Polish Communist leadership under the thin guise of anti-Zionism.

Graduates get together at a reunion in Israel

In a stark archival clip, Wladyslaw Gomulka, then secretary general of the Communist party, delivers a fiery speech in which he denounces "Jewish nationalists" and "Zionists." With approving shouts from the audience, he urges them to leave Poland, saying that exit visas are readily available. These are by far the most chilling and troubling scenes in *The Peretzniks*.

Gomulka's anti-Semitic diatribe touched off a wave of Jewish emigration and spelled finis to the Peretz school. With a much smaller Jewish student body, the school had no alternative but to close, ending an era.

The students, now parents and grandparents, agree that their departure from the country they loved was difficult and painful. "We were uprooted," says a woman plaintively.

Despite their trials and tribulations, they have mostly fond memories of Poland and the school that played such a pivotal role in their formative years.

***

The Peretzniks will be screened in Toronto on Thursday, June 10, at 7:30 p.m. at the University of Toronto's Innis Town Hall. In Montreal, it will be screened on Tuesday, June 8, at 7:30 p.m. at Adams Auditorium . The Ottawa screening is on Wednesday, June 9, at 7:30 p.m. at the Alumni Auditorium, University of Ottawa.

Eye on Arts

By BILL GLADSTONE

ELVIS COSTELLO INVITED ON FREE VIP TRIP TO ISRAEL

There is so much false and malicious information circulating about Israel these days, it's no wonder that so many celebrities planning to visit Israel are pressured by the historically challenged "boycott, divestment and sanctions" crowd to stay away from the Jewish state.

How wonderful, therefore, to read of the informed and courageous responses of people such as writer **Margaret Atwood**, who (as reported in *The CJN* on May 13) visited Israel to pick up an award despite intense efforts to get her to back out. Still, the anti-Israel revisionists occasionally score a point, as they did recently in persuading British musician **Elvis Costello** to cancel concerts in Israel originally scheduled for June 30 and July 1.

StandWithUs, the Los Angeles-based Israel education organization, has invited Costello on a free five-star VIP tour of Israel to coincide with his wife, singer **Diane Krall**'s performance there on Aug. 4, or at any time that is more convenient to him. (No word yet on whether Costello has accepted.)

"Misinformation about the Palestinian-Israeli conflict is rife, particularly in Costello's England, where the press often misrepresents history and current facts on the ground," said Roz Rothstein, the organization's CEO. StandWithUs has urged Costello to consult with fellow Brit **Paul McCartney**, who rejected Palestinian and Arab pressure to cancel his 2008 tour, and with **Madonna**, who called Israel "the energy centre of the world" before a crowd of 50,000 Israelis during her performance in 2009.

* * *

Milman in Benefit Concert: Sophie Milman has joined the lineup for Take My Hand, the fifth annual benefit concert staged by the non-profit charity Alli's Journey in support of initiatives for young adults with cancer. Other performers include **Jully Black**, the indie rock band **The Rural Alberta Advantage**, **Evening Hymns**, **Aion Clarke**, **Ohbijou** and **Dan Mangan**. $99, $35. Koerner Hall at the Royal Conservatory, Telus Centre, 273 Bloor St. W. Wednesday, June 9, 7:30 p.m. https://tickets.rcmusic.ca/public or 416-408-2824

Alli's Journey was created by the late **Alli Shapiro Amar**, who was diagnosed with Hodgkin's lymphoma cancer at 19. She and her mother, **Pam Shainhouse**, became determined to raise money for the young adult cancer population. Proceeds of the concert go toward the planned Alli's Journey Room at Wellspring in Sunnybrook Hospital. www.allisjourney.ca

* * *

Jewish Film Society: The Toronto Jewish Film Society presents two film gems from Britain: *Sixty Six* and the short film *Sidney Turtlebaum*, with guest speaker, performer and writer **Deb Filler**. *Sixty Six* is a funny, droll portrait about what happens when a bar mitzvah is scheduled at the same time as the 1966 World Cup Final. It stars **Helena Bonham Carter**. In the short film, **Derek Jacobi** stars as a bitter gay man with a habit of crashing shivahs and stealing the bereaved families' valuables. $15, $10. Miles Nadal Jewish Community Centre, Al Green Theatre. Sunday, June 6, 4 and 7:30 p.m. 416-924-6211, ext. 606, film@mnjcc.org

* * *

Names in the News: Liquor baron **Samuel Bronfman** and his wife and philanthropic partner, **Saidye Bronfman**, were influential figures in the history of Montreal and left a global legacy that continues to advance cultural, social, legal, political and Jewish causes. A new book offers a detailed history of the Samuel and Saidye Bronfman Family Foundation, the philanthropic organization that they founded in 1952. *Spirited Commitment*, by **Roderick MacLeod** and **Eric John Abrahamson** (McGill-Queen's University Press), details the innovations that the foundation's grants – totalling $140 million to date – have helped to achieve in the arts, community development and scientific research.

* * *

Arts in Brief

• The Canada-Israel Cultural Foundation presents Israel Makes Music, an evening of chamber music featuring the talents of young classical musicians (cellist, pianist, clarinettist) from Israel. $25, includes dessert reception. Glenn Gould Studio, 250 Front St. W. Thursday, June 3, 8 p.m. 1-888-222-6608, www.ticketweb.ca

• The **Miles Nadal JCC Choir and Women's Chorus** perform in the Al Green Theatre, MNjcc, Thursday, June 3, 8 p.m. $10. 416-924-6211, ext. 0.

• **The Toronto Children's Chorus** is premiering in their concert *Around the World in 80 Minutes*, on June 5, 7:30 p.m., in Koerner Hall at The Royal Conservatory. The new piece is written for treble choir and klezmer band and will feature the award-winning band **Beyond the Pale**. Tickets 416-408-0208. www.rcmusic.ca

Michal Beck, left, one of three Israelis performing at Israel Makes Music, and, above, the Toronto Children's Chorus.

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Yiddish books are available for downloading

By NORMAN RAVVIN
Special to The CJN

The recent deaths of Abraham Sutzkever and Inna Hecker Grade, the wife of Chaim Grade, might be taken as further evidence of the inevitable eclipse of Yiddish.

Sutzkever remained a mainstay of the tradition late into his long life, overseeing the publication of the periodical *Di goldene keyt* in Israel, and publishing excellent work of his own that was well translated.

Chaim Grade has been gone for more than 25 years, and the story of his widow's management of his literary estate is a strange one. Upon Hecker Grade's death this month in the Bronx, her two executors revealed a trove of manuscripts and other materials upon which she had sat, guardedly, rather than allow them to be properly edited and circulated as published texts.

Norman Ravvin

It seems likely that some of Chaim Grade's unpublished works will find their way into print and gain a new audience for a writer who is not nearly as well known as I.B. Singer or some of the major Yiddish poets.

Ironically, however, recent technological shifts have by far increased the availability of Yiddish books to the average Yiddish-reading buyer. The simplest form of access is the kind of book buying that would have once required a certain amount of sleuthing – say, a trip to the Strand Book Store in Manhattan – but now is served by Internet sites that connect buyers with bookstores across the United States.

It was through this method that I came to own a reasonably well-maintained copy of Melech Ravitch's 1966 Yiddish translation of Franz Kafka's *The Trial*. Aside from the pleasures of reading Kafka's famous opening in Yiddish (*"hot men im in ein sheynem frimorgn arestirt"*), the text itself is a remarkable artifact. Published in New York City, with a few illustrations reminiscent of Ben Shahn, my edition was at one time in the collection at the educational department of the Knitgoods Workers Union on Broadway Avenue in New York. Its biographical note on Kafka tells readers that his Jewish name was Amschel, something English-language editions are not likely to bother with.

A more elaborate source for Yiddish books is the Massachusetts-based Yiddish Book Center, founded and run by ex-Montrealer Aaron Lansky, where a huge collection of Yiddish books is maintained. More recently, with funding from movie director Steven Spielberg, the centre has begun scanning its collection, so books are available for downloading and printing. Printing a 400-page novel is not necessarily an attractive option, but after finding a short children's novel by Joseph Opatoshu unavailable for straightforward purchase, I printed its 30 pages. My homemade facsimile doesn't have the charge of the Ravitch volume, with its Ladies' Garment Workers heritage, but it's done the job.

Opatoshu, a native of Mlawa, north of Warsaw, is, like Grade, a giant among Yiddish novelists who is little known or read today.

His children's story, coincidentally called *Der Mishpet* (*The Trial*), was originally printed in a Warsaw Yiddish journal and appeared in book form in 1952 from a Yiddish book publisher in Buenos Aires. Its availability as an online file allows readers to sneak free of the Yiddish canon and find their way to a forgotten text that represents aspects of the literary tradition that we no longer remember existed.

Opatoshu, in the biographical note included with his text, descended from what he called "forest Jews," and his fiction often focused on the relationship between Jews and Poles in the countryside, whether this meant writing about horse thieves, or, in the case of *Der Mishpet*, children who ride, Tom Sawyerlike, on skiffs on the Vistula River. A noteworthy presence in the story are a colourful array of Polish words, most of them associated with the countryside, and Opatoshu's tendency to describe Jewish characters as peasantlike, contrary to the stereotype often presented in contemporary literature of Polish-Jewish animosity and difference.

Even more surprising is Opatoshu's use of motifs from Polish legend, including Princess Wanda, said to inhabit the Vistula River, and whose story is central to Polish national identity and pride. As it turns out, the trial mentioned in the story's title is among storks, whom Opatoshu presents as a kind of tribe judging one of their own. Here, Poland's national bird becomes key to what the author wants to convey to Yiddish-speaking children.

Upon discovering the trove of materials in the Grades' Bronx apartment, Lansky was quoted as saying, "This is our thrilling moment in Yiddish literature, this is our Dead Sea Scrolls." And so it may be, but similar kinds of recovery are in fact a part of the Yiddish everyday scene online.

Norman Ravvin is the chair of the Concordia University Institute for Canadian Jewish Studies.

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Dreamer's diary may be brought to life

By RITA POLIAKOV
Staff Reporter

Norman Gulko is looking up at his wife. He can't make love to her, he can only watch as she dances, eyes closed. He wants to hold her, he begins to kiss her. And then he wakes up. And writes it all down.

Gulko, 87, first started dreaming about Florence, his wife, shortly after her death in 1980.

"About two weeks after Flo died, I had a dream of her. It was like she came to visit me. I figured if I recorded it, it's like having it with me," he said.

And he did.

Gulko spent 22 years recording his dreams of Florence, which he later learned were bereavement dreams. Some focused on her appearance – her black hair, her dark eyes, others were about her ovarian cancer.

And now, the dreams will be made into a movie – half documentary, half dream sequence, by James Marsh, an Academy Award-winning director.

Academy-Award winning director looks to make documentary

Gulko's journey from dreams to documentary started in 1996, when he submitted his diary to Kathryn Belicki, a professor of psychology at Brock University, after watching her discuss bereavement dreaming on a talk show.

"I thought my dreams were very original, but they weren't. Only when listening to the interview did I realize the recording of them was my way of coping with grief."

Belicki published a research paper based on his dreams and introduced Gulko to William Domhoff, a professor at the University of California at Santa Cruz with a website devoted to recording dreams. This is where Marsh first learned about Florence's nighttime visits.

"I was totally captivated by that diary. I saw within it those contours of [Gulko's] relationship with his wife. The dreams spoke of that. This was someone he cared about and was deeply in love with," Marsh said.

While reading through Gulko's dreams, Marsh saw more than just a diary. He saw a love story.

"He didn't just record any old dream… It was specific, thematic, based on this one person, this one relationship, which was profoundly deep and romantic," Marsh said. "They're unusual and purely devoted to one subject, and therefore you have something to work with, you have a structure."

In 2007, Marsh contacted Gulko through Domhoff.

"We began an e-mail dialogue. [I said], 'I want to make a film inspired by your dreams, and I don't know what form it will take.' He was just open to that idea and receptive to it."

Because the concept of a documentary through a dream sequence is a unique one, Marsh had challenges raising money for the film, which he is still in the process of raising.

"If I said to a film producer, 'I want to make a film about an old man's dreams,' they'll say, 'What the f--k are you doing.' … The challenge isn't just creative, the genre of the film is unique, too. It hasn't been done before," he said.

In January 2010, he spent 2-1/2 days filming with Gulko, which included interviews, reading out 60 of Gulko's 150 recorded dreams and following him to the cemetery. Marsh hopes to continue filming in the fall.

For Gulko, the experience was a difficult one.

"It was hard having to relive some of my experiences. One of the fascinating things, this was a very experienced camera crew. After the filming, they turned to me and thanked me for letting them into an intimate part of my life," he said.

Only while listening to the interviews did Gulko realize why he spent so long recording his dreams.

"[It was] my way of coping with grief. When a man dies, women have girlfriends. Guys don't have boyfriends. In my case… the minute we got up from shivah, I was completely alone. Through bereavement dreaming, I was speaking to myself about my loss," he said.

Norman Gulko sits next to a photo of his late wife, Florence. His dream diaries, which record every dream he's had of her for 22 years, will be the basis of a film by James Marsh.

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Mets rookie Ike Davis looks like the real deal

By HARVEY ROSEN
Special to The CJN

WINNIPEG — "Ike" is the nickname and baseball is his game. And from early appearances, it seems the man can flat out play the great American pastime at the big league level. What's more, this rookie who plays first base for the New York Mets has power, hits for average, can field and happens to be Jewish.

Isaac Benjamin Davis, 23, grew up in Edina, a suburb southwest of Minneapolis. He's the son of a Jewish mother, Millie Davis, who named him after her grandfather.

In late April, in an interview with New York sportswriter Dave Waldstein, Davis shared the fact that "a large portion of his family on his mother's side, which was from Lithuania, perished in the Holocaust."

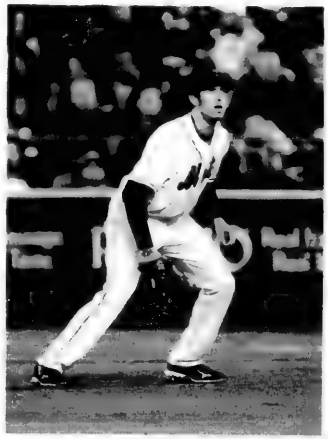
Davis also added that he learned about his family's history by doing family trees as part of school projects. He also noted that his great-aunt on his mother's side was a Holocaust survivor who immigrated to the United States. It was through her that the family story has been preserved.

His dad is Houston-born former major league pitcher Ron Davis, who never started a game in the majors. Instead, he made his mark as a reliever, appearing in 481 games. He saved 130 and had a won-lost record of 47-53 and an ERA of 4.05 with the Yankees and Twins from 1978 to 1988

Ike was originally drafted out of Chaparral High School in Scottsdale, Ariz., where he helped his team win three state titles. The Tampa Bay Rays selected him in the first round (19th overall) of the 2006 draft, but he chose not to sign and instead registered at Arizona State University (ASU), where he earned a degree and polished his game.

He was drafted again in the opening round in 2008 (18th overall), becoming Mets property and had the distinction of being the first Jew to play for the Mets since former Blue Jays outfielder Shawn Green, who ended his career in New York in 2006-07.

(Another popular Jewish Met was outfielder Art Shamsky, a platoon player between 1968 and 1972, who was instrumental in helping the 1969 Mets to a World Series victory over the Baltimore Orioles.)



Ike Davis

While Davis is a first baseman in the the majors, in college, he was also a pitcher and outfielder. In 2006 he was named Pac-10 newcomer of the year, becoming the first freshman ever to lead the league in RBIs during the regular season. A variety of All-American honors followed when he averaged .353 during his days on campus, totalling 244 hits, 33 homers and 69 doubles.

As for his part-time pitching record with the ASU Sun Devils, his career numbers show Davis had a 7-5 mark with four saves and 78 strikeouts.

Davis made it difficult for the Mets to ignore him in spring training, batting .480 while hitting three homers and 10 RBI. The powers that be thought he ought to play at the AAA level in order to gain experience.

Last year with St Lucie in the Florida State League Class A, he hit .333 with five home runs in his last 14 games before moving up to Double-A Birmingham in June, reports Baseball Prospectus. "There, despite the great challenge, Davis, if anything, got even better, hitting .309 with 13 home runs in his 55 games with the B-Mets, followed by a .341 mark in the Arizona Fall League."

Following fewer than two weeks in AAA with the Buffalo Bisons of the International League, the 6-4, 215-pound slugger was summoned to the Big Apple, where he appears to be a big deal. In 113 at bats in his first 34 games, he was hitting .283, which included nine doubles, four taters and 12 RBIs.

But can he field? In one mid-May game, Davis chased down a high fly foul ball that was going to land in the Mets' dugout. He took the guard rail in the midsection, flipped upside down and almost landed on his melon. Lucky for him, it was his own team's dugout and the players on the bench darted to his rescue, perhaps preventing serious injury. He made the catch and held it high as if he was doing an impersonation of the Statue of Liberty.

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If you wish, please enclose a photo - we'd be honoured to publish it in an upcoming issue.

One Family Fund bike ride set for June 6

Compiled by CJN Staff

The One Family Fund will hold its annual bike ride on Sunday June 6 in Lemonville, Ont.

Riders will cycle 55 kilometres of countryside north of Toronto while raising money for victims of terror and their families in Israel.

The ride will also celebrate the life of Gidion Lee, a member of the Yidden on Wheels Motorcycle Touring Club (YOW) and a One Family Fund volunteer.

The ride will start and end from the Lemonville Community Centre Parking lot. The community centre is located at 13453 McCowan Road, Stouffville, Ont. Riders are asked to arrive by 9 a.m. for the 9:30 start.

Online registration before June 4 is available at http://www.onefamilyfund.ca/events-bike.

The registration fee is $36 per person and riders are required to raise an additional $500.

A catch like me

NEW TO CANADA
By NINA SHENHAV

"Wait 'til you meet my new wife!" says my cousin over the phone from Israel. "I'm sure you're gonna love her!"

"See you next week, right after you visit Niagara Falls for your honeymoon," I say.

Meir and I prepare the guest room.

"He's such an amazing catch! Who can find a tall, dark, handsome engineer?" I say, dreamily.

Meir looks at me. "I'm a tall, dark engineer," he reminds me.

"Yeah, but you don't count," I say, noting the obvious.

And then we meet her. You'd never suspect she's been in a beauty contest (not even as a judge). She's has (to put it charitably) a dominant nose, frizzy dark hair and her grace plays hide-and-seek, and wins by a landslide.

She looks at me severely as I try to hug her, then says with almost closed lips "You're such a sentimental family, aren't you?"

"So," I say as they finish unpacking, "how do you like married life?" (I know they just got married, but such comments are part of my charm.)

"Well," she says toughly, "it's still early days."

I add, "Still, I can see he really spoils you. I've never had a honeymoon in Canada!"

She looks at me with narrowed eyes. "What exactly do you mean by, and I quote, '*He* spoils me?'"

I get a bit scared – what's the deal with the narrowed eyes? – as she continues, "If you meant that he's paid for the trip, note that his money is mine now. And another thing: he should be grateful I agreed to marry him. I had a lot of options to choose from [Give. Me. A. Break!]. And another thing: am I wrong, or have you put us in a room with no TV?"

Meir puts a bowl of cookies in front of her. My cousin begs her to try them. "Meir baked them for you," he whispers.

"Nevertheless, I'll try one," she replies.

"I'm coming right over, baby!" (Baby?!) my cousin says when beckoned after dinner.

"Why didn't you tell them I love shrimp? So they keep kosher. Does that mean I have to?"

We sit silently on the couch. I drink my coffee. ("You don't even have a coffee machine? You really haven't 'made it' in Canada, huh?")

"Well?" beams my cousin. "What do you think of her?"

I take another long sip. "Isn't she amazing?" he asks. "She's the smartest woman I've ever met! She's so clever, not to mention her beauty!" (Help, I'm dying here!)

"She needed a lot of persuasion to marry me, but finally she agreed. She's kind [Oh, God] and successful [C'mon, she doesn't even have a job!]"

I have to cut him short: "And arrogant and snobbish," I add.

"And the list goes on and on!" he summarizes.

The next couple of days, I'm tempted to turn on the gas oven and put her head (or mine, if she puts up a fight) in there for good. I'm learning from her that my sweet, rich, sexy cousin is "no good in business, or in bed, or in anything."

I'm also learning that he'd better call a lawyer if she finds even so much as a fold in the trousers he irons for her so devotedly (size 20, mind you).

And then, thank God, they leave.

"We might come back," she threatens, using a frightening twist of her lips. (A smile perhaps?)

I lie in bed furious.

"Next time, watch for the signs," I tell Meir. "When dogs start whimpering, flowers start wilting and blood starts coming out of the walls, we'll know she's in town."

Meir looks at me puzzled. "What? You didn't like her?" he asks. "I was sure you did – after all, as they say, like attracts like."

EASY GLAZED BBQ CHICKEN

1/4 c zesty Italian dressing, divided
4 boneless skinless chicken breasts
1/4 c BBQ sauce
2 tbsp. orange marmalade

Heat BBQ to medium heat. Pour 2 tbsp. dressing over chicken in shallow dish; turn chicken over to coat both sides of each breast. Refrigerate 15 min. Mix together remaining 2 tbsp. dressing, BBQ sauce and marmalade. Grill chicken 12-15 min. or until done, turning occasionally and brushing with sauce mixture the last few minutes. Chicken can be marinated in refrigerator up to 24 hrs before grilling.

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Pole walking: changing how we move

FITNESS CORNER
By FELYCE ZOMPARELLI

Recently I had the opportunity to try urban pole walking. What a great workout! I was surprised at how much fun and easy it was.

I've seen it in parks around Toronto – groups of people walking together with poles. Pole walking, or Nordic walking as it's also called, was invented in 1970 in Finland as a cross-training option for competitive skiers. Very much like cross-country skiing but without the skis or snow, pole walking is a fantastic full-body, cardiovascular workout that anyone can do, no matter your age or health condition.

There's an overwhelming amount of research that shows the benefits of pole walking, which include improved balance, posture and stability; reduced impact on knee joints, and improvement in fall prevention and chronic conditions such as arthritis, heart disease, diabetes, Parkinson's and back pain.

Pole walking has been popular in Europe for decades, and Germany believes in its long-term health benefits so much that pole training instruction is covered by health insurance.

Pole walking uses 90 per cent of your muscles and burns 20 per cent more calories than walking alone. It promotes increased circulation throughout the body, improves posture and corrects breathing. The action of pressing down on the poles reduces stress on the lower joints by 30 per cent by transferring the force to the arms and then the poles, allowing people with arthritis, Parkinson's and knee or hip replacements to enjoy the cardiovascular benefits of walking. Pole walking has also been found to increase muscle endurance, core strength and bone density.

What's so great about pole walking is how easy it is. All you do is adjust the pole to how tall you are and off you go, no matter where you are. Pole walking groups are popping up all over the Toronto area, in places such as Edwards Gardens and High Park. Pole walking has become so popular that you can purchase specially designed poles almost anywhere.

Do something different: add poles to your walk today and make it a full-body workout.

Learn more at felycesfitness.ca.

Oh What a Stupid People We Can Be

By AVRUM ROSENSWEIG

URBAN WRITER

Israel is in big trouble. The Jewish people are in peril. How can one think otherwise?

The key players in the Middle East brouhaha today are Iran, Hamas, Hezbollah, the Palestine Liberation Organization and Syria. Each of them is governed by cruel men who are frothing and dripping anti-Israel feelings and anti-Semitic beliefs.

Israel is sandwiched between them, commonly fending off a barrage of missiles hurled at her citizens – our people.

We, the Jewish people and the State of Israel, are blessed to have enemies who will suicide to death in their cause. Their passion runs deep. We are their passion. A beheading to them is a victory. Their schoolyard bullying tactics designed to inflict mental and physical grief on the Jewish people seem to give them pleasure.

A recent animated video released by Hamas showing Gilad Schalit's (the Jewish people's most famous hostage ever) father wandering the streets only to find the coffin of his son is expressive of the heartless nature of our enemy.

While Israel is a rough and tough nation, it's diminutive, challenged by the affairs any country would be, and constantly confronted by outer forces intent upon its destruction.

An entity of loathing has arisen once again and threatens to destroy us, once again. The Hamas charter states (quoting Mohammad), "The Day of Judgment will not come about until Muslims fight the Jews (killing the Jews)... The stones and trees will say O Muslims, O Abdulla, there is a Jew behind me, come and kill him."

We seem to be their every breath. What to do?

Reading this, it's difficult for most of us, I'm sure, to determine the natural level of sensitivity that lies inside the Arab soul. Who in fact are the children of Ishmael? What do they really want from us? What is our task in all of this?

How is it they loathe and scorn us so, and will tirelessly donate a gold coin of vengeance and ruin toward operations levied at Israel and the Jewish people? On the face of it, it seems Hamas, Hezbollah and their wretched Iranian (government) brother live to strategize on means of obliterating us. Why do they froth so at our existence?

I do not believe, unlike many of my family, friends and colleagues, that all Arabs/Muslims fall into this category. I do believe, however, that a small minority can shower utter devastation on us if they keep at it. Of this, I am not naive.

So where do we go with this? Staring at this bleak future are we to continue playing poker on Tuesday nights unabated? Are we to pretend life is fine and that the Israel Defence Forces, Canada, the Americans and sometimes the Brits will protect us?

Do we sit around pretending history will not repeat itself, that everything will be just fine?

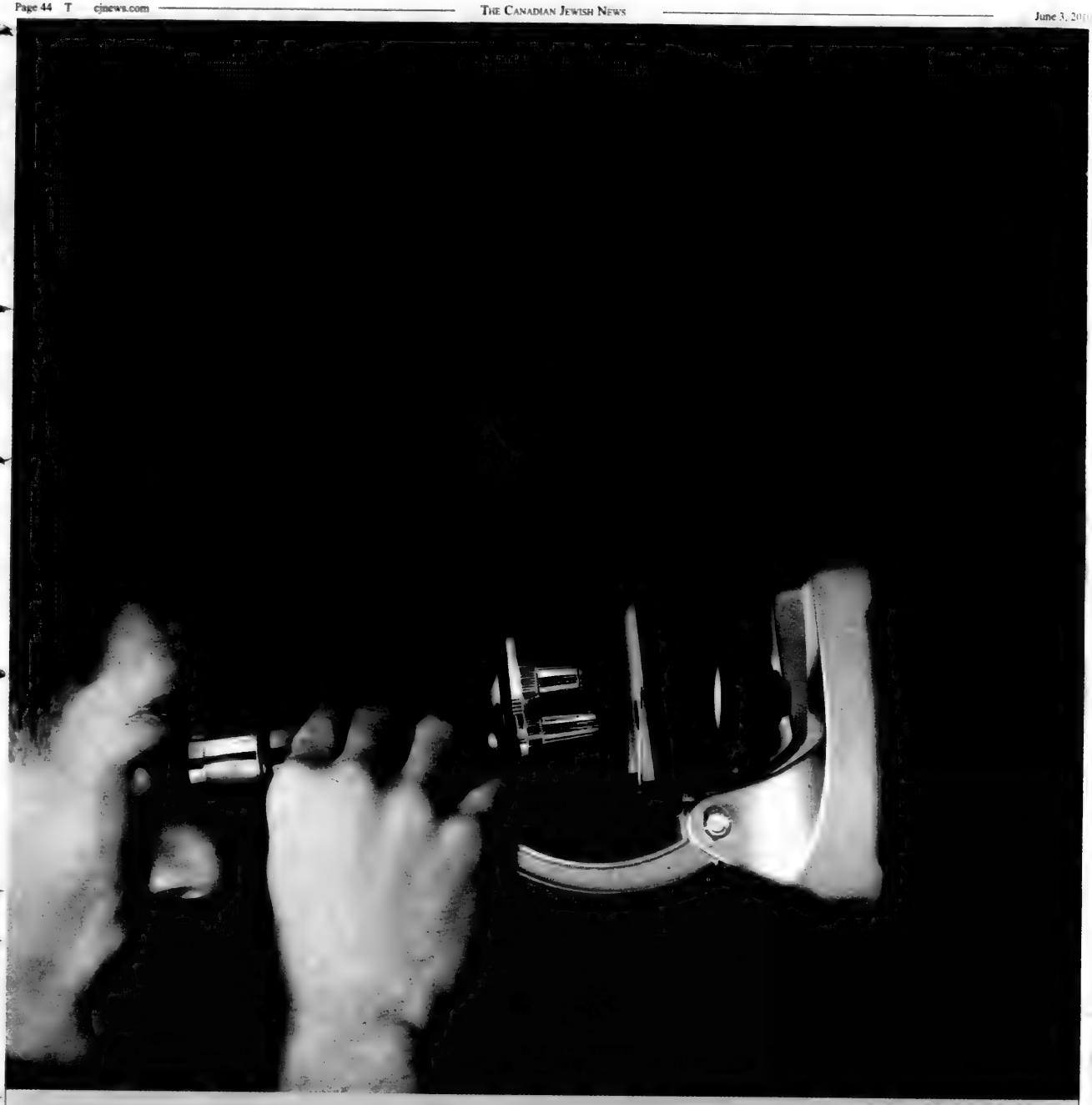
Or are we, in the back of our insecure Jewish minds, preparing for the eventual onslaught of tyranny and anti-Semitism we studied about in Talmud Torah?

You know my friends, we do not have a plan. There is no collective grassroots and organizational plan to understand and stave off anti-Semitism. Nobody is thinking about our enemy and friends in the entire world, and ways to fight our enemies and embrace our friends. If they are, let me know if you've been contacted.

Are the banishing of all English Jews, the Spanish Inquisition, the Chmielnicki Uprising and the Dreyfus Affair things of the past?

Oh what a stupid people we can be.

To comment, go to http://avrum.net.



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Hire an entertainer to spice up a party

By JENNIFER LIBMAN
Special to The CJN

Swaye Entertainment (416-545-0741) is one of Canada's most comprehensive entertainment booking companies. Founder Adam Swaye is a professional and award-winning magician who has performed at casinos, resorts, trade shows and corporate parties for more than 15 years.

Swaye represents high-end magicians, mentalists, psychics, fortune tellers and other entertainers, and he refers them to clients looking for entertainment at their weddings, bar and bat mitzvahs or other simchahs.

Adam Swaye

"Because of the high-end events I attend, I know other high-end performers" says Swaye. "This means I'm able to guarantee the absolute best entertainment."

Most commonly, clients will choose to hire an entertainer for the cocktail hour of an event before the dinner and dancing starts. "When people are waiting around there is a captive audience and people – kids especially – need to be entertained."

Clients can call Swaye Entertainment to request a specific performer, or they can ask Swaye for recommendations.

"Since I go to so many events, I know which performers work with each demographic."

For bar and bat mitzvahs, or for other events where there will be many children and teens, interactive entertainers are the most popular. This includes entertainers such as mentalists who include the audience in their show by reading their minds or making objects disappear.

"People also love caricature artists – they create great souvenirs."

Swaye Entertainment can also recommend an entertainer for smaller functions.

"Women love psychics. We've had some good success with these for events like bachelorette parties."

Mentalists, magicians and other performers can come to your home.

For the widest choice of entertainers, Swaye recommends booking as far ahead as possible. Performers start from about $375 for the first hour. Swaye offers all clients a money back guarantee if they or their guests are not satisfied.

"I never want my clients to have to worry about quality not being there. People wofk hard to throw events and I want them to be able to trust us."

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incredible

Specialty suppliers offer candy and prizes

By JENNIFER LIBMAN
Special to The CJN

Throwing the perfect party involves making lots of decisions. With so many choices to make, many people are eager to hand off some of the decision making to experts. Luckily, there are two Toronto based companies – Kosher 'N Natural and Incredible Novelties – that are eager to help.

As one of the largest kosher candy stores in Toronto, Kosher 'N Natural (416-789-7173) has provided candies and other sweet treats for weddings, bar and bat mitzvahs and other simchahs for the last 28 years. "It's truly candies galore. Clients can pick exactly what they want to customize the event to their tastes" says Jack Schnoll of Kosher 'N Natural. In addition to offering a wide selection of candy, Kosher 'N Natural rents machines that make other treats, including candy floss, doughnuts, snow cones and chocolate fountains.

Kosher 'N Natural can help create customized centrepieces for the tables using candies or other novelty items such as balloons or flowers. The simchah basket is one centrepiece that is becoming increasingly popular. "This is a package of toys, canned goods or other supplies that will go to homeless or low-income families in the GTA," says Schnoll. In the past, simchah baskets have been donated to Ve'ahavta: the Canadian Jewish Humanitarian & Relief Committee, Hadassah and Jewish Family and Child. "Even on their special occasions many people still want to help the greater community."

Favours from Incredible Novelties

Kosher 'N Natural prides itself on meeting a high level of customer satisfaction. "We're now doing the weddings of clients whose bar mitzvahs we did 10 years ago." They are now booking events through the end of 2010.

After candy and centrepieces are chosen, party planners then need to purchase party favours. Incredible Novelties (905-663-9900), founded nine years ago by former DJs Saul Sacks and Dan Jankelow, can help with that.

" We are a one-stop shop for all prizes and giveaways," says Sacks. "People come to us with their ideas, and we can bring them to life while staying within their budget."

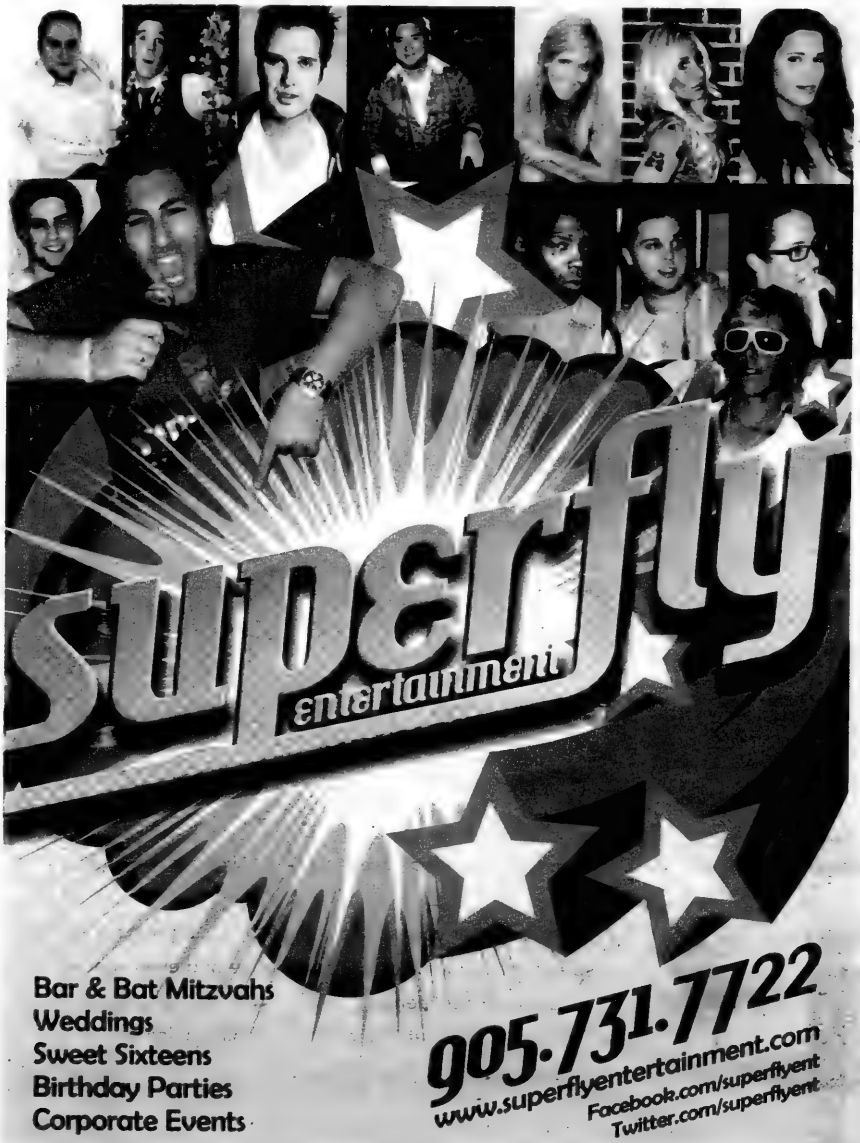
"Because we are former DJs, we know the party scene," says Sacks. "We are able to tell clients not only what they need but also how much of it, to prevent people from purchasing too much."

Clients can come to Incredible Novelties with a party theme in mind and are then shown the types of favours available. A customized package is created and the novelties are delivered to the venue location on the day of the party. "This creates a truly stress-free experience because they don't need to think about it again," says Sacks.

Incredible Novelties is a trendsetter in the party favour industry and offers prizes and giveaways that represent the latest cultural trends. "We like to keep things fresh, so kids are getting new things at every party they go to. T-shirts and other memorabilia with sports teams and celebrities are some of the most popular items."

Incredible Novelties will also customize any item as a personalized souvenir of the event. "We do water bottles, T-shirts, chocolate bars, you name it," says Sacks. "Anything to make our clients parties exactly what they hoped for."

Another one-stop party shop advertising in this supplement is: Dynamite Parties and Novelties, 905-669-7620.



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Unique sweets for your special simchah

By CARA STERN
CJN Intern

It's always the special touches that make a party memorable.

Lucky for party planners, there are two local companies that offer unique treats for your simchah. Nutcracker Sweet (416-782-3232; gifts@nutcracker-sweet.com) offers everything from centrepieces to loot bags.

Brandon Frimet, a partner in the company, said people were shocked when the company moved from its Avenue Road location, where it had been for about 26 years.

The new facility is near Sheppard Avenue and Chesswood Drive, where they operate both the offices and the warehouse. This lets them better serve the growing demand throughout North America, said Frimet.

His aunt started the company about 27 years ago selling bulk foods, but eventually moved toward creating gift baskets.

Customers can visit the retail store in Scotia Plaza in Toronto's downtown core, where they can actually see the products before they place their orders.

The central location means that about 200,000 people walk by the store on a daily basis, Frimet said.

In addition to parties, Nutcracker Sweet also sells baskets for the Jewish holidays, such as Passover and Rosh Hashanah. These gifts contain unique, kosher, high-end sweets, different from their regular catalogue.

In the future, Frimet says customers can look forward to new treats and brands in their baskets.

For something a bit more exotic, Sweet Sushi (416-988-7403, jessica@sweetsushi.ca) might be just the ticket.

Non-Kosher

Instead of raw fish, this sushi is made with sweets. Rather than soy sauce, wasabi and ginger, customers can eat this "sushi" with gourmet chocolate sauce, cream cheese and orange chocolate.

The company began with Jessica Schwartz's kitchen cooking experiments. Schwartz, who has been cooking for years, graduated from George Brown College's culinary management program about four years ago. Sweet Sushi started about three years prior to that.

The sweets are low in fat, Schwartz said, with platters ranging in size from extra small to extra large.

Although some of the rolls share names with popular sushi dishes, they don't share much more than the design. Instead of shrimp, avocado, and fish eggs, her dynamite rolls are aptly named for the pop rocks rolled inside.

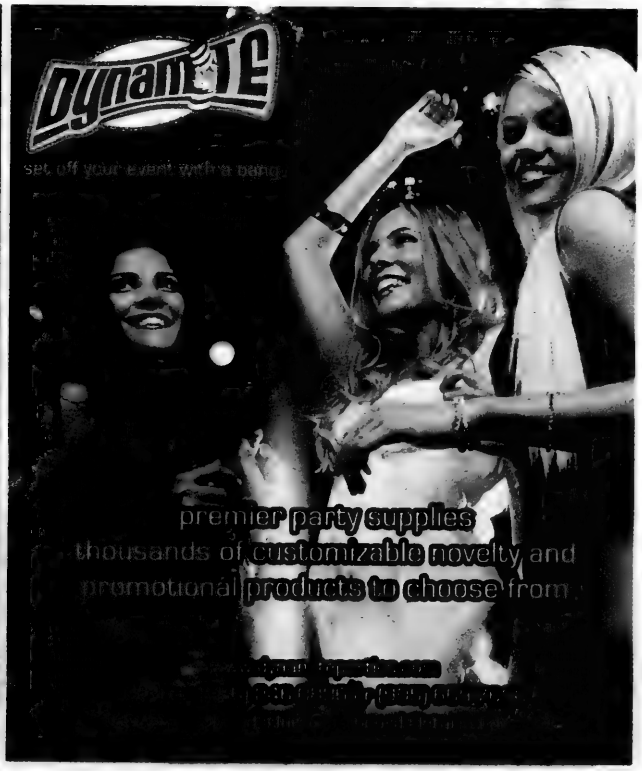
The company began to grow when Schwartz created a website and advertised on Facebook in April 2009.

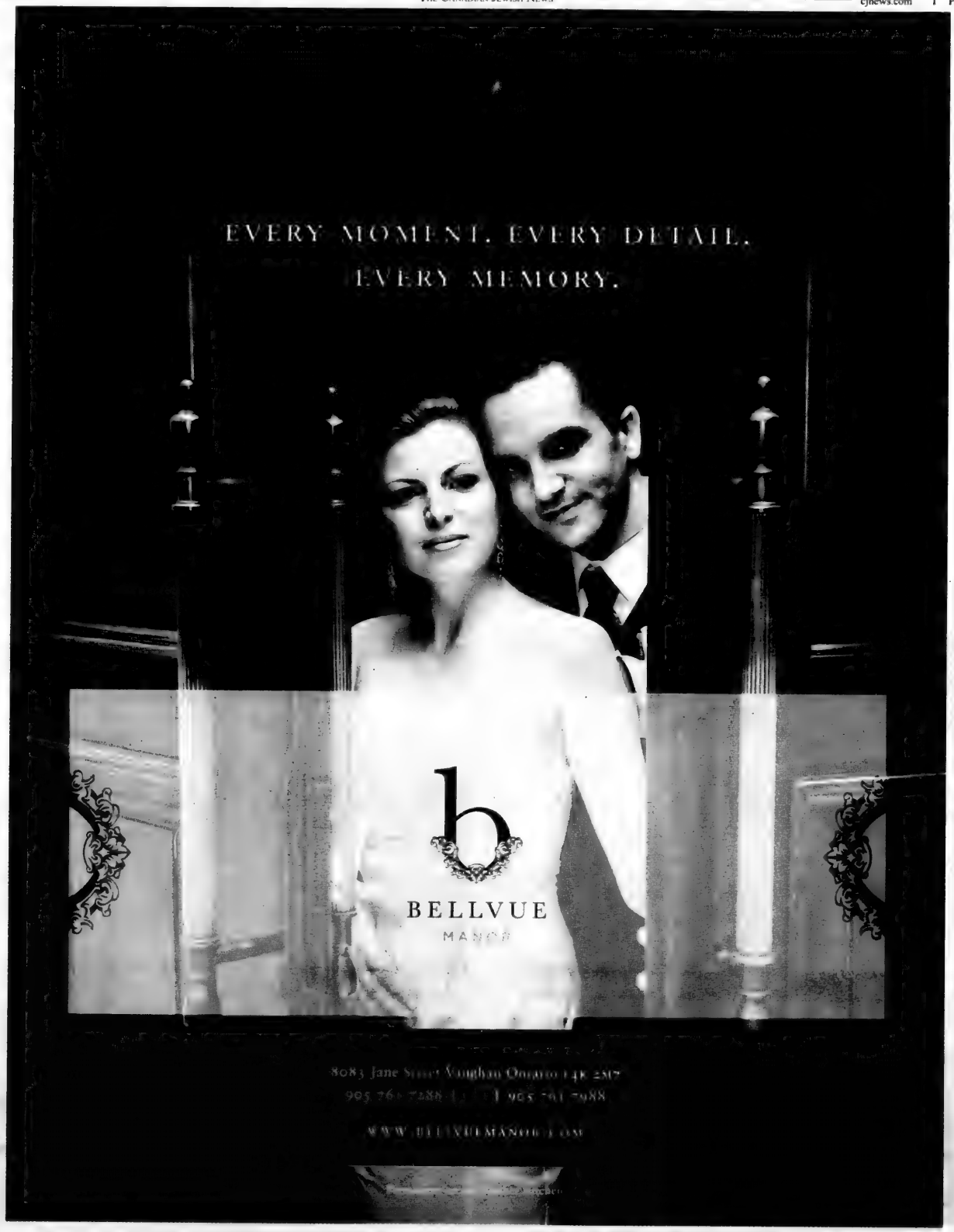
She continues to run it with her mother and sister, catering to every kind of event by providing them with entirely unique sweets.

"No one else that I know makes sweet sushi," she said. "It's a completely original recipe."

Other specialty places advertising in this supplement are: Chocolate Charm, 416-787-4256; Peter Graben's Boutique & Event Catering, 416-967-1818; Summer Fresh Salads Inc., 905-856-8816.

Chocolate sushi a hit




EVERY MOMENT. EVERY DETAIL.
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BELLVUE
MANOR

Ketubah.com celebrates 14 years with contest

By BARBARA SILVERSTEIN
Special to The CJN

It's official! Ketubah Ketubah, is marking its 14th anniversary with a name change.

The innovative online ketubah company (www.Ketubah.com) will now be known as Ketubah.com, says company founder and president Michael Shapiro. "We were the first online specialty ketubah store. The company was online before Google existed."

Along with the name change, Shapiro is announcing a major give-away in honour of the company's 14th anniversary.

"Every week for the next 14 weeks, we'll be giving away a ketubah valued at up to $350 from our Signature Collection. This is a line of gorgeous limited edition fine art prints exclusive to Ketubah.com. We have just added our 200th design to the Signature Collection," Shapiro says.

The contest is open to anyone over 18, he says. "They can enter every week on our website or on Facebook or Twitter."

Ketubah.com offers its clients a selection of more than 750 designs from more than 80 artists, with many of the ketubot available in different sizes and price points

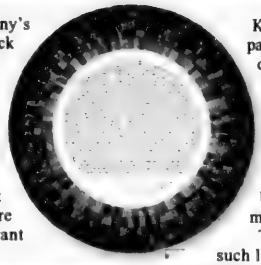
"The ketubot start at $100. We have something for every budget," Shapiro says.

"We also have parents' gift prints and home blessings. The home blessings match the ketubot in the Signature Collection."

Shapiro prides himself on the company's fast service. "We get incredible feedback for our timely response."

He says that while Ketubah.com is an "online showroom," the website is "backed up with friendly, knowledgeable and great customer service." (You can reach them at 416-963-9191.)

Ketubah.com offers both lithographs and giclée prints. Shapiro explains that giclée is a technique whereby inks are sprayed onto paper to create a "vibrant look."



Ketubah.com uses archival inks and papers, he adds. "The ketubot are heirloom quality. They're stunning. They'll last as long as the longest marriage."

The designs range from traditional to art deco and postmodern, Shapiro says, noting that a popular trend is to have a ketubah printed on canvas.

He stresses that ketubah text may be personalized. "People can mix and match designs and text."

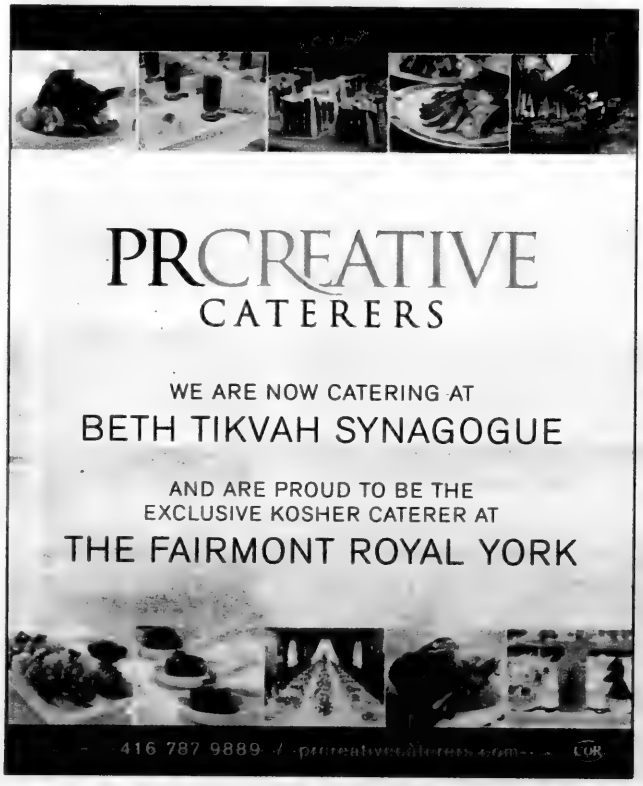
The Signature Collection includes such local artists as Temma Gentles, Ruth Stern Warzecha, Moshe Mikanovsky, Laya Crust, Marina Pinto Miller and Dafna Jalon.

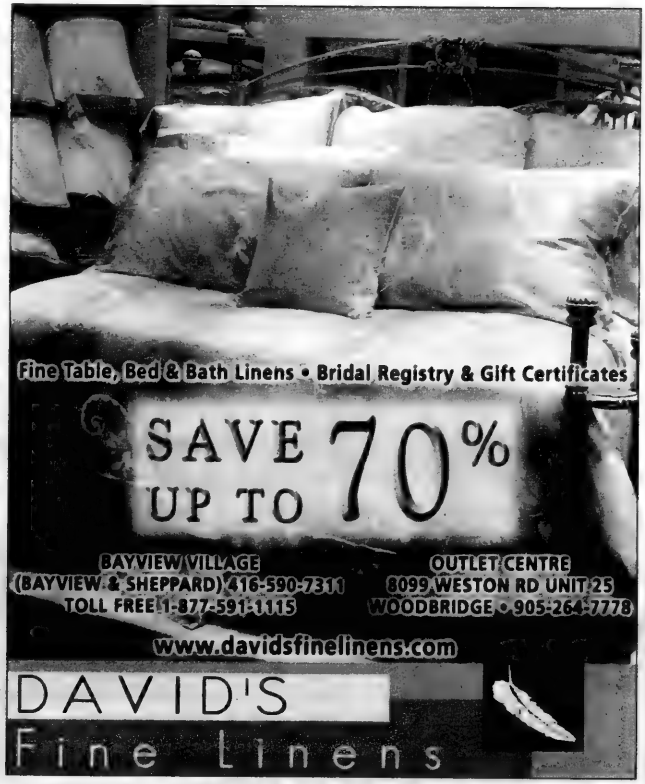
"Temma Gentles is a wonderful fabric artist. I know her through the local Judaica shows. We approached her and she created this gorgeous ketubah called Katagami-Indigo."

Stern Warzecha is an established calligrapher and paper-cut artist. He describes paper-cutting as a traditional technique whereby an intricate design is cut out of a sheet of paper. For added effect and contrast, it can be layered over a coloured piece of paper. "This gorgeous ketubah is available in various coloured backgrounds."

"The selection we offer is amazing," says Shapiro. "Ketubah.com is the best place anywhere to get a ketubah.

"It's a service that works really well for busy modern couples. We aim to make the ketubah-shopping process as effortless as possible."





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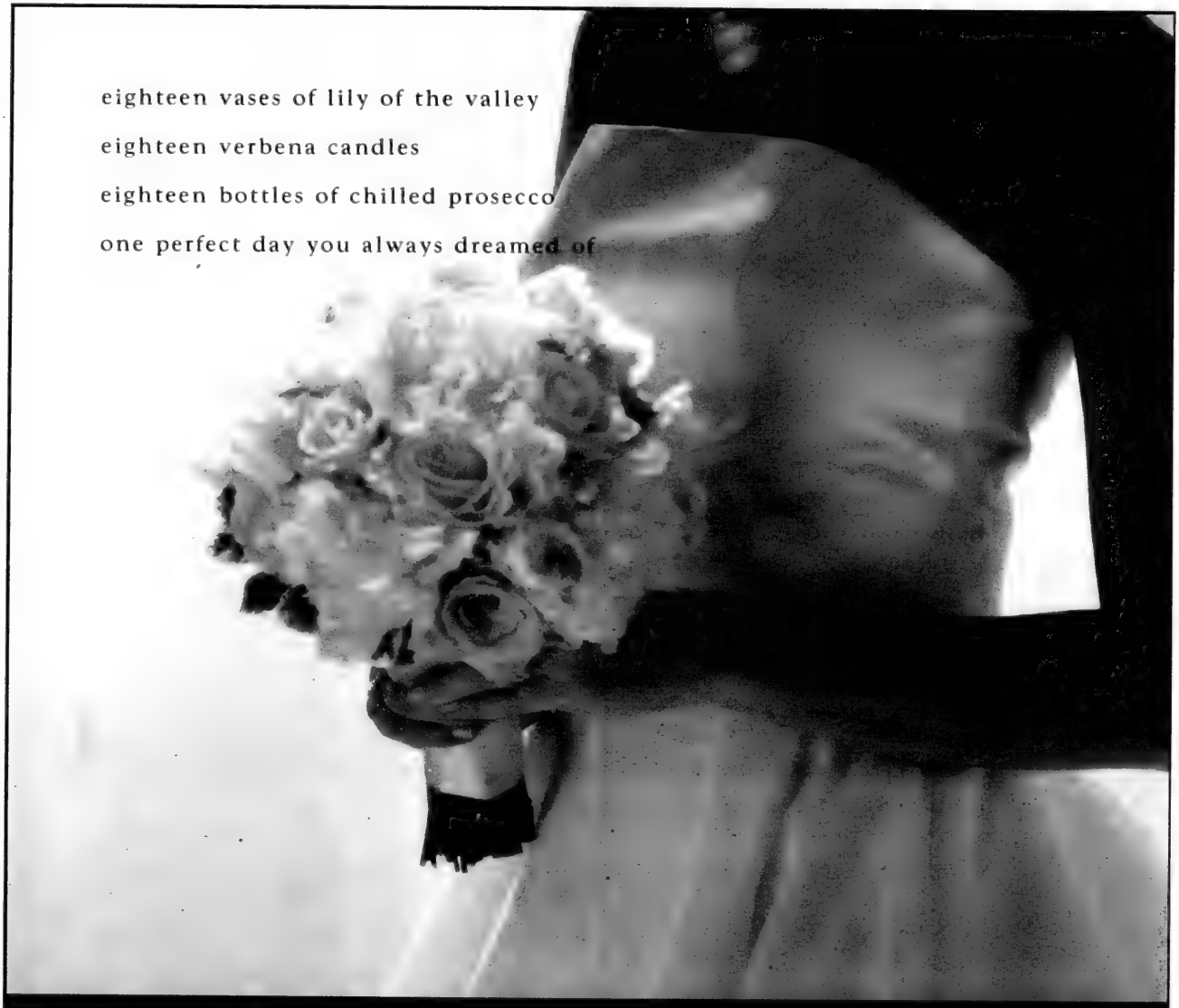

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By RANDI BERGMAN
Special to The CJN

If cookie-cutter dressing just ain't your thing, Tzatz (http://www.tzatz.ca/) is the perfect store for you!

Specializing in unique designer fashions and accessories for boomer-aged women – or shall we say from 35 to 39 and holding – Tzatz has expanded from its humble roots as a small kiosk at Harbourfront's Queen's Quay Terminal, where it started in 1987, into two locations – the flagship store at Yonge Street and Castlefield Avenue (416-481-0311) and the recently opened addition in Leaside on Bayview Ave (416-646-1146).

Carrying a wide array of dressy-casual, party and relaxed career-style items, and even premium pyjamas from sizes two to 16, Tzatz is owned and run by the brother and sister team of Stephen and Susan Lokash (Tzatz is named after Susan's childhood nickname). They believe that uniqueness is a fundamental element to dressing well. Almost everything in their stores has a touch of novelty. The clothes are sourced on regular buying trips to New York and Los Angeles. Since some of quality names featured at Tzatz are generally not otherwise available in Canada, the clothes you purchase at Tzatz are guaranteed to be unique.

"Customers continue their love affair with Elisa Cavaletti's exquisitely detailed blouses and the remarkable cut and styling of Fidelity jeans, which are a favourite of both Hollywood jet-setters and North Toronto moms alike," says Stephen Lokash. "Our fashions are slimming, a little forgiving and always flattering, and we spend much time sourcing fashions that not only fit well, but have design details that smooth and camouflage problem areas without sacrificing style or comfort." At Tzatz, shoppers always enjoy quality fabrics that stretch but don't stretch out, and are comfortable and easy to wear.

Rather than pinpointing trends that may come and go, Lokash cites products that slim and flatter as the must-have items in the store. "You'll get compliments left, right and centre if you follow the 4 "*L*'s": longer, looser and layered over leggings," he says.

"It's nice to see that dresses are back, too, as classic feminine styles are reinvented in modern, easy-care fabrics. Finish any outfit with a great necklace and earrings, and shoppers are ready to shine at their next night out."

Because Tzatz gears their clothing to a boomer-specific clientele, they can make sure that no need or occasion is overlooked and that their customers don't have to dig through a sea of unsuitable options to find their perfect look.

Tzatz has new product coming into the stores every few weeks to ensure that there's always something new and unique to choose from. "We want customers to look their best and feel thinner, current, sexier, confident and gorgeous," says Lokash.

"While our wonderful product is one reason behind the success of our company, remarkable staff is the other. Tzatz associates are professional, knowledgable and best of all, never pushy," says Lokash.

Stephen and Susan are so proud of their staff, they've put pictures of everyone on the hangtags of every item they sell."Our friendly teams of well-trained fashionistas are dedicated to providing shoppers with quick, easy service and honest advice," says Stephen Lokash. "It's company policy to tell shoppers when something doesn't look quite right. Great looking customers are our best advertising, and making lifelong customers is our passion. *Gorgeous*, lifelong customers, that is."

Another fashion place advertising in this supplement is St. Honore's, 416-449-2672.

HERE'S HOW TO HAVE A BAR OR BAT MITZVAH PARTY THAT WILL HAVE YOUR GUESTS ROCKING AND ROLLING

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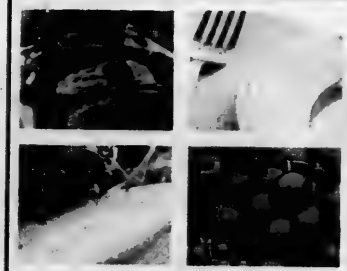

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MAZEL TOV
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Host your simchah in the best places

By JENNIFER M. MACLEOD
Special to The CJN

If someone said you could host your simchah in the best venues in Toronto and still have it kosher, would you pinch yourself, just a little, to be sure you weren't dreaming? Well, stop pinching and start dialling (or browsing!), because Caterers York and Copper Creek Golf Club want you to have it all: a kosher simchah in the city's most beautiful settings, whatever your tastes may be.

Copper Creek Golf Club (905-893-3370, http://www.coppercreek.ca) isn't just for golfers; it's for anyone looking to hold an event in a breathtaking setting amid rolling hills, glorious gardens and the spectacular Humber River. "It's a much more beautiful setting than an industrial-mall banquet hall," says director of operations Chris Neale.

With an outdoor gazebo area overlooking the valley that's just the perfect spot for a chupah, Copper Creek easily handles any kosher function for up to 400. "The venue lends itself to great pictures," Neale says.

Copper Creek's views and picturesque banquet facility captivate most people immediately, says Neale. "When they come here, it's usually an instant decision."

Meeting and conference facilities are also available, offering warm, attentive service in the same magnificent setting.

And, of course, golf lovers also flock to Copper Creek: with an on-site kosher kitchen, a complete kosher golf tournament for up to 144 people is easy to arrange.

The quality and creativity of the food match the exceptional setting, Neale says. "Our kosher food is outstanding." Pan-seared salmon with ginger shiitake sauce and brandied chocolate and banana crêpes may not be most people's preconceived idea of what a kosher meal will look like, but Copper Creek specializes in creating events that are out of the ordinary.

Three sample menus – fish, chicken and beef – are available on Copper Creek's website, but menus are easy to customize to suit your needs.

While Copper Creek's location near Kleinburg, Ont., may seem daunting, it's actually very easily accessible. Just north of Major Mackenzie, it's only a 35-minute drive from downtown Toronto and only 15 minutes from Toronto International Airport.

If you're looking for a venue that's more central, or a little out of the ordinary, look no further than Caterers York (416-783-4293; http://www.caterersyork.com). Caterers York has operated for 51 years and is now the exclusive caterer to Adath Israel, Beth Tikvah, Beth David and Beth Sholom

More than just a "shul caterer," Caterers York operates almost anywhere and regularly co-ordinates events in locations like the Toronto Botanical Gardens, the Science Centre, the Hilton Garden Inn and Atlantis Pavilions. They'll also arrange for full-service in-home events. "We provide every detail that's necessary," says Bill Batista. "Staff, rentals, liquor, food, every detail the host requests."

Generally, hosts choose a venue first, based on their tastes and the size of the event. Then, they contact Caterers York and select a menu from a constantly changing array of three-course dinners, butler-style hors d'oeuvres, desserts and more.

Caterers York is passionate about keeping their food selections current. "We're always creating," Batista says, designing cutting-edge dishes that look and taste fantastic. Sesame-crusted salmon and zesty Chicken Marbella are just two of his recent creations. "We created our own way of producing it."

Although menus are constantly being updated, sometimes a past client comes in and requests a dish that was served at an event 20 years ago. "I have kept my menus since 1980," says Batista. He'll go back and recreate the favourite dish, even occasionally adding older items back onto the menu if he feels current clients will enjoy them.

In addition to full catering services, Caterers York also offers a takeout menu from its Adath Israel location, which includes a range of classic chicken and salmon entrées, along with soups, salads and side dishes suitable for Shabbat and holidays, shivah meals or other smaller events.

Whether it's the Negev Dinner for 1,200 at the Fairmont Royal York in downtown Toronto or an event for 100 at the MaRS building on College Street, every function is handled efficiently with a personal touch. "We stand with the client from the day that they book to the evening of saying goodnight… we're always present at every party," Batista says.

Batista's son recently asked him why he stays in this business after almost 45 years. "How do you handle people? How do you not go crazy?" he asked.

Batista simply replied, "I love this business." He adores being part of people's happy occasions, and says he tries very hard to help clients understand just how special their event truly is. Wherever the simchah is held, "they should enjoy it," Batista says. "Enjoy what they're doing, enjoy the wedding that they're doing for their kids."

Caterers York: all-kosher but capacity and accessibility probably varies by venue.

Kosher	☑
Capacity up to 100	☐
100-300 capacity	☑
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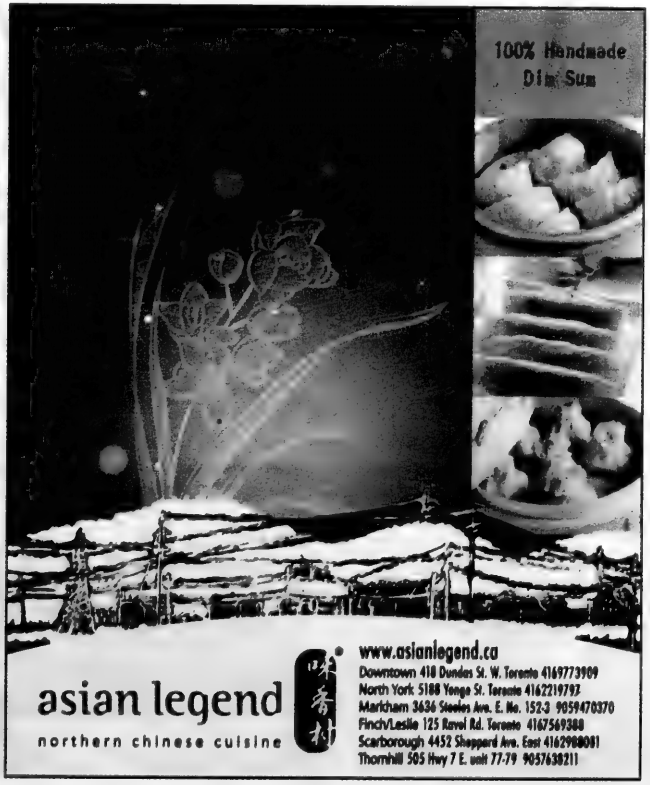
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Let Hairafter make you even more beautiful

By CARA EDELL
Special to The CJN

A visit to a salon or spa is a calming, stress-relieving and rejuvenating experience. Being pampered by a pro is one way to indulge or reward yourself, but it's also a way to impress guests at an upcoming party or event.

At Hairafter Salon & Spa, 644 Finch Ave. E., owner and master hairstylist John Colombo is recognized by customers for his confidence and skills. Colombo and his staff are among the best in the world, with reputations in the industry for offering their clients highly personalized service and cutting-edge technique.

Colombo, the highly acclaimed founder of Hairafter, has accumulated numerous honours and awards in the styling field and has judged many different international competitions throughout his career. His son, Gian Paolo, Hairafter's director, was a finalist in the North American Hairstyling Contest, winning newcomer of the year.

Hairafter has been a trend-setting upscale salon for almost 40 years, combining posh, elegant and state-of-the-art facilities with a warm and welcoming family atmosphere.

Colombo says he started the business because he loves "to make beautiful people more beautiful," which, he said, is always rewarding.

The atmosphere at Hairafter is so homey that three generations of customers frequent the salon, which provides a variety of services for both men and women.

Its tradition of styling innovation emphasizes the key elements of colour, cut and design in a complementary manner that's suited to each individual client.

Trims, cuts, colour and hair extensions are among the salon's most requested services, along with eyebrow tweezing and tinting, make-up application, facials and hair removal.

Hairafter Creations

"We help clients get ready for any occasion, including bar mitzvahs, weddings, holidays, birthdays, graduations and proms," Colombo says.

Pedicures and manicures are also available "to assure that every inch of a client is ready to face the world," and the salon guarantees that nails will be "better than natural" with acrylic, fiberglass and gel applications.

Customers can even enjoy spa services such as reflexology massage, or relax with a drink from the complimentary coffee bar.

When you're invited to a formal party or gala, Colombo says customers want head-to-toe preparation. "This can start with a consultation with a stylist, followed by doing a pre-run and always emphasizing what works best for the client."

In terms of hair trends, volume is back, he says, and big sexy hair combined with texture, waves and movement are in demand.

"To look your best for an event, it's important to keep it simple. Less is more. A few bends with the curling iron or twists with the flat iron do a great job," Colombo says.

For brides or women involved in a wedding ceremony, romantic natural-looking hair is in fashion. For half-up, half-down updos, the hair is set with rollers or the curling iron to achieve big, soft waves.

Whatever the simchah, Hairafter can accommodate your needs. For more information or to make an appointment, call 416-221-6658.

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A spa is the perfect setting for a party

By RANDI BERGMAN
Special to The CJN

Whether you're searching for the perfect place to hold your bridal party, birthday party or even your daughter's bat mitzvah, or are simply in the need of some serious relaxation, a spa is the perfect place to sit back, relax and enjoy!

To save you from the pressure of needing to locate the perfectly serene setting for your perfect party, we've sussed out spas in Toronto and in Niagara-on-the-Lake, Ont.

If you're looking for an escape in Toronto, head over to Rain Spa & Salon (www.rainspasalon.com, 416-449-2099). Opened in 2002 at a smaller location, owner Manni Szegeti has expanded Rain into its own stand-alone space at 384 Sheppard Ave. E. Offering everything from haircuts and colour to esthetic and massage treatments, Rain Spa is a one-stop shop for beautification and relaxation.

The spa's beautiful facilities are equipped with five tranquil massage rooms, a Vichy shower room and 12 manicure and pedicure stations. It's the perfect setting for a bridal party, a day off with the gals or even a date!

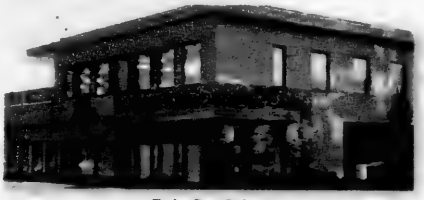
Rain Spa has just introduced spa parties for girls from ages five to 15. The perfect birthday party or even bat mitzvah get-together, a spa party can include everything from mini-manis and pedis for younger girls to facials and makeup application for tweens and teenagers. All packages include complimentary lemonade and an option to add food, dessert and pre-packaged loot bags at an additional cost.

With a full-time laser expert on staff and many medical esthetic services such as Botox and Juvederm, Rain Spa welcomes women and men of all ages and all stages of life.

With some of the best massage therapies in the city, Rain Spa offers body therapies unique to pregnant women, such as the full body Maternity Massage, with warm oils that relieve the aching muscles for the mother-to-be. The Leg Contour works wonders in relieving heaviness and fatigue, as well as removing swelling and fluid. Rain therapists are licensed and trained to provide pregnant moms with exceptional quality and service.

If your dreams take you to Niagara-on-the-Lake region, indulge in vintage hotels; the collection of the area's most luxurious and storied inns and hotels include the Prince of Wales, Queen's Landing and Pillar and Post. While maintaining their unique places as some of the most notable landmarks of the area, these hotels also boast some of the finest event spaces for weddings, bar and bat mitzvahs and parties, as well as beautiful and luxurious spas.

The 100 Fountain Spa (1-888-669-5566, www.vintage-hotels.com/pillarandpost/spa.htm) is a paradise tucked within the quaint yet stately walls of the Pillar and Post. Voted the No. 1 spa in Canada in 2009, 100 Fountain is a seamless blend of classic and contemporary luxury. Guests sit fireside in a plush spa lounge overlooking an exotic outdoor hot springs as they await a wide range of esthetic and body treatments that include a collection of four signature Vinotherapy treatments that utilize the healing power of various grapes. Recognized for their heart and skin benefits, grape seeds and skins from local vineyards are combined with wine extracts.



Rain Spa Salon

Secret Garden Spa (1-888-669-5566, www.vintage-hotels.com/princeofwales/spa.htm), located at the Prince of Wales Hotel, is a contemporary space that is accented by the soothing elements of earth, fire and water. As well as boasting a full array of spa and salon treatments such as facials, massages, manicures and pedicures, Secret Garden offers a number of unique "Specialtea" spa treatments that use natural products made with the finest green, white and rooibos teas. Ingredients such as polyphenols and antioxidants that offer several health benefits are all essential elements in treatments such as the Green Tea and Sugar Cane Pedicure and the Silk Road Tea Facial. Moreover, Secret Garden offers a selection of specialty facials by Biodroga Systems, known for their exclusive biological beauty care.

While 100 Fountain and Secret Garden are the perfect spas for a one-day excursion or a weekend of relaxation, they are also wonderful places for a bride and her party to kick back and relax before the big day. When booking a party of six or more people, the bride will receive a complimentary manicure or pedicure. Each person with the party will also receive a 10 per cent discount on spa treatments and retail products. If the bride prefers to pamper on her own, there's Bride's Bliss ($220 per person). She'll enjoy 145 minutes of spa pleasures, including a Honey Citrus Scrub, Swedish massage and a manicure.

All play and no work makes for a great time

By STEPHEN SWEET
Special to The CJN

If you're looking for a low-mess, high-energy birthday celebration for your child, then maybe you should move the party outside your home.

Lucky Strike Lanes
Non-Kosher

Lucky Strike Lanes and Loots Lounge are just two of many options available for parties that allow for a good time and minimal work on the parents' part.

Jodi Vogelhut of Lucky Strike Lanes (905-760-9931, bowluckystrike.com), located in an area with ample parking and right off of Highway 400, believes that a celebration held outside your home is a lot easier than one held inside it.

"First of all, you don't have to set up or clean up," Vogelhut said. "We have front-of-house servers and managers there to facilitate your party."

"We sell parties typically for between eight and 20 guests," Vogelhut said. "It includes two hours of bowling and the shoe rental, and we have different food packages to go with it."

There are three levels of packages, with the highest one including customized invitations, glow necklaces and a signable bowling pin on top of its extended food menu.

Vogelhut considers Lucky Strike Lanes to be an upscale bowling lounge. "It's a comfy bowling alley," she said. "It's not your standard one with plastic seats. We serve the food as they bowl, so it's a relaxed and comfortable setting."

For parties of 30 people, Lucky Strike also has a VIP lounge, separated from the rest of the facility by a floor-to-ceiling red velvet curtain.

"There's a lot of versatility with our space," Vogelhut said. "We have pool tables back there, you can do karaoke parties in there, or we can bring in something at your request."

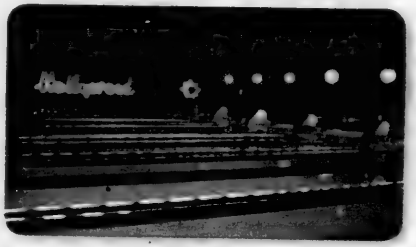
Vogelhut has previously brought in everything from a digital photo booth to a cotton candy machine for parties in the VIP area.

Starting this month, Lucky Strike Lanes will also be offering loot bags, with a free game of bowling included in each bag.

One couple who know a thing or two about the loot bag business are David and Teri Leese, the creators of Loots.

The original loot bag people in Toronto created Loots Lounge (416-787-5668, lootslounge.com) around five years ago as a kids and teens "night club," the first of its kind in this city.

"It's basically a bar mitzvah in a bottle," said David Leese.



Lucky Strike lanes

Loots Lounge
Kosher catering available

"We package the whole bar mitzvah feel. It's essentially a dance party."

Located on Bayview Avenue, just south of Eglinton Avenue, their primary business is the bar and bat mitzvah crowd, filling up close to 50 nights a year with them. They also throw sweet sixteens and graduation parties along with birthdays.

"Our primary business is teenage parties," Leese said. "But we still do birthday parties, because they're a lot of fun."

They're simple too, because Loots Lounge does all the work. "It's all-inclusive, meaning that we do all of the work for the parents," Leese said. "It's a great time-saving convenience. You just show up and enjoy the festivities."

Working with Magen Boys Entertainment, there is plenty to keep the kids engaged, such as limbo, dancing musical chairs and a bubble wrap pop-off, depending on the age group involved.

"It's all interactive play," Leese said. "It's non-stop activity."

Since Loots is a bar and bat mitzvah venue, you usually have to book early, but sometimes you get a booking on short notice.

"Some people book a year ahead and some a month ahead," Leese said. "The sooner you book, the better chance you have, but we do get last-minute bookings as well."

A bowling alley requires less notice, but giving some wouldn't hurt.

"Sometimes people will book on Wednesday for the weekend," Vogelhut said. "We prefer a four-week window, but if it fits, we'll take it and make it work."

Meron Banquets

is happy to announce it has opened a completely separate strictly glatt kosher kitchen on site in association with Zeese Kosher Catering. Zeese Kosher Catering is under the supervision of Badatz Toronto headed by the Kashruth Leadership of the Chief Sephardic Rabbi of Toronto, Rabbi Amram Assayag.

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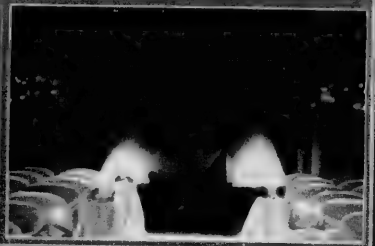

Live bands can give energy to the wedding party

By STEPHEN SWEET
Special to The CJN

A wedding party is a great event to enjoy, and the right band can make the night complete.

Ascension Groove (416-509-3863) and Joe Star Band (905-881-1378) are just two of the live ensembles out there that perform weddings, and both love to keep people moving.

Joe Palawan, keyboard player, vocalist and band leader for Ascension Groove, believes that a live band is best at a wedding.

"When you have music performed live by great musicians, it will sound different and unique, but will still come out as good as the original version."

He says it looks better, too.

"I think it's also a visual thing, seeing a band playing the music," Palawan said. "It motivates people to get out on the dance floor."

Joe Star, who has led his group since 1989 and has been playing functions for 40 years, feels that the energy created by a live band makes the difference.

"It's the same thing as when you go to a club," Star said. "Do you want to see and feel the music being played, or watch a guy play his records?"

Palawan has found the former to be true at the simchahs he's worked at.

Ascension Groove

"From what I've seen at Jewish weddings, people like to see talent on stage," Palawan said. "They like to see good bands and good singers."

And as performers, it's up to bands to keep the energy level high.

"As we play, we deliver the type and pace of music that the audience projects back to us," Star said.

"This determines the style we play in order to keep the energy going on the dance floor."

Figuring out what the audience wants to hear is a big part of being a wedding musician.

"You pretty much have to play off the crowd," Palawan said. "Sometimes you keep it high, and sometimes you keep it mellow, depending on what kind of an evening it is."

In order for these artists to appeal to all crowds, they must have a variety of musical styles that they feel comfortable playing.

"We have travelled a lot and have picked up a lot of different types of music," said Palawan, who has performed on four different continents, as well as in international waters on cruise ships.

This allows the band to cater to various kinds of events.

"We have a set format to start the evening," Star said. "But from there, we'll change things up depending on the crowd and age majority there."

Save for a few current hits and some classics, the choice of music at weddings is rarely the same.

"Every wedding is different," Palawan said. "There's a lot more variety out there than there used to be. We hardly have any of the same songs go from set to set anymore.

"Everyone has a different idea of the wedding song that they want."

Having a live band experience doesn't necessarily mean running up the budget.

"We cater to the size of the event," Palawan said. "We do have a minimum charge that we usually go by, but if it's a smaller wedding on a tight budget, we do sometimes give them a special lower price."

Star feels that budgeting for a band is worth the investment.

"You can have a live band on any budget if you use your money accordingly," he said. "You get what you pay for and everything, within reason, is negotiable."

Other Musicians advertising in this supplement are: Fern Lindzon Musical Entertainment, 416-225-6977; Hu-Tsa-Tsa, 416-651-7521; The Kenny Simon Hourglass Band, 416-638-2549; Erez Kofman Music for Every Occasion, 647-408-8616; Onemoretime, 416-484-1044.

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Making your simchah a night to remember

By CARA STERN
CJN Intern

A memorable simchah deserves to be remembered, and what better way is there than with a video of the celebration?

DMS Video Productions and Lisa Productions are two companies that specialize in capturing the event.

DMS Video Productions (905-738-5510, info@dmsvideo.com) has been in the business for 25 years. Owner Darren Sager said it began with a passion for video.

"I loved shooting [videos] and editing, and it just naturally led in from hobby to career," he said.

The company offers "a level of service that's really not matched anywhere else in the Jewish community," he said.

The company is a full broadcast house with professional-level cameras on par with large TV companies, he said. It also has plasma and large screens available for rental.

In additional to traditional documentary format videos, he offers cinematic captures, which he explained as seeing the event in a more entertaining fashion, rather than watching everything unfold in real time.

When clients hire the company, they can be sure that all of the services will be performed by their employees, he said, explaining that other videographers sometimes subcontract employees from external businesses. Therefore, a client might interview two companies, choose the first, and find the latter at the party completing a service for the first company.

"If we don't have the people to shoot the event, we simply don't do it," he said. "Our customer satisfaction is just too important to us."

Lisa Productions (905-764-1033, lisaproductions@hotmail.com) is another videography business that has been in the industry for more than 20 years.

Lisa Feinstein, the owner of Lisa Productions, said what makes her company unique is the close relationships she forms with her clients.

"If my clients don't know me, they like to meet me," she said, explaining that clients will often see her work and discuss their goals so she can use her experience to offer suggestions to enhance the event.

Her clients have mostly heard of her through word-of-mouth, she said, a testament to her close relationships with her clients.

"That's the best type of advertising," she said. "My clients are incredibly wonderful people so I'm truly, truly lucky."

She has years of experience working in the film and television production industry, having worked for companies such as CBC, she said.

Her editors work with the latest technology, she said, adding that they are able to produce anything from a straight documentary-style video to a snazzy one with all the bells and whistles.

She said the videos display the true atmosphere of the event, thanks to her unobtrusive style.

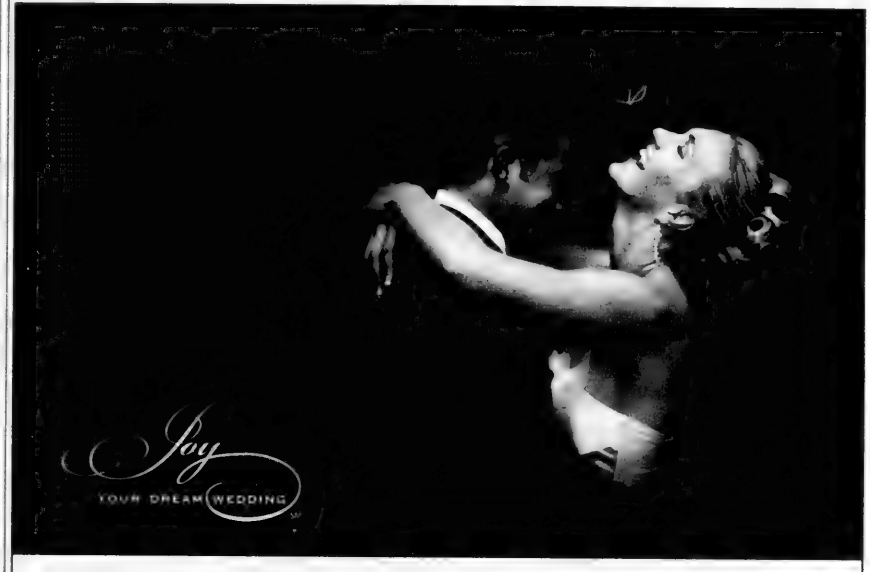
"The focus should be on the event, not on the videographer," she said.

About five years ago, her son, Matt, joined her in the company. She said his presence brings a fresh face to the business, along with his experience as a world traveller, which has given him excellent people skills.

She said she offers a range of reasonable rates and is able to work within tight budgets, especially in tough economic times.

Both of these companies offer to make tributes and slide shows, as well as live eye, which shows a live capture of the event on screen.

Other videographers advertising in this supplement are: Rafael Studios, 905-763-1584; Redstone Pictures, 416-256-4666; Twins Photo & Video, 905-707-2385; Video Productions by Josh, 905-709-9277.



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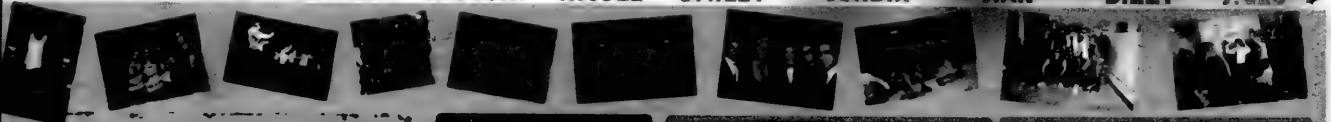

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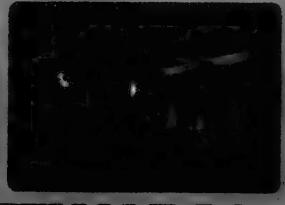

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PARTY PLANNER

Try Thai and Chinese delights at C'est Bon

By BARBARA SILVERSTEIN
Special to The CJN

If you're looking for an elegant location to hold a small party or a corporate lunch, consider C'est Bon (416-849-2214), a casual/ fine dining restaurant specializing in Chinese and Thai cuisine at 2140 Yonge St., near Eglinton Avenue.

In the summer, the backyard patio, which seats 30, is a popular setting for parties such as wedding showers, birthdays and corporate events, says co-owner Steven Chen. "It's gorgeous and very private."

There is also a patio on the street-side of the restaurant, Chen says. "In the summer our seating capacity doubles."

The restaurant, which can accommodate about 40 for a sit-down dinner, also does catering, he adds.

C'est Bon has opened a second location at 2685 Yonge St., near Blythwood Avenue (416-932-2811), which is well suited to family and casual dining, Chen says.

The sweet and spicy Szechuan dishes such as General Tsao Chicken, and Crispy Ginger Beef are the restaurants' most popular items. General Tsao Chicken is a breaded chicken breast in a sweet and sour sauce with a "spicy kick," while Ginger Beef is sliced beef in a "thick gingery- spiced soy sauce."

C'est Bon also offers a " huge selection" of tofu dishes, says Chen. "All of our popular meat and chicken dishes can be adapted for vegetarians. We substitute tofu for the meat."

General Tsao Tofu is a "great hit," with vegetarians, he notes. "We often see members of the same family ordering both versions of the dish."

Another one of C'est Bon's best-sellers is Taiwanese Basil Chicken, which should not be confused with the spicy Thai dish with the same name, Chen says. "This is a chicken dish made with whole garlic and sliced ginger stewed in a sweet soy sauce. It's not spicy at all."

Other popular items include Lemon Chicken, Sweet and Sour Chicken Balls, and of course, spring rolls.

C'est Bon, which is open 365 days a year, also offers dim sum and Thai dishes such as Pad Thai, Mango Chicken, Mango Salad and Yellow Curry Chicken.

When Chen and his mother purchased the restaurant nine years ago, it was a "greasy spoon with fish and chips and a little bit of everything on the menu," recalls Chen.

Non-Kosher
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He also renamed the restaurant. "I used to live in France. C'est bon, means 'It's good.'"

One popular item on the menu at C'est Bon's southern location, which remains from its fish and chip days, is the Fried Mars Bar.

"We introduced the Fried Mars Bar to Toronto," says Chen. "It's a popular dessert at Scottish fish and chip shops. In Scotland, they fry everything.

"A friend of mine from Scotland persuaded me to do the dessert in Toronto. People from all over came to try it. We had people coming from Montreal and Ottawa. They had heard about it."

For the ultimate indulgence, he recommends Fried Mars Bar a la Mode.

Chen says they have now perfected the Mars bar recipe. "We changed the batter, so it's not greasy. When you taste it, you would think it was baked."

Other non-kosher venues advertising in this supplement are: Asian Legend, www.asianlegend.ca; Atlantis Pavilions, 416-260-8000; The Berkeley Heritage Event Venue, 416-847-3666; Bill's Pit North Steak and Seafood, 905-264-0060; Cantine Bistro & Bar, 416-923-4822; Cravings Asian Cuisine, 416-322-2200; Meron Banquets, 905-669-0077; Le Cantlie Suites, 1-800-567-1110; Loots Lounge, 416-787-5668; Pickle Barrel, 416-493-4333; Playtime Bowl/Back Alleys Lounge, 416-787-4533; Riz, 416-487-8388; Toronto Marriott Bloor-Yorkville Hotel, 416-515-2585; La Vecchia; 416-489-0630; The Eglinton Grand, 416-485-5900; The Warehouse Event Venue, 416-496-2112.

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Party planners turn dreams into reality

By CARA EDELL
Special to The CJN

They are personable, organized and composed. They can negotiate, mediate and turn dreams into reality. They are consultants, also known as event and party planners, and their services will enhance any special occasion.

When it comes to weddings, no matter how big or small, the details can be overwhelming. There is the venue to be booked, the photographer to be contacted, the flowers to be chosen and the catering to be arranged (and the list continues). In order to minimize the stress and maximize the excitement of the planning process, couples are advised to hire a consultant – a professional spokesperson for the bride and groom.

Everyone should be treated like a celebrity

Sandra Aaron of Mindless Sophistication (416-251-3278) and Risa Gold of Risa Gold & Associates (905-886-1233) are two consultants who have reputations for creating memorable and unique experiences for their clients.

Risa Gold, who started working in the field 20 years ago, says she gets "a great sense of satisfaction" in helping couples plan "the first day of the rest of their lives." Motivated by her husband, Isaac, founder of wedding band Nu-Rhythm, Gold became a consultant to have her own role in the "industry of simchahs."

Gold spent the first 10 years of her career as an independent consultant, but in 2001 she decided to expand her services. She joined forces with Mery Bendayan, Miriam Rotman and Lisa Oziel, and called her new firm Risa Gold & Associates. Since weddings are her specialty, Gold has many tips for newly engaged couples. She says it's never too early to decide on the date, shop around for the venue and secure the vendors. Once finalized, the couple can relax and work on the details with their consultant at a more leisurely pace. Her advice for the planning process includes her "Five C's" principle, which applies to the bride, groom and their family members: communication, consideration, courtesy, compromise and compliment.

Today, Gold says her company's "full wedding service" is their most sought-after package, although the "partial service" is also in high demand. "The partial service is more elaborate than a day-of service, yet it gears to the clients that don't need as much guidance and hand-holding as the full service."

In terms of trends, Gold says traditions and customs are still a big part of most weddings, but many couples are interested in having "a simple, relaxing and fun event." As a result, her company is seeing "smaller bridal parties [if any], no wedding cake, shorter speeches and less formalities, and dinners consisting of buffets and stations. Good food, good music and good friends are now the priority."

One of Gold's favourite projects was planning the high-profile wedding of Trish Stratus, a professional wrestler and actor, which was captured on film by MTV and *Entertainment Tonight*. "The wedding was amazing, most of the famous wrestlers were in attendance, and I got my 15 seconds of fame when I appeared on the MTV *Wedding Special*," she says.

Sandra Aaron of Mindless Sophistication believes that everyone deserves to be treated like a celebrity, especially on her wedding day. She enjoys top quality and insists that all brides and grooms receive the same level of service that she would want for herself. Aaron says the term "Mindless Sophistication" is more than a business name; it's a state of mind.

"People who have mindless sophistication aren't trying to impress anyone. They have the confidence to follow their own path and really enjoy life without worrying about what others think. It's the perfect name for my business because weddings and events really are about enjoyment. There are some traditional rules, but there is also this great purity about being able to express the individuality of the hosts," she says.

Continued on page 22

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Planners can help with destination weddings

Continued from page 21

Because most people want to plan their own wedding, Aaron says it's the day of co-ordination and consulting services that are usually requested. "With the day of co-ordination, I work with the couple for about a month before the wedding, catching up on everything they have planned, so that on the day, I can be there to make sure everything is how they want it. With consulting, I'm there when people are just beginning the process and don't know where to start."

Destination wedding planning is another popular service that Aaron offers her clients. Whether at an island resort or a cabin in the woods, she can help create a unique travel experience that is custom-made for each couple. "The Wandering Jew Wedding Package" is a service for couples getting married abroad who want to incorporate Jewish traditions into their special day, she says.

Mindless Sophistication is also proud to offer a "Wedding Concierge" service, says Aaron. The specially trained concierges, or "wish-makers," can assist out-of-town guests "with the little things that will make their stay more pleasurable." They can arrange theatre tickets, transportation, dinner reservations and tours, and even help with the purchase of a last-minute wedding gift.

Aaron says she is still waiting to find out which wedding trends take hold this season. The candy buffet and cupcakes have been popular in the past, but are slowly being phased out. Sushi, comfort food as appetizers, cheesecake lollipops, cookie bars and mini pies are all making appearances, she says.

"I'm also seeing people being a little more adventurous about their centrepieces. It's not all about floral anymore. Lanterns are popular, people love using branches, and bling is everywhere. Couples also seem to like illumination. I don't remember the last wedding I attended or worked on that didn't have candles. Also having a theme is in. It's not enough to have wedding colours. Alice in Wonderland is already a big theme for this year."

Aaron's advice for couples in the planning stage is practical and priceless: relax and enjoy the process. "The industry sells weddings as a day that has to be perfect. It doesn't, because there is often perfection within the imperfections." She says determining a budget before making any decisions is key, as "nobody should go into debt before their wedding. If something is going to make their married life harder because it costs too much, it's really not worth it."

Aside from weddings, Aaron has also planned birthday parties, charity events, corporate meetings, tea parties and receptions. For more information on Mindless Sophistication, visit the website at http://www.mindlesssophistication.com.

Other consultants/planners advertising in this supplement are: Ofra Gershman, 416-561-2399; Heidi Gruenspan, 905-738-5030; Tamara Temes, 905-770-7977; Up & Coming Events, 416-665-6100; A Wilder Party, 416-712-9790.

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Gift shop path to Jewish life

By RITA POLIAKOV
Staff Reporter

The Israeli Source is more than a gift shop. It's a gateway to a Jewish life.

The store, located at 60 Doncaster Ave, Unit 1, in Thornhill, is stocked with unique gifts, from menorahs and seder plates to candlesticks, tzedakah boxes, kiddush cups and a variety of religious books.

"The owners [Barbara and Chuck Elnekave] grew up in Toronto's community and they saw that being Jewish provides challenges," said store manager Yehuda Aboudi. "There's no need to make Jewish living so expensive. With their passion for Jewish books and gifts… they created the Israeli Source."

The store, which opened in February 2006, caters not just to the everyday shopper, but also to party-goers and planners.

"We have all the Jewish articles people need for different times of the year and different life cycle periods, like bar mitzvahs, weddings, different holidays – all the stuff that people need for living a Jewish life," Aboudi said.

Popular gifts for bar and bat mitzvahs, according to Aboudi, include kiddush cups, menorah, candlesticks, torah pointers and book sets.

"They would get books… that they wouldn't use right now, but in the future, books about different laws for Jewish living, as well as books about great Jews in history," he said.

The Israeli Source also has a collection specifically for weddings, which includes wedding glass mezuzahs, kiddush cups and candlesticks.

The majority of the store's merchandise is handmade by artists, many of whom are Israeli, although some are from America and Canada. Some popular Israeli artists include Yair Emanuel, Adi Sidler and Ronit Akavia, Aboudi said.

"What I find is that people prefer to give the stuff from Israel, the artwork from Israel. It makes a connection between them to the Land of Israel," he said.

For Aboudi, it's not just the merchandise that sets the Israeli Source apart.

"First of all, the Israeli Source is a more affordable way when shopping if you're looking to get Jewish gifts or items," he said. "Also, our staff is very knowledgeable. [We have] very nice staff that are there to go out and help when customers come in."

Apart from wedding and bar or bat mitzvah gifts, the store also has a collection of Jewish-themed toys, which include puzzles, place mats, stickers and plush toys.

For more information, visit www.israelisource.com, or call 905-482-2025.

Party Planner

Hard Rock Café offers rock 'n' roll ambience

By BARBARA SILVERSTEIN
Special to The CJN

There's nothing like a party that rocks. And for the last four years the ultimate rocking venue for bar and bat mitzvahs has been the Hard Rock Café (416-362-3636), located in the heart of downtown Toronto at Yonge and Dundas streets.

The storied Hard Rock Café, which is known for its rock 'n' roll ambience, revels in music history. The international chain has 131 restaurants in 52 countries, but "no two restaurants are the same," says Marcelo DeOliveira (marcelo_deoliveira@hardrock.com), sales and marketing manager of the Toronto Hard Rock Café.

"Each restaurant has different memorabilia from rock 'n' roll history, which makes each restaurant unique."

He notes that the Toronto Hard Rock Café is the chain's second-oldest restaurant. "We've been at the same location for 32 years."

The original flagship restaurant is in London, England.

Parties and events at the Toronto location are held in a second-floor multi-functional room that can be used for corporate events or as a private party room or nightclub, says DeOliveira, adding that the room has a private entrance and is wheel-chair accessible.

He notes that there is a stage as well as audiovisual, sound and lighting equipment, which is convenient for the client and can be cost-saving.

The capacity for a sit-down dinner with a dance-floor area is 70 to 150 people, but the room can accommodate as many as 300 people for a standup cocktail reception.

"We do a lot of corporate events for the parents who hold bar mitzvahs here."

The restaurant has a themed décor built around music, he says. "There's no need to go crazy with decorations for an event here."

The private party room overlooks Dundas Square, which is sometimes referred to as "Canada's Times Square," and this is a bonus for Hard Rock Café clients, says DeOliveira. He explains that the excitement and energy generated by public events and concerts held in the square often add to the ambience of parties at the Hard Rock Café because guests get a full view of the outdoor event.

There are no set menu packages. People can mix and match various items to customize their meals, says DeOliveira. "We can do anything. We have very talented people working in the kitchen."

Most people choose buffet dinners for the bar or bat mitzvahs, with different buffet choices for adults and children, says DeOliveira, noting that two different buffet tables makes the most sense because most children do not enjoy the more gourmet adult fare.

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The events usually begin with such popular appetizers as mini hamburgers on baguettes, vegetarian California rolls, potato-skin bruschetta or smoked salmon on English cucumbers, says DeOliveira. "We try to offer a lot of healthy options to our customers. The lighter food is for the adults. They don't want to be inundated with greasy food."

Other popular appetizers include jumbo soft pretzels with a three-mustard dip and a Mediterranean dip station with hummus and baba ghanoush.

Choices for the children's buffet include caesar or Greek salad, sweet potato and/or regular fries, fish and chips, pasta with tomato sauce, chicken tenders and plum sauce and twisted macaroni and cheese.

Adults can choose from such gourmet fare as beef tenderloin, poached wild Alaskan salmon and grilled chicken supreme. Their meals would include caesar or house salad, vegetable and a side dish such as risotto.

The family is also invited to taste the meals they've ordered, he says. "Sometimes something on paper sounds great, but it's not what the family had in mind. The meal tastings gives them an opportunity to make adjustments.

"Not all families takes us up on this offer, but the ones that do find it useful."

Dessert at a Hard Rock event is served at about 10 p.m. so a sweet table is not necessary, says DeOliveira.

For adults, he recommends plated desserts like the dark chocolate mousse topped with Grand Marnier and Kahlua, a decadent treat made on the premises.

Other non-kosher venues advertising in this supplement are: Asian Legend, www.asianlegend.ca; Atlantis Pavilions, 416-260-8000; The Berkeley Heritage Event Venue, 416-847-3666; Bill's Pit North Steak and Seafood, 905-264-0060; Cantine Bistro & Bar, 416-923-4822; Cravings Asian Cuisine, 416-322-2200; Meron Banquets, 905-669-0077; Le Cantlie Suites, 1-800-567-1110; Loots Lounge, 416-787-5668; Pickle Barrel, 416-493-4333; Playtime Bowl/Back Alleys Lounge, 416-787-4533; Riz, 416-487-8388; Toronto Marriott Bloor-Yorkville Hotel, 416-515-2585; La Vecchia; 416-489-0630; The Eglinton Grand, 416-485-5900; The Warehouse Event Venue, 416-496-2112.

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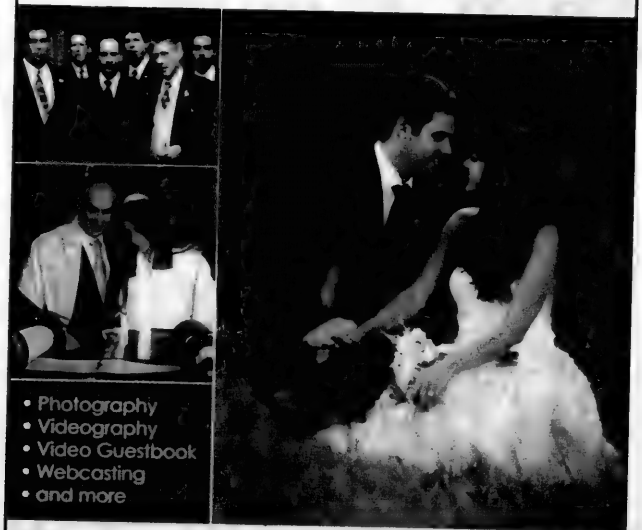

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PARTY PLANNER

Mirvish gift cards make for a good time

By STEPHEN SWEET
Special to The CJN

Looking for a gift idea that has flexibility and fun written all over it? Then a Mirvish gift certificate just might fit the bill.

The certificates can be purchased online or over the phone, and are available for any denomination.

"People can buy the gift certificates for use at any of our theatres," said Mirvish's John Karastamatis. This means that they're valid for productions at the Royal Alexandra Theatre, the Canon Theatre, the Princess of Wales Theatre and the Panasonic Theatre.

Buying a gift card instead of a specific item can be a good idea, especially when a couple has a lot of products they already need.

"These days, we live in a society that seems to be maxed out, at least in terms of consumer goods," Karastamatis said.

"What many people do want is to have new experiences and to be entertained, and to look at the world in a different way. Theatre certainly does that for almost everybody."

Additionally, the idea of a certificate rather than specific tickets allows for a better chance of getting the gift right.

"It's hard to judge someone else's taste, especially when it comes to entertainment," Karastamatis said. "The gift card gives total flexibility, so people can decide what and when they want to attend."

The only time that the gift certificate can't be used is for a show that is already sold out.

But even with that possibility, there are always plenty of options available.

"We present somewhere between 20 and 30 shows a year, so there's always lots of choice," Karastamatis said.

The upcoming season subscription of shows provides a sextet of productions, both local and international.

Priscilla, Queen of the Desert, is a stage adaptation of the 1994 Australian film, and it has already had successful runs in Sydney and London.

Billy Elliot the Musical is set to run in Toronto for February, 2011. The play, which won 10 Tony Awards last year, is also based on an original movie, and has been showing on Broadway, as well as in London, Sydney and Melbourne, Australia.

"Those are two really big shows coming up, in terms of their stature and size," Karastamatis said. "They've been successful all over, and they are very eagerly awaited here in Toronto."

Also included in the subscription are *A Funny Thing Happened on the Way to the Forum*, courtesy of the Stratford Festival, *The Secret Garden*, which is based on the original novel, Neil Simon's *Sweet Charity* and *Calendar Girls*, another movie adaptation.

Arriving sooner than any of those plays is Ireland's *How Now Mrs. Brown Cow*, a radio show that was adapted into stage plays in Dublin. The performances have been wildly successful in the United Kingdom, and Karastamatis expects the play to do just as well here.

"It's a hilarious comedy about a working-class family in Dublin," he said. "We think it will become an international phenomenon."

All of Mirvish's confirmed plays and current shows can be found on its website at www.mirvish.com.

"We're in the business of providing quality live entertainment," Karastamatis said. "No matter what type of play you are into, we have shows that appeal to almost everybody."

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Venues customized to partying needs

By RITA POLIAKOV
Staff Reporter

Live tigers, fire breathers, contortionists and zero-gravity circus acts. Nothing is impossible at Berkeley Heritage events.

"I think we have a different kind of philosophy where it's very customizable," said Andrew Smith of the Berkeley. "We don't have a package. I want to learn what you want. Do you love Mexican mariachi bands? I'm calling you one. You want a tiger? Give me six hours. There's nothing that we can't make in a call happen."

The Berkeley is made up of two venues – a church and a field house. The church, built in 1871, is a heritage Canada landmark. It was built for the Wesley Methodists and was used as a church until 1950, when the United Church took it over and turned it into a film studio. In 1996, the building was purchased by Berkeley. It was opened as a venue in 2000, complete with 40-foot ceilings and 139-year-old floors.

"Whenever a new person walks in, their eyes light up. I think the contrast is amazing, the juxtaposition of old and new together," Smith said, adding that the venue, which can seat 380 people, includes an old choir box and an original plaque with the names of all the church parishioners who didn't make it back from World War I.

The field house, which used to be an old lumber yard, can seat 150 people.

The Berkeley has often been the scene of lavish private parties and secret concerts.

"We've had Sloan, Feist, Finger Eleven. Coldplay did a photo shoot there," Smith said. "We have anything from weddings, corporate events, concerts, fashion shows during fashion week, film fest parties."

It also hosts several bar and bat mitzvahs a year.

Far from being just a venue, the Berkeley provides everything from entertainment to catering.

Because of the church's high ceilings, it's an ideal entertainment venue, which works well for parties.

"We have some of the best acoustics anywhere. When bands come in, they always love it," Smith said.

Apart from acoustics, the church's high ceilings make it ideal for a variety of themes. Some past bar and bat mitzvah themes included the circus, where trapeze acts could swing from the ceilings.

"We've had concert themes, where the young man was an accomplished musician, a *Fiddler on the Roof* theme, a zero-gravity circus act," Smith said.

"We want to stress that we're not a typical place. We are the Berkeley. We call it the Berkeley experience."

The Berkeley is located at 315 Queen St. E. For more information, visit www.berkeleyevents.com, or call 416-361-9666.

Berkeley Heritage
- ☐ Fully Kosher Facility
- ☐ Separate Kosher Kitchen Available
- ☐ Kosher event catering available
- ☑ 100-300 Person Capacity
- ☑ Wheelchair accessible

For a setting that's a little bit more intimate, party planners can visit Pantages Hotel. The 3,500-square-foot ballroom at Pantages is divided into three rooms, which seat about 225 people altogether.

"It's not in a larger hotel where [the customer] would be one of many bookings," said Carrie Alexander, the director of sales at Pantages. "The ballroom would be theirs."

The venue, located in the heart of downtown Toronto, across the street from the Eaton Centre, has high ceilings, muted zebra-striped carpets and a built-in audio-visual system.

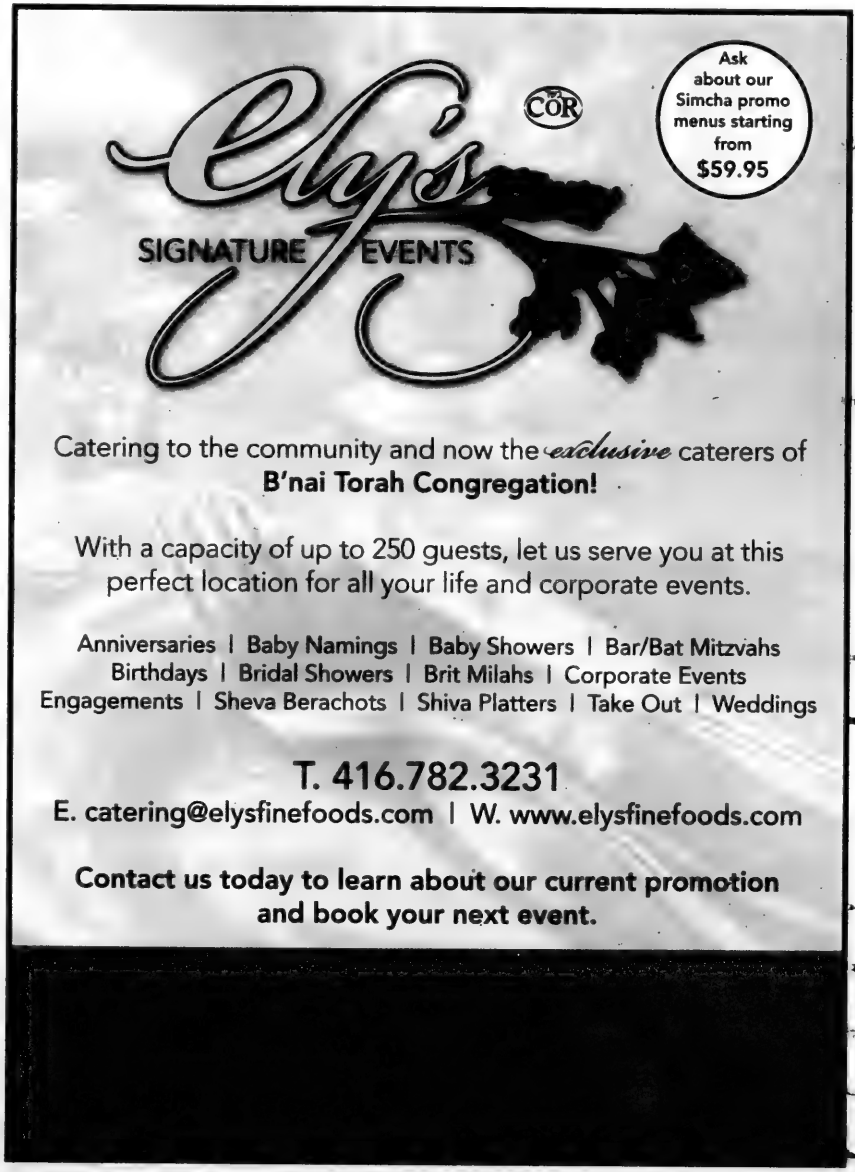
"It's quite contemporary in style," Alexander said, adding that the Pantages also provides catering with flexible menus.

"Our chef is very hands on. He can customize something. [The customer] gets more personalized attention," she said. "You're not lost among many groups. It makes the client feel special."

Pantages
- ☐ Fully Kosher Facility
- ☐ Separate Kosher Kitchen Available
- ☑ Kosher event catering available
- ☑ 100-300 Person Capacity
- ☑ Wheelchair accessible

While the hotel doesn't have a kosher kitchen, they can order from kosher caterers. The venue, at 200 Victoria St., has hosted weddings and bar and bat mitzvahs, as well as other parties and events. For more information, visit www.pantageshotel.com, or call 416-362-1777.

Other non-kosher venues advertising in this supplement are: Asian Legend, www.asianlegend.ca; Atlantis Pavilions, 416-260-8000; Bill's Pit North Steak and Seafood, 905-264-0060; Cantine Bistro & Bar, 416-923-4822; Cravings Asian Cuisine, 416-322-2200; Meron Banquets, 905-669-0077; Le Cantlie Suites, 1-800-567-1110; Loots Lounge, 416-787-5668; Pickle Barrel, 416-493-4333; Playtime Bowl/Back Alleys Lounge, 416-787-4533; Riz, 416-487-8388; Toronto Marriott Bloor-Yorkville Hotel, 416-515-2585; La Vecchia; 416-489-0630; The Eglinton Grand, 416-485-5900; The Warehouse Event Venue, 416-496-2112; Shopsy's, 416-365-3333 x1.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New names, familiar faces at kosher caterers

By JENNIFER M. MACLEOD
Special to The CJN

When it comes to kosher catering, two of the newer kids on the block are actually not so new – they're well-known faces in the community, pushing the boundaries and taking on new challenges to meet all your event needs, on any budget.

For 15 years, Ely's Fine Foods (416-782-3231; http://www.elysfinefoods.com/) has been a fixture on Bathurst Street, offering tasty takeout food that gathered rave reviews since it opened. But according to Manny Azulay, the son of Ely (it's pronounced Ee-lie), for whom the store is named, "people want [our food] not just on their Shabbat table… they want us as part of their simchahs."

Now, Ely's Signature Events has been named exclusive caterer to Bnei Torah Congregation. This new division of Ely's Fine Foods was created to extend Ely's capabilities and take the pressure off hosts eager to combine Ely's tradition of delicious kosher food with detailed, full-service catering.

"We're looking forward to bringing the same type of innovation, quality and affordability that we've been bringing to the catering market for the last 15 years," says Azulay. Bnei Torah's hall offers a capacity of up to 250 people.

Not that the company hasn't catered simchahs, large and small, throughout its history. "You can walk into the store at any given time and pick from over 200 items," says Azulay. There's also an online menu, giving hosts the ability to plan their own custom menu in the comfort of their home. And as with the retail location, Ely's offers the flexibility to match any price point.

In case you've already decided Ely's is all about Chinese takeout, a quick glimpse at the menu reveals everything from takeout Shabbat dishes, sushi and a "Healthy for You" line developed in conjunction with a specialty chef.

Flexibility has always been key to Ely's success; choose a few dishes or an entire feast – it's up to you. "Some people come in just for the chicken fingers," says Azulay. For others, it's a complete supper, or platters for a corporate event, from soup to appetizers, side salads, kugels and knishes, stuffed chicken breast, fish or brisket, and finishing the meal off with a refreshing fresh-fruit platter.

Through Ely's Signature Events, Azulay is leveraging his family's 50-year food tradition – first in Morocco and then in Montreal – to create Toronto simchahs with a "European flair." Through family contacts there, Ely's can offer many Montreal-style selections available, including sweet-table choices and hors d'oeuvres. "They can't be found anywhere… you'd have to come for an event to be able to enjoy them here."

Most important, Azulay believes the new catering venture must build on the reputation that Ely's has already created, "making sure anything we attach our name does have the quality that people have come to expect."

PR Creative Caterers (416-787-9889; http://www.prcreativecaterers.com/) represents two Torontonians who also come from "food families," venturing into a relatively new business, though this one has been around for about five years. Partners Joe Elmaleh, whose family owns King Solomon's Table, and Israel Fisch, a grandson of the founders of Perl's Meats, teamed up five years ago to create a different kind of company, specializing in high-quality food, presentation and service.

"We are the exclusive kosher caterers to the Fairmont Royal York Hotel," says Elmaleh. That says something about the quality of the food, as does the fact that one specialty has become sending plated meals to hotels and non-kosher fine-dining restaurants throughout the city.

From a full tasting once a party has been booked to having at least one of the principals on-site throughout the simchah, PR Creative Caterers aims to take care of your needs from start to finish.

Beyond the Fairmont Royal York, PR Creative Caterers caters events at venues such as the Paramount, Hilton Garden Inn, Sutton Place and the Intercontinental, plus Sheraton Parkway and Downtown. Catering organizational events, such as business meetings and conferences, has brought PR's food to new markets beyond traditional kosher simchahs and the reviews, Elmaleh says, have been overwhelmingly positive.

"We have a phenomenal team, starting from the kitchen." Because most of PR's venues don't have an on-site kosher kitchen, the bulk of the preparation work takes place in the company's large main kitchen on Chesswood Drive. However, beyond ingredient preparation, everything else takes place on-site, at the venue itself. "All the meals are finalized at the site… that's the only way that they'll taste good. If you reheat something, it won't taste as good."

No kosher kitchen? No problem for PR. "We recently did a function at the Fairmont Royal York for more than 1,000 people – without stepping foot in their kitchen." Instead, a banquet hall was used to set up a "satellite kitchen," complete with ovens and stoves: "Everything from A to Z," Elmaleh says.

That means all food is hot and fresh – and plated in the kitchen itself before anyone sees it. "We pride ourselves on doing plated service. That way, all the meals come out exactly the same way."

When you've worked hard on creating a perfect dish, you want it to look exactly right, Elmalah says.

"A lot of detail goes into how it's presented on the plate. We try to co-ordinate colours of the foods. One of our most famous dishes is a trio plate… the chef makes sure it's appealing to the eye before they actually taste it. It could be salmon or sea bass, a small fennel salad, soup shooter in a shooter glass."

"As the servers are bringing the food… [guests] should basically be able to say, 'Wow, that looks great.' When they taste it, they'll feel the same way."

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Celebrating bar/bat mitzvahs in Israel

By JENNIFER LIBMAN
Special to The CJN

A child's bar or bat mitzvah is one of the most important days of her or her life – and many families are now choosing to commemorate this special occasion in Israel.

Two Toronto-based travel agencies are experts when it comes to travelling in Israel, and both of them offer all-inclusive tours for families looking to celebrate their bar and bat mizvahs in the Holy Land.

Aufgang Travel and Cruise Centre (416-789-7117, www.aufgangtravel.com) is one of the oldest travel agencies in Toronto. Founded in 1949, Aufgang Travel has established a reputation for providing high-quality service to the discriminating traveller. "We have a long tradition of being experts on travel to Israel," says Avi Rodak, vice-president of Aufgang Travel. "It is our top priority that people have the most positive experience."

The Aufgang Travel bar mitzvah tour is two weeks long, and families are assigned to a bus of up to 30 people. The group spends the whole trip together and gets an extensive tour of the country. "Highlights include touring the Old City, shopping in Tel Aviv, water-rafting on the Jordan river and swimming in the Dead Sea," says Rodak. On one of the days of the trip, a bar mitzvah ceremony takes place at the Southern Wall. "For the price of a party, families can choose to have two weeks of fun and adventure," says Rodak.

Families preferring to travel on their own can choose to customize their trip to their budget. "We know the sights first-hand," says Rodak. "We go to Israel every year to see the hotels, restaurants and attractions we recommended. This means we can send our clients to the newest and most up to date destinations."

> *Two weeks of fun and adventure*

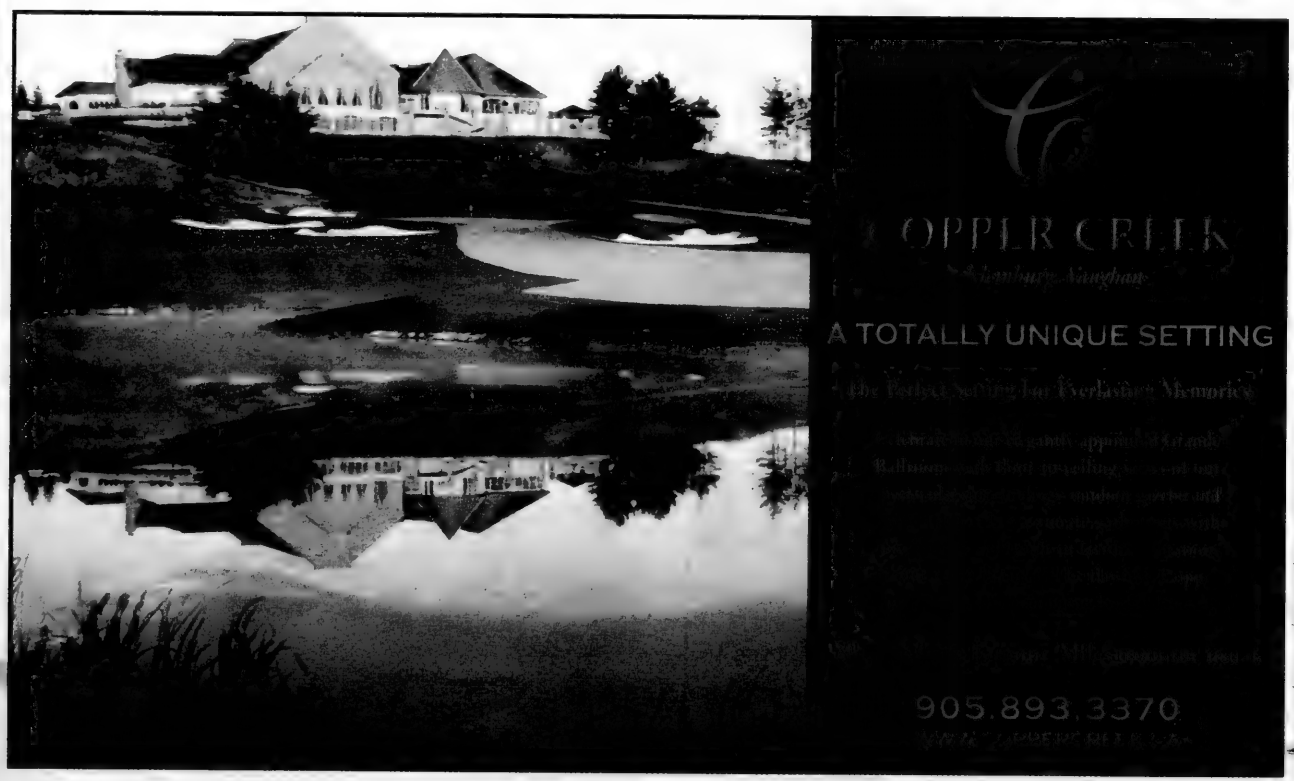
Peerless Travel (905-886-5610, www.israelfamilytours.com) also specializes in family bar and bat mitzvah tours to Israel. Peerless Travel was established in 1990 and is now one of Canada's largest travel agencies.

"We send about 1,000 people a year to Israel," says Ehud Telem of Peerless Travel. "The family bar and bat mitzvah trip is the best tour in North America. It has all the highlights and all the bells and whistles. Alumni of our trips are our main form of advertising."

Telm recommends the family tour for families going to Israel to celebrate a bar or bat mitzvah because travelling as a group is more efficient than as individuals. "This way we can take advantage of group specials and see more attractions than a family could on their own." Travelling as a group also creates a community between the different families. "People make connections with each other, and that can really make it a different experience," Telem adds.

Telem encourages travellers to book with Peerless Travel rather than an online travel website, because without a travel agent, people will not have the support and expertise required to have a successful trip. "Travel seems simple, but there are a lot of things to learn and know," says Telem. "We are the experts and think of the things the average traveller will not. I have seen many Internet casualties – they will book a trip online and their flight will be cancelled or their insurance won't cover their needs. This will never happen to someone who seeks our advice."

Family bar and bat mitzvahs tours depart four times each year, during spring, summer and winter vacations as well as during Passover. Highlights of the trip include spending Shabbat in Jerusalem, climbing Masada and visiting a Druze village.



Beatties aims to please customers

By RANDY BERGMAN
Special to The CJN

If the suit makes the man, the clothes should certainly make the boy as well! Whether you're searching for the perfect outfit for his bar mitzvah, graduation or a night out on the town, look no further than Beatties (www.beattiesonline.com).

With three locations including 453 Eglinton Ave. W. in Toronto, as well as stores in Mississauga and Oakville, Beatties has been offering the best in boys dress clothing and uniforms since 1950. Founded by JH Beattie and sold to Bruce Hadden, the father of current owner David Hadden, Beatties has been a family run business for generations.

Your one stop shop for many an occasion, Beatties carries the largest selection of suits, pants, jackets and blazers in the city as well casual fashions from popular brands including Ben Sherman, Billabong, Quicksilver and Roxy for both boys and girls. As well, Beatties carries a selection of perfectly matched accessories such as ties, belts and socks.

This season, Beatties has stocked new and exclusive lines including the fine European suit line Tallia, which is available exclusively to them.

Tallia features a more luxurious make with more detail to fusing inside the jacket, which is central to a clean and spotless look. Specializing in hard to fit children, Beatties carries a wide variety of husky and slim fit items that are made to fit any measurement.

"We offer products and fits that are not available at any other retailer in Toronto," says David Hadden. "Before we sell anything to our customers, we make sure that the fit is right, because if it is not right, the child will not look right no matter how nice the garment is."

Beatties prides itself on offering 100 per cent customer service to gain 100 per cent customer satisfaction. "We have a large sign hung up right behind the cash register that says just that," says Hadden.

Beatties is proud of their knowledgeable, friendly and loyal staff.

"Our tailor, Dina Zak, has been with our company for over 25 years and tailors every suit to fit the boy properly regardless of size or build," boasts Hadden.

Beatties employees are passionately committed to ensuring that every customer leaves happy. Moreover, in house alteration is offered as a complimentary service, as well as an experienced staff that understands the product and how it should fit.

Since there are many occasions for your little guy to feel like a man, trust his look to the experts at Beatties. They'll make sure he looks as great as you both feel.

Another kid's fashion place advertising in this supplement is Crawford Boys, 416-782-8137.

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REVOLUTIONIZING THE PARTY INDUSTRY ONE EVENT AT A TIME! ™

Let the Magen Boys customize your event

By JENNIFER LIBMAN
Special to The CJN

Magen Boys Entertainment, founded by brothers Jian and Page Magen (905-513-6464), has been an industry leader in providing entertainment for bar mitzvahs, weddings and other events for the last 10 years.

"Our passion for every party is second to none" Jian says. "We feel incredibly lucky to be part of this industry."

Magen Boys Entertainment stands out from other entertainment companies because of its ability to customize each event. "Every client has a unique identity, so no two parties are ever the same. We press refresh on every event, so no one has to go to the same party twice" says Jian.

"We are challenged by our audience, and we are always trying new technology to make our services even better than they already are."

Magen Boys was the first entertainment company in Canada to have a music video turntable – a party with a live DJ who plays music videos. "We are always pushing the envelope with innovation."

Jian and Page Magen

Partygoers can expect the highest quality entertainment because Magen Boys Entertainment employs some of the most talented people in North America. "We really are separated by our talent pool of over 200 people. We work with the newest dance troupes from So You Think You Can Dance, Blue Jays and Raptors players, and *Canadian Idol* contestants – you name it and we can make it happen" says Page. "Everyone from our MCs to our live bands and dancers are professionally trained and the best at what they do. Every weekend is something new."

"Anyone can call themselves an entertainment company" Page says, "but we have stood the test of time."

Magen Boys Entertainment can throw multiple events in one evening in cities across Canada, including Toronto, Ottawa, Montreal and Halifax. "We are not a one-man show, and this gives us the ability to reinvent ourselves again and again."

Magen Boys Entertainment also works with clients to plan events of any size, from simple to extravagant. "We excel at working within people's budgets," Jian says. "In hard economic times, not everyone has an endless budget, but they still want to throw a beautiful party. What they spend means nothing to us – sometimes less can be more."

"We make every attempt to bring Jewish themes to our events" says Page. "Our dancers can lead traditional Israeli dancing, and we have a large library of Hebrew songs. We want to give clients a full-fledged Jewish experience."

The Magen brothers not only want to set an example in the world of entertainment, they also want to be role models in the Jewish community. "As leaders in the industry, kids look up to us and we have values to uphold" Jian says, noting that the brothers lead a group of walkers every year in the UJA Federation of Greater Toronto's annual Walk With Israel.

"We need to be a positive image in the Jewish community. This is what we live for."

Magen Boys Entertainment will be moving from its Markham location to a new state-of-the-art office in Thornhill later this year.

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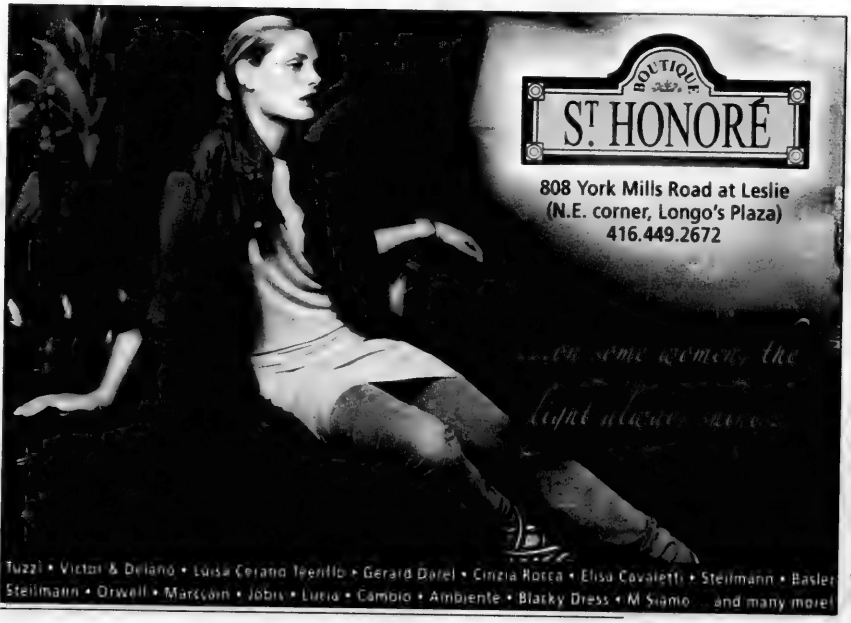
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Rentals easy and efficient

By LAURA STRICKER
Special to The CJN

For unique rentals to make your next simchah one that will not soon be forgotten, make The Playdium Store (416-251-2122, www.theplaydiumstore.com) the first stop on your list.

The Playdium Store is owned by Starburst Coin Machines, established in 1975. Today it's one of Canada's largest distributors and operators of coin-operated amusement machines. In 2008, The Playdium Store showroom was opened in Toronto at 70 Ronson Dr. (near Martin Grove and Dixon roads).

Items available for rent at The Playdium Store include everything from air hockey tables to jukeboxes, driving games to photo booths and dance machines.

The wide range of rental items available is one of the reasons customers should come to The Playdium Store, says chief operating officer Gary Walters.

"We have an extremely large variety and volume [available]," Walters says. "We're the best in terms of quantity, quality and variety in Canada."

One of the first things The Playdium Store recommends is a site visit to the venue where your event is being held in order to ensure the games can be set up properly. Everything is then delivered and set up the day of your party and taken away after. Another perk to renting through The Playdium Store is the 24-hour technical service it offers – someone will come to the venue immediately if there are problems with the equipment.

With daily and weekly rentals available for bar and bat mitzvahs, conventions, trade shows and any other major event, plus reasonable prices and great service, a visit to The Playdium Store ensures a stress-free and fun time will be had by all.

If what you're looking for is a way to add some colour to your next event, Around the Table (416-630-6704, www.aroundthetable.ca) is a great place to make this happen.

Around the Table rents linens in every colour, style, texture and shape imaginable. The company's employees always stay on top of trends and make frequent trips to Europe, says owner Debbie Farkas.

Farkas, who started out in the industry selling paper plates and napkins out of her house, says one of Around the Table's strengths, other than staying on top of fashion trends, is the attention to detail and focus on quality in the products she carries.

One of the job requirements at Around the Table is being familiar with every venue in Toronto. Every sales representative, Farkas included, visits venues throughout the city at least once a year. They also provide samples for clients to bring with to their venues and work with every florist in the city. This means they're able to customize table settings and décor based on the different styles of florists.

At Around the Table, the sales reps are also familiar with the table sizes at most every venue. "We have a lot of knowledge," Farkas says. "We do everything short of bringing in the appetizers."

Farkas, who recommends customers come to Around the Table four or five months in advance, says she's also able to accommodate people on tight budgets. With tablecloths starting at $12-$14 each, and going up to $35, there is something for every price point and design preference. Around the Table can also custom-make linens.

"[We are] very service oriented," she said. "We will do anything to accommodate the client. We will make the venue look gorgeous.

"We're easy to work with. You can make revisions literally the morning of, and if we have the linen in stock, we will accommodate [you]."

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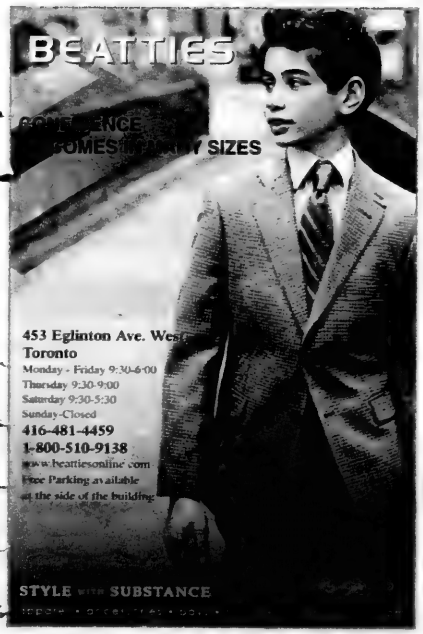

Photographer should give you good vibes

STEPHEN SWEET
Special to The CJN

On your wedding day, most of your time will be spent with two very important people – your soon-to-be spouse and your photographer.

And you have to get along with both.

Karl Anderson, a photographer at StudioTwentyFive (416-260-2746, studiotwentyfive.ca), considers mutual understanding to be crucial for a photographer and marrying couple.

"You have to spend your entire wedding day with this person, so you want to know that it's someone who you can get along with," Anderson said.

"It needs to be someone who is not going to stress you out and a person who you get a good vibe from."

Meeting the photographer in advance is a good way to gauge things, Anderson believes.

"I always recommend that people come in to sit and chat first," he said. "That's the only way you can choose the photographer that's right for you."

Fellow camera jockey Eric Benchimol of Eric Benchimol Photography (416-823-8463, www.ericbenchimol.com) feels that getting along with a person can really make or break your wedding experience.

"The personality of the client has to match the personality of the photographer in order to be successful," Benchimol said.

"At the end of the day, you could see a photographer's amazing work, but if he's unpleasant to work with or has attitude, it could make the day a disaster."

It's up to the photographer to be able to get the right shots without intruding on the festivities.

Eric Benchimol

"That's really the secret of it," Anderson said. "I don't know if there's any simple answer to it. You just have to have respect for the bride and groom on that day.

"Obviously you want to get the best pictures that you can, but not at the cost of anything on their end."

There are ways around it, though.

"Different focal lenses can allow you to get a close shot, even if you can't be there physically," Benchimol said.

Film is a thing of the past, with digital photography being the top option in this business.

"Speed is a big factor in it," said Anderson, who cut his teeth in pro photography under Greg Dean of Signature Studios. "You know right away if you've got the shot or not.

Digital work allows photographers to do more with an individual shot, too.

"The advantage comes in post-production," Benchimol said. "You can manipulate an image to give it so many different kinds of looks, things you'd normally need filters for."

Every wedding is unique, which is one of the challenges Anderson loves about his job.

"No two are the same," he said. "You have a loose plan of what you want to do on that day, but until the day arrives, you never know what's going to happen."

For Benchimol, photography was a love found again during a difficult time in his life.

"I was going through a battle with cancer in 2001," he said. "It was during that time that I re-discovered my passion for photography."

Benchimol got back into things by taking portraits of nieces and nephews before going to school for photography.

"I did jobs with some of Toronto's top photographers over the past few years," he said, "and eventually, I went out on my own."

When it comes to purchasing photos, these guys think outside of the box.

"All of our packages deal with straight buyouts for the clients," Anderson said. "They're based on time coverage, and we provide the images afterward online, so they can go at them at their leisure."

Benchimol found that the a la carte method suits his business better.

"I don't have the traditional packages, because I've found that people inevitably wanted to modify what I was offering," he said.

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A Jewish wedding also celebrates continuity

By Jennifer M. MacLeod
Special to The CJN

Venue, caterer, dresses and more: the little details paint a perfect picture. But every picture needs a frame – in this case, the ancient Jewish rituals that truly transform the day into a simchah. A Jewish wedding is about more than just two people – it celebrates commitment, community and continuity.

Even the chupah, which symbolizes the couple's home, also represents "openness, on the sides, to the family, friends, community," says Beth Tzedec Congregation's Rabbi Baruch Frydman-Kohl.

When the ring is placed on the bride's finger – or, in an egalitarian ceremony, when rings are exchanged – the verses spoken make "a statement about marriage… as a state of holiness," Rabbi Frydman-Kohl says.

The ketubah, "a quintessential Jewish document," underscores the marriage as "more than simply a personal private relationship of love," taking a relationship and giving it form and substance.

Finally, Rabbi Frydman-Kohl says, the *Sheva Brachot* (seven marriage blessings) "situate [the couple's] celebration within the larger religious imagination of the Jewish people." One of the blessings proclaims, "May Zion rejoice as her children are restored to her in joy," and they conclude, "Let there soon be heard in… the streets of Jerusalem… the voice of the groom and the voice of the bride."

This redemptive promise, says Rabbi Frydman-Kohl, transforms the chupah once more into "Mount Sinai, the moment of revelation and covenant and commitment."

For Rabbi Ed Elkin of First Narayever Congregation, the *Sheva Brachot* underscore the difference between a simple legal contract and the higher aspirations of a Jewish marriage. "You wouldn't talk about the Garden of Eden and Mashiach when you're buying a parcel of land… there's so much more going on."

At her Orthodox wedding this past April, Anna Zolkower Sherman and her husband, Mark, called up seven different individuals to chant the blessings. "Mostly, it was rebbeim [rabbis] we're close to as a couple," she says.

Including these rabbis made the ceremony more meaningful. "Everything under the chupah was very emotional. People were crying."

Rabbi Elkin says sometimes he or a cantor will chant the blessings in Hebrew, and then the couple will have friends read them in translation, or share a blessing in English.

The wedding's climax – as any Hollywood director knows – is the breaking of the glass. Yet the significance of the muted crunch is often drowned out by a chorus of mazel tovs and klezmer tunes.

"There are two things going on when a couple gets married," says Rabbi Elkin. "One is very joyful, celebratory, fun… at the same time, it's also a pretty serious step."

The shattered glass symbolizes that "the world is still fragmented and broken in many ways… even though we're happy, not everybody out there is. We hope that one day their lives will be made whole."

For Sherman, the most memorable part of her wedding was the bedeken, a tradition she says "goes back to the time of Yaakov Avinu [the Biblical Jacob], when he was promised to marry Rachel and he got Leah instead." Sherman's husband was danced in with his father, father-in-law, the band and male guests, then put on her veil before heading to the chupah.

Yet even in those intense moments, Sherman turned her focus outward by reciting Tehillim (psalms) for others still desperate for a spouse, for children or otherwise in need of a direct line to heaven. "On your wedding day, your tefillos [prayers] go straight up," she says.

"Recitation of the Tehillim and breaking of the glass are nods towards that more serious side," says Rabbi Elkin. But once the glass is broken, seriousness vanishes as the community celebrates the couple's joy.

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Children escort parents to the chupah

By FRANCES GOODMAN PELLATT
Special to The CJN

Lisa Margolese, a single mom with two children, was separated for about 1-1/2 years when through a Jewish dating website she met Gary Finkelstein, a non-practising lawyer who is in real estate development, and who had been separated for just six months and also had two children.

Finkelstein, a Torontonian from birth, and Margolese, a transplant from Montreal, soon discovered that they had more in common than unfortunate first marriages.

"We both love music, travel and movies. We share a sense of humour and a sense of family. We enjoy skiing together, and, of course, food," says Margolese, who is a physiotherapist working on her own.

They met in 2006 and dated for nearly three years before agreeing that theirs was a good match and decided it was time to get engaged. They were wed this past April at Temple Har Zion in Thornhill, Ont. Because the bride and groom are both members of the synagogue, it was very special for them to be married there. As well, all their children attend Hebrew school and services at the temple.

"We knew it was more of a marriage of our families than just a bride and groom, and what better way than to include our children [in the ceremony] as we united our two families," said Margolese, who has a daughter and a son, and Finkelstein, who has two sons.

As second marriages go, the duo, both in their early 40s, recognized that their wedding was more than just their wedding. It was a blending of their two families. Almost simultaneously, the thought came to each of them to ask their children to walk them to the chupah.

Lisa Margolese and Gary Finkelstein pledged their love with the kiddush cup Margolese made.

What a role reversal. Finkelstein's sons, Isaac, 10, and Alec, almost eight, escorted him to the marriage canopy, while Margolese's children, 11-year-old Abby and nine-year-old Benjamin, walked her down the aisle. Other members in the wedding party included Finkelstein's mom, his two brothers, and his sister-in-law, as well as Margolese's mom, step-dad and sister.

The couple, who like things to be meaningful, significant and personal to them, also used a special wine cup for the ceremony from which everyone drank. Margolese, who frequently takes the children to paint various items at a local ceramics shop, noticed goblets at a shop and thought it would be a nice touch to use a personalized, handmade kiddush cup at the wedding ceremony. So she made one, painted blue with a green, yellow and red design.

"It has our wedding date on it [April 18, 2010]," says Margolese, and it is meaningful to the couple because of the love with which it was made.

A marriage ceremony is an important occasion and one that should not be taken lightly, no matter if it's the second time around. It's important to create unique memories for this notable occasion, and Margolese and Finkelstein certainly did just that.

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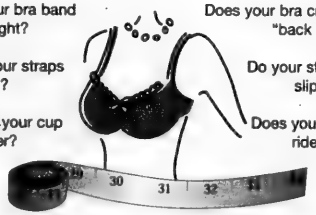

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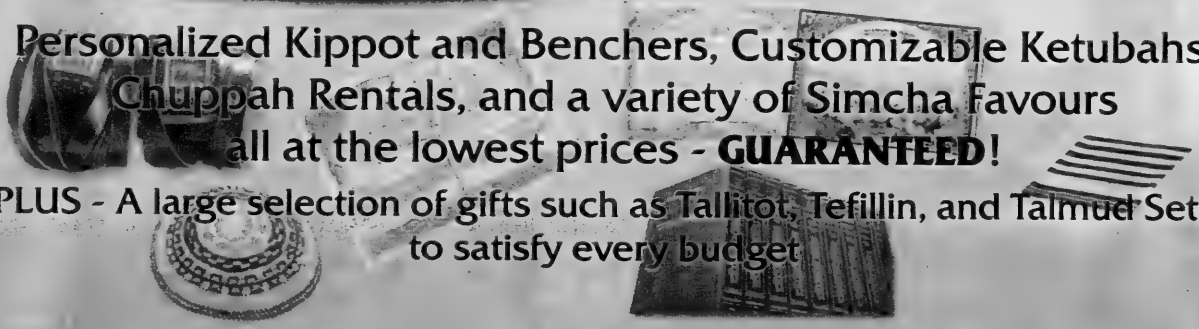

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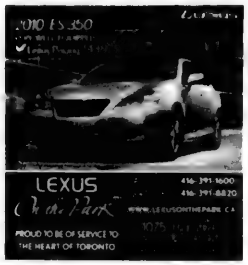

This Week

National

Israeli medical isotopes may help with Cdn. shortage. *Page 3*

Rushdie and Wiesel address Iran and other topics. *Page 6*

Heebonics

Don't be fooled by what you see. *Page 34*

Arts & Travel

Musician pays tribute to his grandfather on new album. *Page 45*

On cjnews.com

Winnipeg teen wins national dance competition.

Index

National 3
Editorials & Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
Jewish Life 16
According to Reports 18
Just Between Us 22
Family Moments 27
What's New 28
Obituaries and Notices 30
On Campus 31
Health & Lifestyles 32
Israel & the Jewish World 35
Arts & Travel 39
Classified 43

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Canada Post Publication Agreement #40010684
Publication Mail Registration #09894

Israelis take part in a rally in the coastal city of Ashkelon showing solidarity with the country's armed forces last Sunday. The government said it has the right to launch its own inquiry into the May 31 raid on the Gaza-bound aid ships. *[Flash90 photos]*

Israel balks at external flotilla probe

BY BARAK RAVID
© Ha'aretz Daily Newspaper Ltd.

Top Israeli ministers have not reached a final decision on whether to accept a UN proposal for an international probe into the Israel Navy's deadly raid on a Gaza-bound aid flotilla.

International pressure is growing for an external investigation of last week's raid.

Prime Minister Benjamin Netanyahu's forum of seven ministers convened Sunday evening to discuss the matter, but the meeting ended at around 11 p.m. without a decision. Netanyahu and most of the ministers apparently prefer an Israeli probe in which Americans and other foreigners would have observer status.

Netanyahu spoke by telephone Sunday evening with a number of close allies, including U.S. Vice-President Joe Biden, French President Nicolas Sarkozy, Canadian Prime Minister Stephen Harper, Georgian Prime Minister Nika Gilauri and UN envoy Tony Blair.

The Israeli leader emphasized during these conversations, as he has since the proposal was first made, that Israel had acted in self-defence, just as any other country would if faced with the threat of thousands of missiles and rockets.

Sarkozy urged Netanyahu during their phone conversation to accept the UN proposal, and even offered France's help in such a probe. Sarkozy also stressed the urgent need for a solution to end Israel's blockade of Hamas-ruled Gaza in a way that would also guarantee Israel's security, according to a statement from the French president's office.

Earlier Sunday, Israel rejected the proposal for a joint international probe, saying it had the right to launch an internal investigation.

"We are rejecting an international commission. We are discussing with the Obama administration a way in which our inquiry will take place," Michael Oren, Israel's ambassador to Washington, said on the U.S. TV program Fox News Sunday.

UN Secretary General Ban Ki-moon had suggested establishing a panel that would be headed by former New Zealand prime minister Geoffrey Palmer and include representatives from Turkey, Israel and the United States, an Israeli official said earlier in Jerusalem.

Netanyahu discussed the proposal for a multinational panel with Ban in a telephone call on Saturday, but told cabinet ministers from his right-wing Likud party on Sunday that Israel was exploring other options, political sources said.

Continued on page 37

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Iran ignored at nuclear conference - please see page 36

The News in Brief

Canada

Soap Tests Negative

MONTREAL — A bar of soap said to be made from the fat of Holocaust victims that was for sale in a Montreal curio shop doesn't contain human remains, police said last week. The bar, engraved with a swastika, was sent for testing at an Ontario lab, which found no human DNA, Canadian Press reported. The shop's Jewish owner, Abraham Botines, said he got the soap from a Canadian World War II veteran who said it was made from the fat of Nazi camp victims. It was seized after B'nai Brith Canada complained. Police said they'll return the bar and won't charge Botines.

Gay Honours Refused

TORONTO — Three gay and lesbian activists have turned down honours from Pride Toronto, citing free speech and Pride's decision to ban the group Queers Against Israeli Apartheid from marching in this year's Pride Parade. Michelle Walker, co-founder of the Vancouver Dyke March, declined Pride Toronto's 2010 community service award, while Dr. Alan Li turned down the grand marshal position, and author and broadcaster Jane Farrow rejected the "honoured dyke" title at the Pride Toronto Dyke March, the gay and lesbian magazine *Xtra!* reported. In a letter to Pride Toronto, Farrow said that the issue isn't about Mideast politics. "It simply comes down to protecting the right to free speech."

IPO Falls Short

TEL AVIV — An initial public offering by the Azrieli Group – the largest ever on the Tel Aviv Stock Exchange – failed to raise a hoped-for $728 million (US) for 25 per cent of the firm, which would have put the worth of the entire company at $2.9 million and made it the ninth-largest firm on the blue-chip Tel Aviv 25 index. Instead, the sale raised $520 million (US), putting it on the TA-100 index. The company speculated that Israel's May 31 raid on a flotilla carrying cargo to Gaza had spooked markets, the Israeli business paper *Globes* reported last week.

World

App Divides J-lem

JERUSALEM — Yahoo's weather application for the iPhone has divided Jerusalem. Users of the pre-installed application must now choose between west Jerusalem and east Jerusalem, West Bank, to get the weather for the city following a change that went into effect earlier this month. The temperature information for both choices is identical and the information for both comes from the same weather station, identified on the Yahoo weather pages as Jerusalem, Israel.

Darrow Author Dies

CHICAGO — Lila Weinberg, a Chicago historian, author, teacher and editor, has died. Weinberg, who died May 29 at 91 from complications of cancer, collaborated with her late husband, Arthur, on six books on social history, including two on prominent U.S. civil rights lawyer Clarence Darrow. One, *Clarence Darrow: Attorney for the Damned*, spent 19 weeks on the *New York Times* bestseller list in 1957. Arthur Weinberg died in 1989.

Reporter Attacked

MOSCOW — A TV reporter was attacked by soccer fans who reportedly shouted "beat the kikes" and "kill the Jews" during the attack. Roman Kosarev, from the English-language channel Russia Today, suffered a concussion after being attacked in Rostov on the Don by fans of St. Petersburg soccer club Zenit ahead of its Russian Cup final with Sibir Novosibirsk.

Rihanna Takes Stage in Tel Aviv

TEL AVIV — R&B singer Rihanna performed in Israel for the first time.

Rihanna's concert on May 30 was part of her "Last Girl on Earth" European tour. Audience members had to participate in four hours of volunteer activity in order to receive tickets to the show at the Bloomfield Stadium in Tel Aviv. About 10,000 fans received tickets to the concert.

Rihanna

The Barbados-born star spent the weekend before her show touring Tel Aviv and Jerusalem. She helped Scouts and volunteers in Tel Aviv to paint the walls of their meeting centre. In Jerusalem, she visited the Church of the Holy Sepulchre and the Western Wall, where she put a note in its cracks.

Rihanna's decision to perform in Israel comes after rocker Elvis Costello's decision last month to cancel his June 30 and July 1 shows in Caesarea as a political protest.

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The film **Reclaiming our Pride** explores the explosive controversy surrounding the Toronto Gay Pride Parade by the inclusion of a group that brands Israel an apartheid state. A panel discussion will follow the film screening. Speakers: Martin Gladstone, film maker; Justine Apple, Kulanu Toronto; Avi Benlolo, Simon Wiesenthal Center for Holocaust Studies; Len Rudner, Canadian Jewish Congress; and Rebecca Cherniak, Canadian Federation of Jewish Students.
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The Canadian Jewish news

Vol. XL, No. 23 (1,952)*

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CIRCULATION
Total circulation: 36,586 copies.
Total paid circulation: 35,729 copies.
CCNA verified circulation Aug. 12, 2009

SUBSCRIPTIONS
Canada: $37.80, 1 yr. incl. taxes
$68.00, 2 yr. incl. taxes
Online edition: $20.95 1 yr. incl. taxes
U.S.A. / Foreign: $135 Cdn. funds, 1 yr.

Postmaster: Please return 29Bs and changes of address to CJN, 1500 Don Mills Rd., Ste. 205, North York, Ont. M3B 3K4.
Postage Paid at Toronto
Canada Post Publication Agreement #40010684
Publication Mail Registration #09894
*Under current ownership

We acknowledge the financial support of the Government of Canada, through the Publications Assistance Program, towards our mailing costs.
Canada

The Canadian Jewish news
How To Reach Us
Head Office: 1500 Don Mills Rd., Ste. 205, North York, Ont. M3B 3K4 Tel: 416-391-1836
Advertising Fax: 416-391-0949 Editorial Fax: 416-391-0829
Advertising E-mail: adscjn@gmail.com Editorial E-mail: cjninfo@gmail.com
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Canada may consider importing Israeli isotopes

By ANDY LEVY-AJZENKOPF
Staff Reporter

The ongoing shortage of medical isotopes in Canada has prompted an international supplier to try to import a surplus supply located in Israel.

But last week, Health Canada said it had refused the offer because the supplier had not gone through the appropriate channels.

According to a May 31 report in the *Toronto Sun*, Lantheus Medical Imagine had proposed an offer to get Israeli surplus isotope "generators" that had been processed using isotopes Israel had purchased from South Africa.

An isotope generator is the device used to obtain Technetium-99 (Tc-99) – a key isotope used in medical imaging – from molybdenum-99, another radioactive isotope used in nuclear medical diagnostics.

Tc-99 has been in short supply worldwide since Canada's Chalk River nuclear reactor – which supplies two-thirds of the world's medical isotopes – was shut down for repairs in May 2009. The shortage worsened in December when the Dutch High Flux reactor went off line for six months.

The Ontario Association of Nuclear Medicine said supply in the province last week was "15 per cent of normal." The Quebec Association of Nuclear Medicine Specialists also said its province was experiencing similar shortfalls.

Gary Holub, spokesperson for Health Canada, told *The CJN* via e-mail that although the source of the isotope from South Africa is known to his agency, "the final product manufactured in Israel has never been evaluated for its safety, effectiveness or quality."

According to Holub, no formal submission to bring the isotopes to Canada was ever filed for review with Health Canada.

"Health Canada did not receive a submission from Lantheus or anyone else for the authorization to sell/import generators from Israel," he wrote, adding "Health Canada received a single inquiry on the potential for importation of generators from Israel."

Health Canada would not release the name of the third party, Golub wrote, "as this information would be deemed confidential business information."

He noted that anyone interested in bringing the Israeli isotopes to Canada would be best served by applying through the department special access program, which was established to provide practitioners with access to non-authorized products.

The program could conceivably be used to fast-track the isotopes to Canada after "due diligence" on the application was done, Holub said.

Health Canada's website describes the program as one that "allows doctors to gain access to non-marketed drugs and medical devices that have not yet been approved for sale in Canada. Practitioners treating patients with serious or life-threatening conditions request special access in cases where conventional therapies have failed, are unavailable or are unsuitable."

As of late last week, Holub told *The CJN* there was still no new information about whether Lantheus or anyone else had applied to the program to get the Israeli isotopes. He also could not confirm whether the inquiring party had provided the name of the Israeli supplier.

Calls from *The CJN* to Lantheus weren't returned.

Jonathan Levy, Israel's consul for economic affairs and trade commissioner to Canada, said he had no further information on the issue other than what has already been reported and said he was never contacted by Health Canada, Lantheus or an Israeli isotope manufacturer on the subject.

However, he said that to his knowledge, the major producer of this sort of material in Israel would likely be the Soreq Nuclear Research Center, an affiliate of the Israel Atomic Energy Commission.

A search by *The CJN* found another two Israel-based isotope manufacturers, Advanced Materials Technologies Ltd. (AMT) located in Nes Ziona; and Marshall-Isotopes Ltd., in Tel Aviv.

Neither returned queries by *The CJN*'s deadline.

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Greater Toronto Area

The truth above all

From the editor's desk...

The "flotilla fiasco" dominated our feelings and emotions last week as much as it dominated the news. "Fiasco," in most quarters, was a reference to the Israeli naval operation enforcing the blockade of Hamas-ruled Gaza that resulted in the deaths of nine people who sailed with the flotilla.

Because of the violence involving Israel on one of the six ships of the flotilla, there was a super-barrage of media coverage and commentary of the incident. *(Please see According to Reports on page 18).*

The loss of life in the operation stunned the Israelis as much as it did the rest of the world. They had clearly not anticipated the violent reception that awaited them when they boarded the Mavi Marmara. They had not prepared for it. They had not wanted it. They regretted it. But they fought to save their own lives. In the fighting, they killed nine combatant/activitists.

The real "fiasco," however, in the flotilla incident was, once again, the immediately reflexive, one-sided, morally inverted, hysterical condemnations of Israel.

The statements from the usual sources in the United Nations, the halls of the Arab League and, of course, on the roiling "Arab streets" were entirely predictable, but no less outrageous and infuriating for their predictability. *(See the photo, inset, of young Palestinian children stomping on the Israeli flag.)*

From Israel's enemies, such behaviour was expected. But even from the West we witnessed yet again the displacement of truth by deceit and dissembling, a repeat of the screeching indignation after the phantom "massacres" in Jenin and Kafr Kana (south Lebanon) to name but two examples.

The rush to judgement of Israel was itself obscene and, alas, disheartening.

To paraphrase the Israeli political analyst, Barry Rubin, if democracies are to survive in this world, they had better start cherishing, seeking and speaking truth. Yet, in no conflict on earth is the truth less cherished and less spoken, than in Israel's conflict with the Palestinians.

Truth is the enemy of the well-organized, well-financed many who are determined to delegitimize and dismantle the Jewish state.

The presentation of distorted facts surrounding the boarding last week of the Mavi Marmara by Israel well illustrates the sinister but clever anti-Israel campaign at work. Thus, it's important to re-state and re-emphasize basic first principles regarding some of the many aspects of the blockade and Israel's sometimes wise, sometimes unwise efforts to enforce it.

1. Hamas. Gaza is ruled by cadre of militant Muslim extremists whose first goal, above all others, is the elimination of the only Jewish state in the world. Alongside this goal, but not of higher priority to the Hamas leaders than the first goal, is the establishment of a Talibanesque the-

ocracy in Gaza, in the West Bank and in all of "occupied Palestine," i.e., Israel.

In the latest edition of *The New Republic*, Martin Peretz, the magazine's former editor-in-chief, accurately describes Hamas as "the Palestinian counterpart of the movements of dread that now course throughout the world of Islam and against which the West and moderate Muslims are struggling."

Since Hamas violently wrested control of Gaza from the Palestine Liberation Organization, the hallmark of Hamas' rule has been its insatiable obsession with harming Israel. Hamas has spent far less time and far less material in trying to build Gaza than it has in trying to kill Israelis. (Indeed four more Qassem rockets were fired at Israel last Thursday night.)

Israel is at war with Hamas.

It is, therefore, according to internationally and historically recognized rules, entitled to prevent weapons and weaponry from reaching Hamas hands. The blockade of the Gaza shoreline is entirely ethical and within the law.

2. Humanitarianism. Each day, each week, each month, Israel allows all manner of humanitarian goods to enter Gaza. The lists of the content and the quantities are freely available. Gazans are not deprived of humanitarian aid, except to the extent that their Hamas leaders hoard for themselves or to ensure artificially created shortages, the goods that enter their borders.

Hamas has no contact whatsoever with the concept of humanitarianism. Hamas kidnapped Gilad Schalit in 2006. He has been held captive ever since. Hamas taunts him, his family and all Israelis. They have not allowed the Red Cross to visit him ever.

3. The peace activists. The "activists" who awaited the Israeli soldiers on the Mavi Marmara have been more active in warfare than in peace. In the main, they were members of IHH, a Turkish "humanitarian relief fund" with ties to Al Qaeda, Iran and Algeria. As we saw on the various film footages provided by Israel and by the ship's own cameras, the IHH members attacked the Israeli soldiers. The soldiers attacked back.

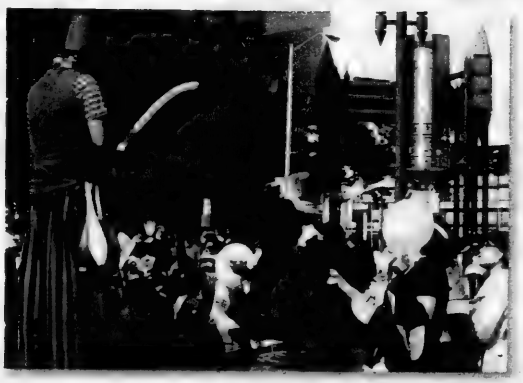
There are a great many other truths about the events of last week and about Israel's conflict with the Palestinians that it is our duty to impart. We will never cease doing so. It is our obligation to our parents, our children and humanity.

– *MBD*

Omission

The photographs that accompanied the essay "Jewish values are social justice values" (Perspectives, June 3) were taken by Steve Simon.

See]N



ISRAEL DAY

Circus Jonathan, the one-man circus show, makes balloon animals for a crowd of rapt children at the 15th annual Israel Day Festival in Mel Lastman Square on Sunday. This year, people of all ages were treated to performances by the Toronto Jewish Male Choir, singer Limore Ziskind and Roy's Star Band, as well as a Nefesh B'Nefesh ceremony for families making aliyah. The event was sponsored by Na'amat Canada and the Canadian Zionist Federation.

[Laura Stricker photo]

CIE gets additional funding from federation

By RITA POLIAKOV
Staff Reporter

The Canada Israel Experience (CIE) will receive $150,000 in additional funding this summer from UJA Federation of Greater Toronto.

The funding, which will be added to the more than $1 million that federation allocated to CIE this year, is part of a new young-adult engagement initiative and will be used to enhance such young-adult programming as the Birthright Israel Alumni Community (BAC).

Shauna Waltman

"Greater engagement of young adults in Jewish community life is a really high priority," said Howard English, federation's vice-president of strategic communications. "[Engagement] sets the stage in young adulthood for participation throughout the decades, so we're investing a lot more resources."

This initiative will provide more leadership training opportunities for youth and new programs in conjunction with organizations such as the Koffler Centre or Jewish Family and Child of Toronto.

For Shauna Waltman, BAC's director, the extra funding means more staff, a broader mandate and a chance to connect to twice as many young Jews.

"We're the official alumni organization for Birthright Israel in Toronto... our goal is to inspire Jewish young adults to connect to the community in their own terms," she said.

"We're looking to personally connect with 600 to 700 individuals, that's our goal," she said, adding that, in 2009, BAC connected with 200 young adults.

The organization supports some 170 to 200 events a year, including the annual Hoops 4 Israel event and various social and charitable initiatives, many of them run by Birthright Israel alumni.

With the new funding, BAC will be reaching out to all young adults in the Jewish community, rather than just Birthright Israel alumni, Waltman said.

"Alumni don't see themselves as different from their peers that didn't go on the trip... It's a common finding among young adults, once they graduate, many of them... don't have any idea what's available to them post-university," she said.

This is where BAC comes in.

"I believe the expansion will help fill that need and help provide an outlet to young adults in general."

According to a 2009 Brandeis University study on alumni engagement in New York, Toronto, San Francisco and Los Angeles, about 74 per cent of Birthright alumni in Toronto are aware of BAC programming, compared to an average of 48 per cent in the American cities, which have a similar organization called Birthright NEXT.

The study also showed that about 38 per cent of alumni in Toronto participate in BAC programming, compared to 19 per cent in the United States.

Waltman attributes BAC's success to the staff's ability at forming personal connections.

"We don't believe in massive events to massive markets... we would prefer 10 targeted events that capture 10 people. We feel that when people come to a smaller event that really speaks to them... that's going to make them want to come back," she said.

"Everything we do comes back to the personal relationships we establish. It's one thing when someone receives an e-mail... a lot of people are receiving personal phone calls."

For Jessica Taylor, who went on Birthright in 2005, BAC is a way to stay in touch with friends and contribute to her community.

"I think a lot of their programs create a comfortable environment," she said. "I think the whole point of the Birthright experience is not just to experience the culture but to bring that home and help build the community here."

Aliyah fair for teachers

Compiled by CJN staff

The English Teachers for Israel employment program is booking interviews for qualified applicants at the Build Your Future in Israel planning expo, to be held June 15 at the Prosserman Jewish Community Centre.

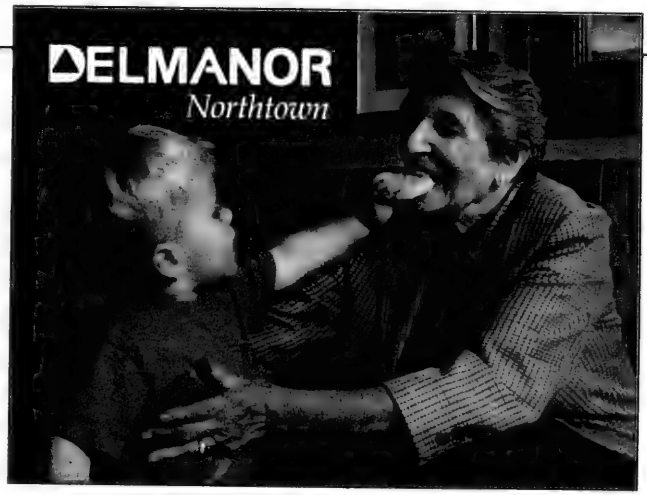
Established in conjunction with Israel's Education Ministry, the program is designed for English-speaking applicants under age 40 who have a teaching certificate and are eligible to make aliyah under the law of return.

Program benefits include Hebrew-language ulpan, subsidized tuition and housing at an absorption centre, as well as assistance in job placement and a proportionate salary.

Candidates are asked to bring original diplomas and transcripts, as well as proof of any professional licensing. Applicants will be told on the spot if they are eligible for the program.

Proof of Jewishness is required, as well as any other supporting documents that will help facilitate the start of the aliyah process. An information fair for anyone thinking about moving to Israel, the expo takes place 6:30-9:30 p.m. in the first-floor lounge.

For more information or to book an interview, call Liane Sela, aliyah shlichah, 416-633-4766, ext. 4.



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Greater Toronto Area

Rushdie, Wiesel sound concern about Iran

By SHELDON KIRSHNER
Staff Reporter

Iran's controversial president and its budding nuclear program were among the topics addressed by two high-powered, internationally renowned novelists in Toronto last week.

At a "Spirit of Hope" benefit at Beth Tzedec Congregation sponsored by the Friends of Simon Wiesenthal Center for Holocaust Studies, Salman Rushdie and Elie Wiesel both sounded grave concerns about Iran.

Rushdie and Wiesel were formally introduced by former Canadian prime minister, Brian Mulroney, who delivered an impassioned speech praising Canada for evolving into "an imperfect but quite wonderful" tolerant and pluralistic nation.

Before launching into a survey of the discrimination that new immigrants, especially Jews, once faced in Canada, Mulroney made an oblique reference to his own personal travails.

"And how was your day?' he asked jocularly to a ripple of nervous laughter and applause.

Only hours earlier, Canadian Justice Jeffrey Oliphant delivered a report suggesting that Mulroney, after leaving office, had acted inappropriately in accepting about $225,000 from Canadian businessman Karlheinz Schreiber, who is currently serving eight years in prison in Germany for tax evasion.

Rushdie, the British writer whose novel, *The Satanic Verses*, prompted Iran's former spiritual leader to impose a death sentence on him in 1989, called Iran's president, Mahmoud Ahmadinejad, "a pretty poisonous individual."

Rushdie, a secular Muslim born in India, cautioned that Ahmadinejad by no means has a monopoly on power in Iran. The Revolutionary Guards, he observed, may well be in control of the country.

He warned that an armed attack on Iran's nuclear facilities would be a mistake, uniting the Iranian population behind the current leadership and possibly touching off a world war.

Wiesel, a Holocaust survivor and winner of the Nobel Prize in peace, said that Ahmadinejad, a Holocaust denier, should be arrested, brought to the International Criminal Court in The Hague and indicted for crimes against humanity because he wants to destroy Israel.

Wiesel, whose novels delve into the darkest recesses of the Holocaust, said that Ahmadinejad told a European diplomat recently that he would not hesitate to use nuclear weapons against Israel.

Asserting that Iran must not be allowed to acquire a nuclear arsenal, he urged the international community to apply maximum economic and political pressure on Iran so that it cannot develop an atomic bomb.

He did not explicitly call for a military strike on Iran's nuclear sites, saying he's opposed to war and knows the price it can exact. But he would not tell Israel how to proceed in trying to stop Iran's march toward nuclearization.

Salman Rushdie

Elie Wiesel

Brian Mulroney

Touching on the Arab-Israeli conflict, Rushdie said that the Palestinians will be more receptive to ending violence after their economic conditions have improved.

The sources of Islamic radicalism, he noted, are political oppression and poverty.

Rushdie lamented that intellectual freedoms, including the right to free speech, have come under attack by religious authorities in various countries.

But the problem is particularly acute in the Muslim world, he said.

Rushdie admitted that the Iranian fatwa issued on his life led him to believe that he did not have long to live.

Wiesel said he has reason to be optimistic, citing the defeat of Nazism and Communism, the birth of Israel and the continuing existence of the Jews, the only ancient people who have survived antiquity.

But in a lurch toward pessimism, he ticked off humanitarian catastrophes in Darfur, Rwanda, Bosnia and Cambodia and spoke about the rise of suicide bombers in the Middle East.

Wiesel expressed doubt whether another Holocaust will engulf Jews, but he speculated that the mass murder of other groups is possible. As he put it, "Evil has more imagination than goodness."

In his talk, Mulroney chided Canada for its flirtation with anti-Semitism prior to World War II. "Canada has very little to be smug about," he said. "Canada's heritage and promise were betrayed."

Mulroney read excerpts from the diary of William Lyon Mackenzie King, the former Canadian prime minister who revealed himself as an anti-Semite who admired Adolf Hitler's personality.

In his closing remarks, Mulroney praised Israelis as "valorous people" and complimented Canadian Jews for their "magnificent contributions" to Canada.

Rabbi Marvin Hier, dean and founder of the Simon Wiesenthal Center, said that Jews and Arabs in the Middle East will coexist in peace only after the Arabs "bury the hatchet" and recognize Israel as the "democratic homeland of the Jewish people."

Jews urged to remain strong after flotilla incident

Markham mayor honoured by Chabad

By CARA STERN
CJN Intern

The Jewish community should stick together while the world waits for all the facts to come out about last week's confrontation between Israeli soldiers and pro-Palestinian activists aboard a flotilla of ships headed for Gaza, says Markham, Ont., mayor Frank Scarpitti.

"Be strong," Scarpitti advised in an interview with *The CJN* last week.

"I don't think the world really appreciates the pressure that Israel is under all the time from potential attacks and incidents that may happen at a moment's notice."

He made the comments at this year's Spirit of Community dinner, a June 2 fundraiser for the Beth Chabad Israeli Community Centre, where he was being honoured with Beth Chabad's 2010 community service award.

Each year, the centre honours people who have helped create a strong and healthy community.

To raise funds for the centre, there was a live auction in which guests bid thousands of dollars for prizes, including an authentic Vancouver 2010 Team Canada hockey jersey signed by Sidney Crosby, and the opportunity to name a street in Vaughan.

In total, the event collected about $240,000, with proceeds going to the centre, said spokesperson Yehudit Danzinger.

To demonstrate Scarpitti's commitment and connection to his community, a video was shown in which people described his character and actions, including a clip of him singing in Chinese as part of Chinese New Year celebrations.

Also being honoured was Dan Farine, a professor of obstetrics and gynecology at the University of Toronto and a specialist in high-risk pregnancies. He received the centre's humanitarian award for his achievements in obstetrics and for sharing his knowledge and skills with students.

"I've received over the years many teaching awards, but I have never received an award like [this]," Farine said.

He told guests that his patients always thank him and think he's done something great in delivering their babies, particularly ones from high-risk pregnancies.

He said he does his work with a sense of joy. "It's so much fun, and I enjoy so much pleasure in delivering the babies."

More than 700 people were on hand to hear keynote speaker Dennis Prager, a U.S. radio talk show host, as he discussed how his Jewish upbringing influenced his values and how he believes people can achieve happiness.

He told *The CJN* his frequent visits to Toronto have allowed him to see it as his "home away from home."

Rabbi Yisroel Landa, centre, of the Beth Chabad Israeli Community Centre with honorees Dan Farine, left, and Frank Scarpitti, right. Inset: guest speaker Dennis Prager

It's unique for a large city to have such a tight-knit Jewish community, he said. "In New York, for example, you are not a member of the New York Jewish community. You're a member of your local synagogue."

But Toronto has found a way to balance both the larger and smaller communities, he added.

Scarpitti said it's because of organizations such as Chabad Lubavitch and its integration of new immigrants that the GTA has been able to find this balance.

When someone comes to a new country, it takes an average of 15 years for them to fully integrate into their community, he said, adding that he's particularly inspired when faith communities come forward to welcome newcomers.

It's vital for immigrants to get firmly planted, he said. "If they're living in a world where they're disconnected, it's not a great experience."

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Keynote
Richard M. Joel, President, Yeshiva University

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RESERVE TODAY
06.13.10
NATIONAL EST

Editorials & Letters

The Canadian Jewish news

An independent community newspaper serving as a forum for diverse viewpoints
Publisher and Proprietor
The Canadian Jewish News, a corporation without share capital.
Head Office
1500 Don Mills Rd., Suite 205, North York, Ont. M3B 3K4

Talking Turkey

It can only be with increasing alarm and spreading dread that western leaders, military officials and policy-makers view the fiery, brazen, overtly hostile behaviour of Turkey's Prime Minister Recep Tayyip Erdogan toward Israel. The conclusion begs to be drawn that the leader of the Islamically based Justice and Development party is determined to re-orient his country's policies and alliances away from the Jewish state (and the West too) towards fellow Muslim, but not necessarily Arab, states such as Iran.

The video and film footage of the violence last week on the Turkish ship Mavi Marmara places beyond doubt – at least to the fair-minded person – that the individuals swinging steel pipes and thrusting knives at the Israeli soldiers were not benign "activists" but rather hardened, trained members of the Islamic group from Istanbul called Insani Vardi Vakfi, or IHH in its English-language acronym, which arranged for the Mavi Marmara to join the six-ship "aid" flotilla.

Since its founding in the mid-1990s, IHH has been linked by western governments and security services to radical Islamist organizations and to Al Qaeda and Hamas.

Neither IHH nor the Turkish government that supports it were truly interested in delivering humanitarian aid to the Palestinians. Humanitarian aid reaches the residents of Gaza every day. Indeed, Israel had promised to allow all non-military goods and products to the Palestinians after the boats were inspected.

Rather, IHH and the Erdogan government were interested in provoking a confrontation with Israel. They succeeded. The result was nine Turks dead, rabid indignation expressed by the Turkish government toward Israel, world-wide condemnation of Israel and a wildly enthusiastic boost of support for Hamas. Erdogan has been a booster of Hamas ever since it seized control of Gaza from the PA.

Erdogan helped orchestrate the Mavi Marmara incident on which he now relies as a justification for pulling away from Israel. He recalled his ambassador from Israel and announced that his government is considering reducing its relations with Jerusalem to a minimum. There have since been reports that Turkey has demanded an apology from Israel as a possible pretext for severing diplomatic ties with the Jewish state. A prosecutor in Istanbul is reportedly now gathering evidence for a potential case against Israeli officials.

Most of us recall the bizarre, raging behaviour of Erdogan toward Israeli President Shimon Peres at the World Economic Forum in Davos in January 2009. "When it comes to killing, you know well how to kill," Erdogan fumed at Peres, before storming off the stage at the end of a panel discussion. His party officials have referred to Israel as a pirate and a terrorist state.

There is no doubting the supportive hand and clenched fist of the government of Turkey behind the events last week on the Mavi Marmara. Western governments should be alarmed. They should not allow a member of NATO and an aspirant for EU membership to have as its foreign policy the undermining of the only democracy in the Middle East. And they should make this clear to Turkey's prime minister.

25 years ago in *The CJN*

Speaking to 1,000 people at a State of Israel Bonds dinner in Montreal, prime minister Brian Mulroney pledged Canada's unswerving support for Israel, but he said the realization of the legitimate rights of the Palestinian people must be part of any overall peace deal between Israel and its Arab neighbours.

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Visible Jews intimidated on campus

In his letter to the editor ("Brandeis distorted and misrepresented," May 27), Prof. Ilan Troen objects to the editor's dire assessment of the anti-Israel culture on his campus ("A devastatingly sad day," Editor's desk, May 13) as overblown. With respect, both sides miss the point. The issue, at bottom, is that visible Jews asserting their historic national identity today are singled out for the kind of intimidation, vilification and demonization on American campuses that is not, and would not be, officially tolerated for a moment with respect to any other historically vulnerable group.

Stefan Braun
Toronto

* * *

Our right to all the Land of Israel

The column "Existential repercussions" (From the editor's desk, May 21), on "the international campaign to delegitimize the Jewish state," and Ruth Gavison's speech at the University of Toronto ("Declare interest in a 'just peace,' prof advises Israel," May 21) illustrate the conundrum we Jews find ourselves in: at one end, supporters of the Jewish state appear to be losing the war of words being waged about Israel's right to exist, and at the other end, so-called supporters of Israel mindlessly feed into this evil design. How are we to win this war when our own people adopt the rhetoric of our enemies?

When Gavison declares Israel's survival depends on accepting "Palestinian" statehood, one has to question the credibility of everything she says. After World War I, the principal Allied powers, meeting in San Remo in 1920, recognized the historical connection of the Jewish People to their ancestral home and it became the basis of the Mandate for Palestine, approved by the League of Nations. Hence the resolution forms part of international law and is irrevocable with respect to the rights of the Jewish People to the whole of "Palestine." And it is valid till today under international law. We must tell those purveyors of a phony, hopeless "peace process" that requires Israel to yield territory, that they are in violation of our right to all the land of Israel, which, in addition to God's law, is forever enshrined in international law.

Goldi Steiner
Toronto

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New Israel Fund's record distorted

Assertions were recently made in *The CJN* that the New Israel Fund funds violent groups ("Criticism key to democracy, New Israel Fund president says," May 13; "New Israel Fund's grants," letters, May 21). This is utterly false. The NIF does *not* fund any groups that have engaged in or espouse violence. Period. It never has, and it never will. Nor has the NIF funded any groups that question Israel's right to exist as the homeland of the Jewish people.

Indeed, for more than 30 years NIF has funded many NGOs whose basic mission has been to fight violence and build bridges across the divisions in Israeli society. NIF funded shelters for women victimized by domestic violence when no one else would. NIF continues to lead the way to promote tolerance and alternatives to violent confrontation, whether inculcating respect for non-Orthodox Judaism among Jews, or fostering dialogue and mutual respect for civil rights between Jewish and Arab citizens of Israel. It is unfortunate that there are some, either due to misinformation or a different vision of Israel, who would distort NIF's exemplary record of helping build a just and democratic Israel.

Isser Dubinsky, President
Jay Brodbar, Executive Director
New Israel Fund of Canada

* * *

Lies about NIF

In the article "Criticism key to democracy, New Israel Fund president says" (May 13), it is stated that I have been supporting the NIF since its inception and support about 80 per cent of its views, and in *The CJN* writer's words, "disagreeing mostly with its granting funds to what she called violent Palestinian groups." Then, in the letter to the editor "New Israel Fund's grants" (May 21), the letter writer erroneously picked up the words from *The CJN* article, as if they were what I had said. Please note, "about 80 per cent" is not a statistic. It is an indication that I *mostly* support NIF views and actions. I do not need to approve 100 per cent of their choices, but I would draw the line at support of violent Palestinian groups. I continue to support NIF because they, in fact, *do not* support violent Palestinian groups, of which they have been wrongfully accused. As Jews and as humans, we are rightfully outraged when propaganda is fabricated against Israel by those who do not agree with its views and actions, in order to vilify and delegitimize it. We should be equally outraged when the same is done to a respectable organization such as NIF by those who wish to delegitimize its human rights work. Accusers are responsible to bring proof, and no proof has been brought to support the lies about NIF.

Rabbi Eva Goldfinger
Toronto

LET THEM GO...
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Perspectives

Flotilla deaths could sink Israel's ties with Turkey

By YIGAL SCHLEIFER
JTA

While Turkey and Israel have seen their once-close relationship deteriorate steadily over the past few years, the Israeli commando raid of a Turkish-led flotilla heading for Gaza, in which several Turks were killed, marks a dangerous new low in the countries' relations.

"Turkey is now involved in a way it's never been before: blood has been spilled," said Hugh Pope, a Turkey analyst with the International Crisis Group, a Brussels-based policy and advocacy organization.

Following the May 31 raid, massive street protests broke out in Turkey, and the country recalled its ambassador from Israel and summoned Israel's ambassador to Ankara.

Addressing parliament June 1, Turkish Prime Minister Recep Tayyip Erdogan spoke in harsh terms that seemed to leave little room for an easy rapprochement with Israel.

"This bloody massacre by Israel on ships that were taking humanitarian aid to Gaza deserves every kind of curse," Erdogan said. "This attack is on international law, the conscience of humanity and world peace.

"No one should test Turkey's patience," he added. "Turkey's hostility is as strong as its friendship is valuable."

Nine Turks were killed by Israeli commandos in the raid. Dozens of others suffered wounds, including several Israeli soldiers.

The deterioration in the Turkish-Israeli relationship, much of it connected to the fallout from Israel's 2009 Gaza invasion, has been mirrored by an equally precipitous rise in Turkey's visibility and involvement in the Middle East – an area that it had kept at arm's length for decades, because of historical enmity and mutual suspicion.

Until recently, Turkey's growing regional role included a desire to parlay its good relations with both Israel and Arab states into a role as a regional mediator. Ankara, for example, hosted Israel and Syria for a round of secret peace talks in 2008 that ultimately failed. All along, Turkey has continued its close military cooperation with the Jewish state.

But for now, analysts say, Turkey appears to have abandoned its mediation efforts in the region in return for a more pronounced leadership role in the Muslim world. On May 31, Turkey cancelled plans to hold a joint military exercise with the Israel Defence Forces

"For the time being, I don't see any kind of opening for the peace process," said Gencer Ozcan, an expert on Turkey-Israel relations at Istanbul's Bilgi University. "So if there isn't any peace process, there isn't any need for the good offices of a mediator."

Pope said: "It's going to be very hard for Turkey to portray itself as a neutral mediator with Israel anymore."

Andrew Finkel, a columnist with the English-language daily *Today's Zaman*, said that Turkey's declared policy of "zero problems with neighbours" has come to a "juddering halt" in the case of Israel.

"Instead, Ankara appears to have given its tacit consent to another policy of sharpening contradictions, of trying to lance the boil instead of putting soothing ointment on the blister," he said.

While Turkey may earn short-term gains from distancing itself from Israel, there are concerns about the long-term effect a serious breach between the two countries might have on an already conflict-ridden region.

"Turkey has gradually been losing one of the most significant leverages that it was using in the Arab world," Ozcan said. "Even the Palestinians were telling Ankara over the years to keep talking to the Israelis."

Turkey's harsh response to Israel's action is yet another signal of an important shift in Turkish foreign policy, analysts say, with Turkey taking a more assertive role both regionally and globally. The government of the liberal Islamic Justice and Development Party (AKP), which first came into office in 2002, has worked to forge close relations with neighbours such as Syria and Iran.

"The AKP's project is positioning Turkey," said Anat Lapidot-Firilla, a senior research fellow at Jerusalem's Van Leer Institute. "It's a project whose goal is to set up Turkey as an international player, on the one hand, and to get recognition of Turkey as a moderate, market-friendly leader in the Muslim world and be treated as such in international bodies."

Sami Kohen, a veteran Turkish political analyst and columnist who writes for the *Milliyet* daily, says Turkey's hand in the region is strengthened now.

"There is now more reason for Turkey to take a more active part in the events of the Middle East, since it has suffered personally from this attack," Kohen said. "Now it can justify its anti-Israeli positions, which get a good deal of sympathy in the Arab and Islamic world."

Students at Tel Aviv University argue over the boarding last week of the Mavi Marmara. *[Flash90 photo]*

Jews fear backlash will turn into anti-Semitism

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JERUSALEM — Turkey may reduce its relations with Israel to "a minimum"over the Israel Navy's boarding on May 31 of the Turkish-flagged ship, Mavi Marmara, bound for the Gaza Strip, Turkish Deputy Prime Minister Bulent Arinc said last Friday

Arinc told NTV broadcaster that Turkey was "assessing deals with Israel" in the clearest sign yet that Muslim Turkey may significantly reduce its ties with once-close ally Israel after nine of its nationals were killed in clashes with the Israeli commandos who stormed their ship.

Thousands attended the funeral on June 3 in Istanbul for the people killed in the IDF raid.

"We may plan to reduce our relations with Israel to a minimum, but to assume everything involving another country is stopped in an instant, to say we have crossed you out of our address book, is not the custom of our state," he told broadcaster NTV.

The incident has brought bilateral relations to the brink and Turkey has already recalled its ambassador to Israel. Speaking on television last Wednesday, Turkish President Abdullah Gul said relations between the two countries "will never be as they were before."

"Israel has made one of the biggest mistakes in its history," he added.

Also last Friday, Turkish media reported that a prosecutor in Istanbul has started collecting evidence for a possible case against Israeli officials in the wake of Israel's commando raid.

The reports said the prosecutor has been gathering testimony and evidence from Turks who returned from Israel in order to determine whether Turkey should open a case demanding compensation from Israel or even pursue criminal charges against Israeli leaders.

A Turkish newspaper editor told the European Jewish press last Wednesday that Turkey's Jewish community feared that the backlash over the boarding incident would provoke anti-Semitism in the Muslim nation.

The editor of the Istanbul-based weekly *Salom*, Ivo Molinas, said that "we are definitely worried, because [the anger in Turkey] can turn very easily to anti-Semitism."

"The rhetoric used by the prime minister [Recep Tayyip Erdogan] has been very radical," added Molinas, part of the 26,000-member Jewish community living in Turkey.

"But the prime minister also said [last Tuesday] that he was against anti-Semitism. He says it during each crisis, but he repeated it [Tuesday]," said Molinas, whose newspaper has a circulation of around 5,000.

"Both he and the leaders of the opposition have said that all of this will have no effect on the Jews of Turkey," he added.

Speaking to the Turkish parliament on June 1, Erdogan accused Israel of a "bloody massacre" and declared that "now Israel has shown to all the world how well it knows how to kill."

Turkey recalled its ambassador and Erdogan, charging Israel with "state terrorism," called for those responsible for the deaths to be punished.

All nine of the men killed – eight Turks and a Turk with a U.S. passport – were on the Mavi Marmara when Israeli commandos boarded the Turkish ship in international waters.

"Turkey will never forget such an attack on its ships and its people in international waters. Turkey's ties with Israel will never be the same again," Gul told a news conference.

A U.S. State Department official said that one of the nine people killed in the Israeli raid was a 19-year-old man with dual U.S.-Turkish citizenship. The official identified the victim as Furkan Dogan, who was believed to have been living in Turkey.

The official spoke on condition of anonymity, because the information hasn't been officially confirmed by the U.S. government. The official said the victim had been shot, but it wasn't clear who shot him.

Distorting history with maps

Land claims, in their sensitivity and complexity, have been a recurring sticking point in the Arab-Israeli conflict. Addressing them on their merits, and with due regard to historic realities, is difficult enough, but having to then deal with their frequently revisionist interpretations – by Palestinian interlocutors and their apologists – makes an already complicated negotiation that much more frustrating.

Lawrence Hart in Hamilton

Yet regardless of the implicitly propagandist machinations of what has come to be known as the "Palestinian land loss narrative," the case promoting it has become entrenched within a broader mosaic of fabrication that all too often defines the Arab perspective in any discourse on the Israeli-Palestinian impasse.

A sequence of maps is the current instrument of choice to describe and embellish the notion of "land loss." The drawings, of which there are usually four, purport to show the usurping of "Palestinian territory" between 1946 and 2009. The 1946 map shows tiny pockets of Jewish settlements in British Mandate Palestine, with all of the rest, in bright green for added emphasis, labelled as Arab lands. That the Arabs at that time had no sovereignty over the area, and owned less than half of it, is a mere detail that escapes mention.

The next two maps draw attention to the changing demography in diminishing areas of "green," after Israel fended off its Arab attackers in 1948 and 1967, respectively. These then segue to the fourth illustration, which identifies only tiny enclaves of residual Palestinian land, speckled through what is presumably the West Bank and no doubt meant to portray the "bantustans" that the Israelis have been accused of creating.

What is so flagrantly perverse about these depictions is that they entirely omit any context or commentary that might even remotely create a foundation for rational discussion. For example, all of the agreements from the Balfour Declaration onward are overlooked, the legitimacy of the partition plan that established the State of Israel is denied and Israel's ceding of the Sinai and Gaza is ignored.

In summing up the deceit of the maps, Ami Isseroff, chief editor at the Zionism-Israel Center (http://zionism-israel.com) lamented that "like the 'apartheid' slogan, the maps and the ideas they represent are coming to be accepted as mainstream and legitimate." He cautions that it needs to be understood that what the distributors of the maps hope to promote with them is "an irredentist claim over the land for the Arabs of Palestine… not only the area of the West Bank and Gaza, but the entire land, 'from the river to the sea' – all of the land that was covered 'green' in the 1946 map – the 'lost' land."

Three recent incidents test Israeli democracy

The adage "I disapprove of what you say, but I will defend to the death your right to say it," incorrectly attributed to Voltaire, is viewed as a source of freedom of speech and expression and the right to demonstrate.

In democracies worldwide, courts, legislatures, the press and academics debate the appropriate scope of these rights and the proper characterization of these freedoms. Should people be allowed to express views even if they're seditious, inciting or extremely distasteful to the majority? Should all forms of protest be allowed, and if not, what ought to be their reasonable limits.

Yair Lootsteen in Jerusalem

Israel isn't the only democracy dealing with these questions, but with so many weighty issues facing us, we seem to be debating them more than others.

Three recent examples help identify some of the quandaries.

American linguistics professor Noam Chomsky holds opinions that delegitimize Israel as a Jewish state, opinions that are anathema to most Israelis and many Jews around the globe. Last month, he tried crossing the Jordan River to give a lecture at Bir Zeit University, not far from Ramallah. Israel still controls border crossings on the Jordan River and monitors Palestinians and foreigners entering Israel and the West Bank through them. When Chomsky arrived, a Ministry of Interior official, reportedly using her personal discretion (or lack thereof), denied him entrance.

While most Israeli commentators, politicians and academics abhor Chomsky's views, nearly all rightfully criticized the decision to prevent his entry to lecture. Aside from the unacceptable abridgment of free speech, the decision also created a PR fiasco, leading to Chomsky and his views receiving much more press than they would have otherwise.

The second incident, this time of proactive PR, was the Palestinian Authority's decision to boycott all goods produced in Israeli West Bank settlements. In the public discussion that ensued, many observers thought this was a classic case of the Palestinians "cutting off their nose to spite their face." The people most detrimentally affected by the decision would be Palestinians who'll lose jobs in settlements. There were also those who asserted the decision was a form of economic terrorism.

Whether you support Israel's settlement policy in the West Bank or not, it's hard to persuasively argue that the Palestinian Authority boycott is anything but a valid, non-violent protest aimed at advancing the Palestinians' assertion that Israeli settlements are illegitimate.

That's not the case with our third example, the Turkish-backed "humanitarian" flotilla to Gaza. Because of deadline limitations, as these lines were being written, we awaited the docking in Ashdod of the largest of these ships, the one on which a violent altercation occurred between Israeli soldiers and activists. It was reported that 10 civilians were killed. Thirty were injured, as were seven soldiers, attacked in lynch-like style by extremists as they boarded the ship.

Israel is once again being lambasted. It's a PR disaster, with talk of disproportionate use of force, innocent civilians killed, diplomatic ramifications and more.

For this discussion, let's consider whether the flotilla was an acceptable form of protest against Israel's blockade of Gaza, or whether Israel's decision to intercept it was justified

In the weeks leading up to the clash, Israel reiterated that security considerations proscribed the flotilla docking in Gaza, because it was suspected that some of the "aid" was actually material meant to shore up Hamas' military capabilities. It therefore suggested sending the ships' cargo via Israeli ports, guaranteeing that any truly humanitarian goods would be allowed into Gaza.

The organizers, who were less concerned with getting aid to Gaza than creating a provocation, refused Israel's offer and set sail for the Mediterranean coast.

Given the security issues at play, Israel's right to self-defence overrode the activists' right to "demonstrate" against the Gaza blockade. That's not to say there aren't questions to be answered about the navy's preparations for the operation and whether other means were available to thwart the unfortunate outcome.

It's not easy being the only democracy in the Middle East. It's even harder when your neighbours would prefer that you disappear. The delicate balancing act will continue.

Praying for the peace of Jerusalem

The best time to understand Jerusalem is at 5 a.m. on Shavuot – the biblical harvest holiday – the Feast of Weeks, or Pentecost in Christian tradition, 50 days after Passover. Every year at that time, give or take an hour, Jews of all stripes, shapes, ages and denominations sleepily emerge from the all-night study sessions, toward the Old City.

Gerald Steinberg in Jerusalem

I first joined this procession almost 40 years ago, a few days after I arrived in Jerusalem as a student. In those days, I managed to stay awake, and as we progressed around corners, our small group joined by others. Dozens turned into hundreds, and nearing the Tower of David, thousands filled the narrow paths ascending Mount Zion. Going through Zion Gate and into the Jewish Quarter's alleyways, we turned a corner and the Temple Mount suddenly became visible. It was easy to imagine a similar scene more than 2,000 years ago.

At the first signs of sunrise, the Western Wall plaza is fully packed, as each group struggles – not always peacefully – to claim a space for morning prayers marking the giving of the Torah at Sinai. In the surround-sound cacophony, no one can hear a word, but this does not dampen the celebration.

In the future, however, if schemes such as the Jerusalem Old City Initiative gain traction, the Shavuot procession and other reflections of the restoration of Jewish rights in this most ancient Holy City will end. This messianic peace plan is based on "a special regime" for Jerusalem, to be run by an "outside administrator with international standing" – in other words, an unelected government with authority for security, access to holy sites, construction permits, archeology, and planning.

The key issue, of course, is security, and in this plan, an international force would replace the Israeli forces that guarantee the safety of Christians, Muslims and Jews in Jerusalem. If history is any guide, it is likely that within a few hours or days, Palestinians would resume assaults against Jews on their way to worship. The violence will escalate to sniper attacks, and the renewal of large-scale bombings in buses, coffee shops and schools. In response, the international force will do nothing, diplomats will huff and puff, while peace groups, the UN and their allies in NGOs will invent "Israeli provocations."

We have been here before. In 1948, the Jordanian army captured and occupied the Old City, and, along with the local Palestinians, destroyed and desecrated the remaining buildings in the Jewish Quarter, as well as the ancient cemetery on the Mount of Olives.

In 1949, Israel and Jordan signed a formal armistice agreement, in which the international community guaranteed free access to the sacred sites on the other side of the line. In reality, however, the terms were never honoured, and no Jew was allowed to visit or worship at the Western Wall or Temple Mount. The international community, including the major powers, the United Nations and the Vatican, remained silent. It was the 1967 war that allowed Jews to worship again in ancient Jerusalem and to rebuild the Jewish Quarter.

For these and other reasons, the Jerusalem Old City Initiative is a non-starter – another counter-productive plan based on ideology rather than an understanding of the realities on the ground. The main architect is Michael Bell, the ex-Canadian ambassador who served in Egypt, Jordan and Israel. Bell, a well-known Arabist with the standard allergy toward Israel, has been outspoken in attacking the Harper government's efforts to restore a principled approach in Canadian foreign policy. And Canadian taxpayer funds – largely allocated before 2006, when the Harper government took office – footed much of the bill.

In contrast, real progress toward peace, particularly in Jerusalem, starts with tolerance and education, necessary to counter the campaign that erases 3,000 years of Jewish history and makes the absurd allegation that Israel is "Judaizing" the city by reclaiming this heritage.

When this incitement ends, and Jews are able to access and pray at the Western Wall and other sacred sites without the need for security protection, peace will be possible.

The Kirshner File

The Netherlands has normalized ties with Israel

Sixty years after recognizing Israel and opening an embassy in Tel Aviv, the Netherlands' bilateral relationship with Israel, though solid and friendly on all fronts, has become infinitely more complex, yet normal, and appears to have lost its early emotional intensity and resonance.

Sheldon Kirshner in The Hague

"We've seen a decline in the emotions that Israel used to arouse in this country," Israel's ambassador, Harry Kney-Tal, said in a recent interview at the Israeli embassy in The Hague.

Wim Kortenoeven, a researcher and editor at the Centre for Information and Documentation on Israel, a pro-Israel lobbying group comparable to the Canada-Israel Committee, concurs.

"Before the Yom Kippur War, Israel's image was that of a peaceful country harassed by the Arabs," he explained. "Israel was a victim surrounded by enemies. It was compared to Holland facing the might of Spain during the 16th century. Israel could do no wrong. It was a simple black-and-white picture."

To staunch Dutch Protestants who identified with and viewed the Jewish state through the prism of the Bible, Israel was a special nation.

"It was a story of heroic Israelis," said Kortenoeven, a Christian. "The Dutch conquered the sea, the Israelis conquered the desert. The friendship was based on emotion rather than on facts."

But as Dutch society was secularized and the church lost some of its influence, Israel's lustre dimmed.

"People today are not as exposed to the church's religious connection to Israel as in the past," said Kney-Tal.

Israel's high standing in the Netherlands was also a function of guilt over the murder of 78 per cent of Dutch Jews during the Holocaust, the highest death rate in Nazi-occupied western Europe.

"There was a lot of Dutch collaboration with the Nazis," Kortenoeven noted.

Addressing this sensitive issue, Kney-Tal observed, "During the early years, there was a sense of guilt over the near destruction of the Jewish community."

This spirit came to the fore during the Six Day War, when Dutch military equipment reached Israel and pro-Israel public opinion in the Netherlands soared. After 1967, when the Soviet Union broke diplomatic relations with Israel, Dutch diplomats represented Israeli interests in Moscow.

"This [pro-Israel] feeling is now dissipating, going away" said Kney-Tal. "The tendency among younger people is to treat the Holocaust as a distant event."

In retrospect, the Yom Kippur War was a historic turning point, irretrievably altering the tone of Israel's relations with the Netherlands.

OPEC – the Organization of Arab Petroleum Exporting Countries – imposed an oil embargo on the United States and its NATO ally, the Netherlands, after both countries expressed verbal and material support for Israel.

Although the embargo lasted less than six months, it affected the Netherlands' economic interests, forcing car-less Sundays, for example.

The Netherlands was singled out for retribution for at least two reasons. Dutch cabinet ministers were vocal in proclaiming support for Israel, while Arab rage was heightened by the news that the Netherlands secretly delivered Centurion tank parts and munitions to Israel during its campaign to drive the Syrian army off the Golan Heights.

Stung by the Arab reaction, both the Dutch government and the media adopted what Kortenoeven describes as "an unsentimental" and "more critical" appraisal of Israel.

Kney-Tal agrees with this sober assessment.

"From the 1950s to the 1970s, Israel had a very positive image in the Netherlands. In recent years, the opposite. Criticism of Israel is on the rise. There is a perception that Israel is not doing the right thing."

The Yom Kippur War was not the only factor that affected Israel's image in the Netherlands, according to Kortenoeven.

Dutch views of Israel were shaken by the massacre of hundreds of Palestinians in the Sabra and Shatila refugee camps in Lebanon in 1982. The Phalange, a Lebanese Christian militia aligned with Israel during its invasion of Lebanon, carried out the killings under the very noses of the Israeli army.

"This had a deep impact on Dutch public opinion," said Kortenoeven."

Israel's image was further tarnished by the first and second Palestinian uprisings and by Israel's settlement policy in the territories.

These days, he said, the majority of Dutch people regard Israel as "the bully of the neighbourhood."

On a government-to-government bilateral level, however, Israel and the Netherlands continued to enjoy good relations.

Dutch intelligence provided Israel with progress reports about Iraq's French-built nuclear reactor. During the 1991 Gulf War, the Netherlands dispatched a battery of Patriot missiles to Israel, whose cities were bombarded by 39 Iraqi Scud missiles.

Bringing the situation right up to date, Kney-Tal called the Netherlands "one of the good guys" in the European Union. "It is one of the few countries in the EU that shows a great deal of understanding for Israel's predicament and supports the upgrading of Israel's ties with the EU."

Israel's ambassador to the Netherlands, Harry Kney-Tal *[Sheldon Kirshner photo]*

He added, "The Netherlands is punching above its political weight when it comes to Israel."

Nonetheless, the Netherlands subscribes to and supports the common EU position on the Arab-Israeli conflict. Catherine Ashton, the EU's current foreign minister, has said that the Europeans favour a sovereign Palestinian state loosely based on the 1967 borders, with eastern Jerusalem as its capital city.

"I don't think the Netherlands will break with the EU consensus," said Kney-Tal, adding that the Netherlands opposes imposed solutions and diktats.

In formulating policy toward Israel, the Netherlands – a mercantile nation whose volume of trade with Israel was $4 billion in 2008, just behind Britain and Germany – always considers EU opinion and the position of the United States.

"The Netherlands manoeuvres between these two parameters," said Kney-Tal, Israel's former envoy to the European Union.

Like all 27 EU member states, the Netherlands considers Israeli settlements in the West Bank illegal under international law, as well as an obstacle to peace. It also objects to the route of Israel's security barrier, which juts into the West Bank.

When Israel invaded the Gaza Strip in 2009, the Netherlands voiced understanding. "It was understood that Israel could no longer tolerate rocket attacks, and that Israel had a right to defend itself," said Kney-Tal. Nevertheless, the Netherlands expressed concern about Palestinian civilian casualties.

The Netherlands has advised Israel to follow the recommendations of the UN Goldstone report, which concluded that Israel and Hamas committed war crimes and possibly crimes against humanity during the fighting.

By Kney-Tal's reckoning, the boycott, divestment and sanctions (BDS) campaign against Israel has had a "moderate" impact in the Netherlands. "It's not on the level of the BDS campaign in Britain."

The Netherlands has aligned itself with the EU on Iran's quest for a nuclear arsenal, said Kney-Tal.

Last December, the Europeans urged international action against Iran following its refusal to co-operate with the UN.

"The Netherlands will support, though not initiate, tough sanctions against Iran," said Kney-Tal.

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Zareinu celebrates past, looks toward the future

By CARA STERN
CJN Intern

For 20 years, Zareinu Educational Centre has been brightening the lives of children with special needs through its unique integrated approach to education.

"There's nothing like it," said Marlene Benlolo, who sends her five-year-old daughter, Rachel, to the school. "They help with absolutely everything you can imagine."

Rachel has a degenerative disease called Rett syndrome, which her mother described as similar to Parkinson's disease.

Benlolo said the prognosis was that Rachel would be in a wheelchair forever. She hated music and would become hysterical when people touched her.

But four years later, she dances and sings in her music therapy sessions, and tries to touch and kiss the therapists, Benlolo says.

She's even able to walk with assistance.

The school offers social workers, therapists from various backgrounds, and language and speech pathologists. It also brings Jewish education into the curriculum.

Teachers and therapists are integrated into the school, so both play a role in a child's education.

Preschool teacher Jill Fruitman said that walking into the classroom, it would be difficult to distinguish between teachers, therapists and volunteers.

Although the school is celebrating the 20-year milestone, it's laying the groundwork for the next generation in order to continue toward the goal of breaking down the barriers between children with and without special needs, said Randy Spiegel, Zareinu's executive director.

One of the challenges the school faces is the lack of a central location. Right now, students are at the Sephardic Kehila Centre at Bathurst Street and Steeles Avenue, while the administrative offices are near Dufferin Street and Finch Avenue.

Everything should be in the same place, Spiegel said. "That is the goal and objective."

But one big hurdle is the cost. The school already relies heavily on private donations, with an annual goal of about $2.5 million a year, Spiegel said.

It's not easy, he added, especially with the current economic situation, he said.

Despite the challenges, Zareinu has managed to find the money each year, said principal Mitch Parker, adding that it subsidizes the cost of educating the children, as well as the general expenses of operating the school.

It costs about $50,000 a year to educate a student in the program, and there are 68 children enrolled this year, he said. The families of full-time students are responsible for covering $29,500, and many families receive further subsidies.

The school also receives financial support from the provincial ministry of health and UJA Federation of Greater Toronto.

One reason people like to support the school is because it attracts some of the "top special needs educators and therapists," Spiegel said.

"They're the most supportive team you could ever imagine," Benlolo agreed.

She described a time when Rachel was suffering from severe seizures and was in the hospital. One of the therapists visited Rachel to help her eat, even though it was outside of school hours.

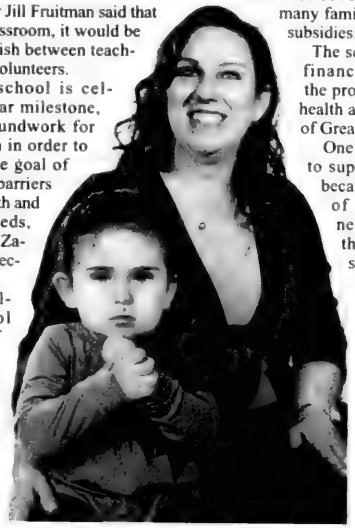
"She never asked us for a dime and never mentioned it to anybody," Benlolo said. "You can't get this anywhere else."

Fruitman said these actions are part of the general attitude among the staff.

"You have to give it your all," she said. "If you don't, you're never going to make it."

Zareinu's next fundraiser is its annual Moveathon, in which people can register to run, walk, or bicycle varying distances. The festival portion and shorter distances will take place June 13 at Downsview Park, and the longer rides will be on June 27.

Those interested in registering can do so at http://www.zareinu.org



Marlene and Rachel Benlolo
[Adam Joseph photo]

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Schwartz/Reisman Centre takes shape on York Region's Lebovic Campus

New facilities poised to transform Jewish life north of Steeles Avenue

By Barbra Green

Construction has kicked into high gear on the Joseph & Wolf Lebovic Jewish Community Campus – one of three centres of Jewish life in the GTA being transformed through UJA Federation's Tomorrow Campaign.

The current phase of development began in December 2009, and the progress that has been made to date is breathtaking. Already well underway at the corner of Bathurst Street and Lebovic Campus Drive are the incredible facilities that will house the Schwartz/Reisman Centre (SRC). This state-of-the-art, 100,000 sq. ft. JCC, slated to open in the summer of 2012, will be the heart and soul of Jewish life north of Steeles – a place of learning and exploration, arts and culture, and health and wellness for all members of our community.

The SRC's Phil Granovsky Sports and Recreation Pavilion will feature:

- A cutting-edge Fitness & Conditioning Centre with top-of-the-line cardiovascular and resistance training equipment
- Studios for aerobics, yoga and spinning
- An Indoor Aquatics Centre with a 25-metre Main Pool and Therapeutic Pool for seniors, children and those with special needs
- Spacious change room facilities for women, men and families
- Athletic and sports programs in the Sydney and Florence Cooper and Family Sports Hall already in use by TanenbaumCHAT at the Kimel Family Education Centre

The SRC's Children and Family Pavilion will feature:

- The Gorman Shore Goodman Childhood Education Centre
- Nine classrooms to accommodate over 160 daycare and preschool-age children
- The Goldstein Family Playground
- A Family Resource Centre
- A Community Arts Centre with studios for dance, ceramics, painting classes and more
- The Special Program Suite for Reena's adult day-program

Also under construction is the Community Services Pavilion, whose third floor will house the Mount Sinai Academic Family Health Team. Embodying the best in community-based health and wellness services, the centre will be staffed by a number of full-time general practitioner physicians, nurse practitioners, visiting specialists and other allied health care providers.

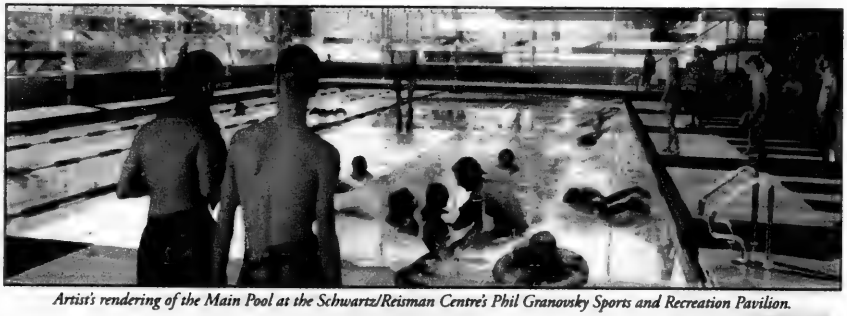
And at the heart of the complex will be the Sharp Family Atrium which will connect to the various pavilions and the Leo and Sala Goldhar Conference and Celebration Centre.

Together, these remarkable facilities are the second of several planned construction phases for the Lebovic Campus. The initial phase of development saw the opening of the Kimel Family Education Centre, the northern home of TanenbaumCHAT, in 2007.

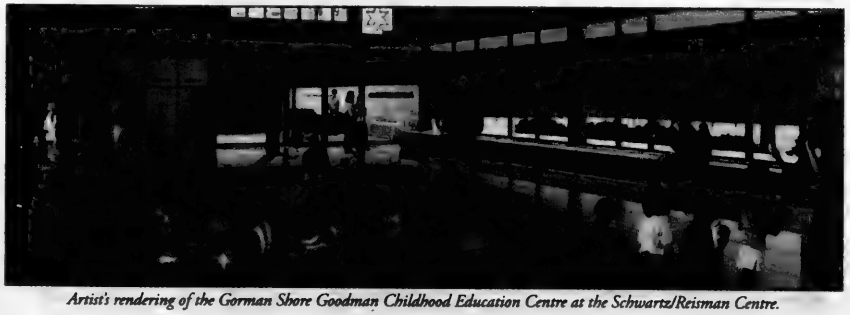
For construction updates and more information, please visit LebovicCampus.com

Upon completion, the underground parking lot at the Schwartz/Reisman Centre will hold up to 350 vehicles.

Construction of the parking deck and ground floor of the Schwartz/Reisman Centre.



Artist's rendering of the Main Pool at the Schwartz/Reisman Centre's Phil Granovsky Sports and Recreation Pavilion.



Artist's rendering of the Gorman Shore Goodman Childhood Education Centre at the Schwartz/Reisman Centre.

Teens gather to choose new USY leaders

Compiled by CJN staff

Kadimaniks (grades 5-7) and USYers (grades 8-12) from the Eastern Canadian Region of United Synagogue Youth spent the May 27-30 weekend at The Wolfond Centre in Toronto for their annual USY spring regional convention.

USY is the high school affiliate of the United Synagogue of Conservative Judaism; Kadima is the middle school affiliate. Members attended from all of ECRUSY's chapters.

The four-day convention – the theme was battle of the sexes – included learning, social action, fun, and the election of the new regional executive board. Participants had the opportunity to explore stereotypes, attitudes, and text.

Kadimaniks examined the images of men and women through a lens of Disney princesses, creating their own songs in praise of the men and women in their families.

They also examined gender issues in Israel with young emissaries from Beth David Israel Beth Am Synagogue, Gal Meshoulam and Yuval Derry, who will soon be returning to Israel for their army service.

On Friday all participants participated in a battle of the sexes relay, doing stereotypical actions such as running in high heels and doing calisthenics.

New Board- The newly elected ECRUSY Regional Executive Board, from left, Emma Pascoe, Michaela Sadinsky, Joshua Seed, Ophira Calof, Sara Levine, and Jonah Eisen.

Social action and education are part of every convention, and USYers and Kadimaniks raised close to $800 for tzedakah.

On Sunday the convention participated in the UJA Walk With Israel, cheering and singing all the way. They were filmed by the CBC and for Israeli television.

The group wore Zareinu Educational Centre T-shirts to help publicize the Zareinu Moveathon, because Zareinu is one of the charities ECRUSY supports.

In addition to the activities directly related to the convention theme, there were late-night sessions examining prayers; Israeli films on YouTube, and community activities.

On Friday as well, convention delegates elected officers to the 2010-2011 ECRUSY regional executive board. Emma Pascoe of Beth David, Toronto was elected president, succeeding Sarah Goldberg of Beth Jacob, Hamilton.

Also elected were Israel affairs/executive vice-president Michaela Sadinsky, Agudath Israel, Ottawa; religion/education vice-president Joshua Seed, Beth David chapter; Toronto, social action/tikkun olam vice-president Ophira Calof, Agudath Israel, Ottawa; Sara Levine, Beth David, Toronto; and Jonah Eisen, Beth David, Toronto.

The chapter of the year award was presented to Agudath Israel, Ottawa. Or Shalom, London, won the Eitz Hayyim for most improved chapter; and Sara Levine, Beth David Chapter, Toronto won the Sharon Cole Memorial Merit scholarship for her service to ECRUSY.

Additional awards were awarded for social programming (Or Shalom, London), religion/education (Or Shalom, London), social action programming (Beth David, Toronto), highest tikkun olam raised (Beth David, Toronto), highest tikkun olam raised per capita (Beit Rayim, Toronto), communications (Shaar Shalom, Thornhill) and website (B'nai Israel, St. Catharines).

Convention co-chairs were David Segal and Benny Shilling, members of the Shaar Shalom Synagogue in Thornhill.

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ICEJ

Israel hosts and toasts Premier Dalton McGuinty

By Shoshana Poznansky Israel.

Ontario Premier Dalton McGuinty recently completed a whirlwind trade mission to Israel, Ramallah and Bethlehem - the first Israel visit by an Ontario Premier since Mike Harris made the journey 12 years ago. His delegation of 40 including MPPs Mike Colle, Monte Kwinter and David Zimmer; two provincial cabinet ministers, Dr. Eric Hoskins, Trade & Economic Development and Dr. Eric Hoskins, Citizenship & Immigration; plus leaders from the fields of business and health sciences.

His trip took him to the Prime Minister's office for discussions with Benjamin Netanyahu, the President's residence for a meeting with Shimon Peres, Yad Vashem, the kotel (Western Wall) and the Eilat-Eilot area, UJA Federation of Greater Toronto's partnership region.

Ontario Premier Dalton McGuinty is welcomed to Israel by Prime Minister Benjamin Netanyahu.

"We quickly discovered that while we live continents apart, we have different political circumstances, different histories, but when it comes to building an economy, we are actually on the same track, and we can and should do more together," said McGuinty after his talk with Netanyahu.

McGuinty's meeting with Peres focused on research and innovation in their growing knowledge-based economies. Inspired by Israel's model, McGuinty intends to appoint a chief scientist for the province of Ontario.

Ontario Premier visits desert blooming with alternative energy solutions

It may have been just one of 350 sunny days a year in Israel's southernmost Eilat-Eilot region, but for Ontario Premier Dalton McGuinty it shed a lot of light on state-of-the-art models for alternative energy.

McGuinty flew to Israel's deep south where he visited the AORA solar tower in the Arava desert, 20 kms north of Eilat. Finding a rare shady spot, the Premier learned how this technology utilizes mirrors to reflect solar rays and in turn produce electricity.

"We have a lot to learn from Israeli scientists and entrepreneurs who have embraced the challenge of sustaining life in the challenging desert climate," said McGuinty.

Partnering with UJA Federation of Greater Toronto for 22 years, the city of Eilat and surrounding region of Eilot have become leaders in the field of alternative and renewable energy, including the cutting-edge Centre for Renewable Energy and Energy Conservation at the Arava Institute.

"With help from the creative minds and financial support of UJA Toronto we are well on our way to turning this into the Silicon Valley for renewable energy," remarked Udi Gat, Mayor of the Eilot Regional Council.

The Premier toured the Arava Institute for Environmental Studies, a world-class research and development centre, which attracts brilliant minds from around the world to work together to find alternative environmental solutions. McGuinty met with faculty and addressed students participating in a UJA-supported environmental studies program, in cooperation with Ben-Gurion University of the Negev, with a campus in Eilat.

"We have a lot in common. But there are some differences. In Canada the land is large, our story is brief, here the land is small and your story is epic," McGuinty told the students who come from Jewish and Arab backgrounds.

The Arava Institute has embraced the subject of environment as a bridge to connect the diverse populations of the Middle East.

Premier McGuinty addressed students at the Arava Institute for Environmental Studies.

The Institute trains Arab and Jewish students, hailing from Israel, Jordan, the Palestinian territories and other parts of the world to work together on complex environmental issues.

"The world needs you. It needs your talents, your enthusiasm, your audacity, your creativity, your idealism, and your leadership," added McGuinty.

Bat Yam school visit introduces MPP's to innovative integration initiatives

With immigrants comprising nearly 40% of its population, Bat Yam is home to one of the most diverse communities in Israel. So it was here that four members of the Ontario Trade Mission came to experience firsthand how the city integrates newcomers, particularly those from Ethiopia.

Citizenship and Immigration Minister, Dr. Eric Hoskins, together with MPPs Mike Colle, Monte Kwinter, and David Zimmer, were welcomed to Bat Yam's Akiva Elementary School by students holding Canadian and Israeli flags.

At a meeting in the library, newly renovated in part by a gift from UJA Federation of Greater Toronto, the MPPs heard of the unique challenges faced by students.

"Most of the Jewish Ethiopian community came from a Third World country, from villages, not from the city. It is a community that with a four-hour flight, jumped more than 2,000 years – from houses made of mud to experiencing new technology, and this is a challenge," said Leah Biteloin, an Ethiopian immigrant herself, and Regional Director of the Jewish Agency. "All classes have a mix of students from different backgrounds, and it is because they learn together that they can become fully integrated."

MPPs Monte Kwinter, David Zimmer, Mike Colle and Minister of Citizenship and Immigration, Dr. Eric Hoskins (back right) are greeted by students at Bat Yam Akiva Elementary School.

Two programs supported by UJA Federation facilitate integration. Youth Futures matches students and young adult mentors who work with the children to help close their learning and social gaps. Spaces-Mirchav also helps to shrink these gaps by providing students with enrichment and support through services such as extracurricular activities and hot lunches.

"What a privilege to be here. It is just remarkable to see these kids and how they are thriving, and they've got hope," said Dr. Hoskins. "They are facing their challenges and are growing up to be strong, productive human beings, regardless of where they are from. The partnership that UJA has established with this community is fabulous and the support that is being provided is making a very tangible difference in the lives of these kids."

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We extend our heartfelt condolences to his wife, Toby, and to his children, grandchildren and great-grandchildren.

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The community is invited to attend.

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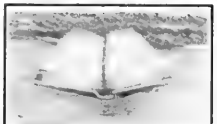
Jewish Life

Don't lose the personal touch

By RABBI MORDECAI E. ZEITZ


Rabbinic Reflections

Hachnassat Orchim, welcoming guests, is a mainstay of the Jewish People, hospitality the hallmark of Jewish life. Avraham and Sarah pitched their tent on the crossroads so that travellers could be cared for. Many families came to Canada as guests, sponsored by family or friends, and became part of the extended family. When people arrive from out of town, there is room in our homes. But a good guest knows when it's time to leave.

So what do you think of a guest who hangs around for over 50 years? Impossible you say. Well, consider the following – and I thank those who shared this with me.

"Awhile ago, my Dad met a stranger who was new to our town. Dad was fascinated with this newcomer and invited him to live with our family. The stranger was quickly accepted. As I grew up, I never questioned his place in my family. In my young mind, he had a special niche. He became our storyteller, keeping us spellbound for hours. If I wanted to know about politics, history or science, he knew the answers. He took my family to their first major league ball game. The stranger never stopped talking.

"Sometimes, Mom would get up quietly while the rest of us were listening and she would go to the kitchen for peace and quiet. I wonder now if she ever prayed for the stranger to leave.

"Dad ruled our household with certain moral convictions, but the stranger never felt obligated to honour them. Profanity, for example, was not allowed in our home. Our longtime visitor, however, got away with four-letter words that burned my ears and made my dad squirm and my mother blush. Dad didn't permit the liberal use of alcohol, but the stranger encouraged us to try it on a regular basis. He made cigarettes look cool, cigars manly. He talked freely about sex.

"I now know that my early concepts about relationships were influenced strongly by the stranger. He often opposed the values of my parents, yet he was never asked to leave.

"More than 50 years have passed since the stranger moved in with our family. He has blended right in and is not as fascinating as he was at first, but you will still find him sitting in his corner today.

"His name? We call him TV. He has a wife now. We call her Computer. Their first child is Cellphone, second is IPod, and the family is growing."

We are no strangers to technology and much good has accrued from its presence, but we have to realize how we opened the door and exposed ourselves to stuff so repugnant to our basic value system. While we might argue that we can control what will be watched or what websites are visited, the truth is, once connected, we lose control. I preach extreme caution but not abstinence.

The most severe damage done by our visitors has been the loss of the great gift of human interaction. I have seen people sitting together, deep in conversation, but with lips not moving. They are texting or twittering. As connected as we think we are, we have become a generation of strangers, estranged from the art of personal contact.

If God hadn't thought of it first, I would have declared the need for at least one day a week to be gadgetless, with communication by personal interaction only. What a novel idea!

We have it. It's called Shabbat – no stranger at all. It puts "human" back into "humanity," and it's what our world desperately needs. Take in some real live guests for Shabbat and put the intruders to rest for the day. Even more, why not put a little Shabbat personal touch into the other days of the week as well?

Rabbi Mordecai Zeitz is the spiritual leader of Congregation Beth Tikvah Ahavat Shalom Nusach Hoari in Montreal.

Judaism and astrology

Bookmarks
Bernard Baskin

Recently, a good friend, enthusiastic about astrology, asked if he could chart my horoscope. I told him that I wasn't interested. He countered indignantly, "Astrology is a vital part of Judaism."

It is true that the majority of talmudic sages believed in the decisive role played by celestial bodies in determining human events. Rabbi Joshua ben Levi, one of the outstanding Palestinian sages of the first half of the third century, posited a horoscope for the days of the week: the Sunday child will be distinguished; Monday's wrathful; Tuesday's wealthy and sensual; Wednesday's intelligent and enlightened; Thursday's benevolent; Friday's pious; while those born on Saturday tend to die on that day.

Rabbi Hanina, however, told his students: "Go to the son of Levi and tell him that the fate of a person is not decided by the constellations of the day, but by those of the hour."

What of the difficult theological implications of all of this? Is man but the puppet of forces above him? Is it true as ignoble Edmund in *King Lear* puts it: "We were villains of necessity, fools by heavenly compulsion, knaves, thieves and treachers by spherical predominance, drunkards, liars and adulterers by an enforced obedience of planetary influences, and all that we are evil is by a divine thrusting on."

How can we reconcile such views with the religious teachings of free will as the premise of reward and punishment? All of this led to Rabbi Yohanan's statement, "*Ein mazal leyisrael* – Israel is not subject to the signs of the zodiac." The influence of the stars meets their match in piety, which can cancel out the pull of the constellations.

In the Middle Ages, many respected rabbis, commentators and ethical teachers studied astrology and were favourably disposed toward it.

Maimonides, however, basing himself on the biblical passage, "Ye shall not observe times" (Leviticus 19:26), declared that belief in the influence of the stars on human events is "deserving of flagellation." To those who had come under the sway of astrology, he addressed his "Letter to the Men of Marseilles," denouncing the wisdom of the Babylonians as "a disease, not a science, a tree under the shadow of which all sorts of superstitions thrive, and which must be uprooted in order to give way to the tree of knowledge and the tree of life."

Maimonides could not abide what he considered superstition and ignored numerous talmudic and midrashic opinions that authenticate it.

The *Shulchan Aruch*, the traditional compendium of Jewish law and observance, concludes that astrology must neither be uncritically accepted nor completely disregarded. It suggests that marriages should not be conducted in days of the moon's decline. New projects should not be started on the second or fourth day of the week. That which man knows is against the "advise of the stars" should be avoided. To place confidence in the zodiac is forbidden, but to ignore its warning is to be foolhardy.

In Judaism today, the only reference to astrology is "mazal tov," the expression of good wishes that literally conveys the hope of a good constellation. All being said, the midrash provides good advice: "The stars rule men, but God rules the stars."

Jewish Life

Hot books for warm weather

By ELLIOTT MALAMET

As the weather turns warmer, the minds of many turn toward… books (OK, allow me my illusions). This summer's reading list of Jewish books begins with *Women and Men in Communal Prayer. Halakhic Perspectives*, which reflects on changes in some Orthodox communities with respect to the role of women in communal prayer. Questions dealing with the rights of women to receive aliyot, to *layn* from the Torah and to lead parts of the service are all examined here by a variety of scholars. Essays that advocate for the necessity and propriety of such changes are to be found here in the form of contributions by Tamar Ross and Daniel Sperber. Those opposed to the scope and swiftness of these developments also are given voice here in essays by Rabbi Shlomo Riskin and Rabbi Eliav Shochetman. An important volume on a topic of growing interest in traditional Jewish quarters.

And as the interface between feminism and Judaism continues to trigger controversy in the Orthodox world, books are naturally being produced that mirror these trends. Tova Hartman, daughter of Rabbi David Hartman – who is still remembered in Montreal from his time as a pulpit rabbi there – offers a candid analysis of this confrontation in her 2007 book *Judaism Encounters Traditional Judaism*. The book is a lucid and intelligent critique of a number of lingering patriarchal attitudes encoded both in Jewish law and the sociology of Jewish communities, and also recalls her struggles with getting a synagogue off the ground that would serve her needs as a contemporary Orthodox Jewish woman, a struggle that eventually leads to the founding of the well-known Shira Hadashah in Jerusalem.

The Murmuring Deep by Avivah Gottlieb Zornberg continues in the vein of her early works of biblical commentary and analysis. Some of Zornberg's thematic explications are breathtaking in their creativity, but at other times, the prose gets impeded by too many intertextual allusions that don't necessarily add to the lucidity of the argument. Still, this work, like the books on Genesis and Exodus, more often than not opens up fresh and enlightening ways of reading the text, and for that, much gratitude is in order.

The prolific Avi Sagi, who teaches in the department of philosophy at Bar-Ilan University, published yet another book in 2009. *Jewish Religion after Theology* is an extremely thoughtful look at issues of postmodern belief and pluralistic possibilities in contemporary Judaism. The crux question of how to practise religion in an age where faith has undergone so many withering assaults from so many quarters is redeveloped in this book in fresh and meaningful ways.

Lastly, the journalist Chris Hedges offered perhaps the biggest wake-up call of the year in his blistering screed *Empire of Illusion: The End of Literacy and the Triumph of Spectacle*. The book examines how the West has slowly devolved into cults of celebrity and illusion, with wrestling, pornography, political campaigns and various other cultural phenomena held up as metaphors for the rapid decline of serious thought. Hedges, who is not Jewish and somewhat anti-Zionist, is unrelentingly gloomy but, alas, often right.

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Yiddishe papas and Father's Day

A few weeks ago, there was a run on flower stores across the country as mothers, including Yiddishe mamas, got their day in the sun. In just over a week, fathers everywhere will unwrap boxes with ties and open up new bottles of cologne. That means it's time to give Yiddishe papas their due.

Long before Father's Day was first observed, Jewish children were commanded to honour and fear their parents. Rabbi Michael Gold explains the importance of the well-known mitzvah of honouring your father. As to whether Judaism requires them to obey their parents, you'll have to read the essay. **[http://bit.ly/jdad01]**

On the other hand, here are some responsibilities the rabbis have placed on the broad shoulders of Jewish fathers.

• A father should be careful to keep his son from lies, and he should always keep his word to his children. (Talmud Sukkah 46b)

• A father must provide his daughter with appropriate clothing and a dowry. (Code of Jewish Law, Even haEzer 71)

• A father once complained to the Baal Shem Tov that his son was forsaking Judaism and morality. He asked the rabbi what he could do. The Baal Shem Tov answered: "Love him more." (Chassidic Tale) **[http://bit.ly/jdad03]**

Rabbi Bruce Dollin quotes the famous statement that a Jewish father is "bound regarding his son to circumcise him, redeem him, teach him Torah, take a wife for him and teach him a craft. Some say, to teach him to swim as well." Nowadays, Jewish fathers have delegated most of those responsibilities to others. But Rabbi Dollin says the statement points to deeper truths. "Maybe teaching our children to swim is really a metaphor. Fathers are obligated to show their children how to swim, perhaps, in the sea of life. Fathers serve as a model of how to enjoy life's blessings when the seas are calm, and how to work through the hard times when life's inevitable storms arrive." **[http://bit.ly/jdad04]**

I have come across several moving essays in which Jewish children remember their fathers. My recommendations follow.

• A Story of Jewish Fathers, Angels and Poinsettias by Sara Levinsky Rigler. **[http://bit.ly/jdad05]**

• A Face in the Window, in which Rabbi Yaakov Salomon remembers his teary father peering through the window of his summer camp bus just so that he could savour one more glimpse of his son: **[http://bit.ly/jdad10]**

• A look at two very different Jewish fathers of famous writers, Philip Roth and Calvin Trillin. **[http://bit.ly/jdad02]** (Free registration is required to read entire essay.)

In Honouring Our Fathers, Rabbi Daniel Brenner has these thoughts for observing Father's Day Jewishly. "On Father's Day, we honour our fathers not by comparing them to some ideal but by acknowledging them for who they really are. We pause to reflect on their history, remember the challenges they faced, and meditate on what they taught us along the way. In that, we truly live by the words, 'Honour thy Father.'" **[http://bit.ly/jdad08]**

Every family has its own challenges, and sometimes work is needed to repair longstanding rifts. In a classic *Simpsons* episode, Krusty, the town's (Jewish) clown, tells how he became estranged from his father, the rabbi, when the son didn't go into the family business. (Think *The Jazz Singer* but with clowns.) By the end of the episode, Bart and Lisa successfully nudge father and son together when Krusty sings a classic song to his father. **[http://bit.ly/jdad09]**

Krusty: Oh Mein Papa, to me he was so wonderful, Oh Mein Papa, to me he was so good, no one could be, so gentle and so loveable, Oh Mein Papa he always understood!

Rabbi Krustofsky: Oh I love you son.

Krusty: I love you, too, daddy.

Whereupon, Bart hands Rabbi Krustofsky a cream pie that he throws in Krusty's face. They embrace and laughter ensues.

Happy Father's Day.

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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The real disproportionate response

According to Reports

By PAUL MICHAELS

At the time this column was being written, on the evening of June 2, the popular news aggregator Google showed close to 18,000 items on Israel's May 31 military operation to prevent a flotilla from breaking its naval blockade of Gaza.

Google's compilation of reports from around the globe on this operation exceeded by far the attention devoted to any other event or even combination of events. If anything, the number of items concerning Israel only seemed to grow by the hour. The appetite for this story appeared to be insatiable. And the mood was overwhelmingly negative – highly critical of Israel for daring to intercept, in international waters, ships on a "humanitarian" mission, and for killing nine activists aboard one ship who "resisted" the seizure.

Indeed, more than any other factor, the tragic deaths of these civilians sparked an immediate visceral reaction against Israel that all but obliterated Israel's legitimate case for having undertaken the operation in the first place.

There were, of course, exceptions to this pattern of coverage. For instance, the *National Post's* May 31 editorial placed Israel's interception in the context of the international embargo to stop weapons from entering Hamas-run Gaza. *The Post* was faithful in presenting the basic facts that many have glossed over: that members of the flotilla swarmed and violently attacked Israeli commandos, and represented an organization, the IHH, with established ties to Islamic extremists.

However, as the *Post* wrote: "For most of the world, of course, these facts won't matter: Like the bogus Jenin massacre, this episode will be used as just another stick to beat the Jewish state – even by those same pundits and activists who can't be roused to say a single word when genuine "massacres" unfold in other parts of the world, such as the slaughter of more than 90 members of the Ahmadi sect in Pakistan."

Though critical of Israel's actions as a "disproportionate" reaction to the provocation that the flotilla presented, the *Globe and Mail's* June 1 editorial implied that Israel fell into a trap that provided "a propaganda victory for Israel's enemies, [and] has made the country vulnerable to international condemnation." Yet the *Globe* failed to note the irony that the international condemnation (which indeed came fast and furiously) was itself grossly disproportionate to Israel's actions.

As Leslie Gelb, president emeritus of the Council on Foreign Relations, observed (The Daily Beast, May 31): "Well, where was all that international outrage and demand for explanations and retribution when the North Koreans sunk a South Korean ship? Where was it when the Gazans attacked Israel?... This international outrage is highly selective, isn't it?"

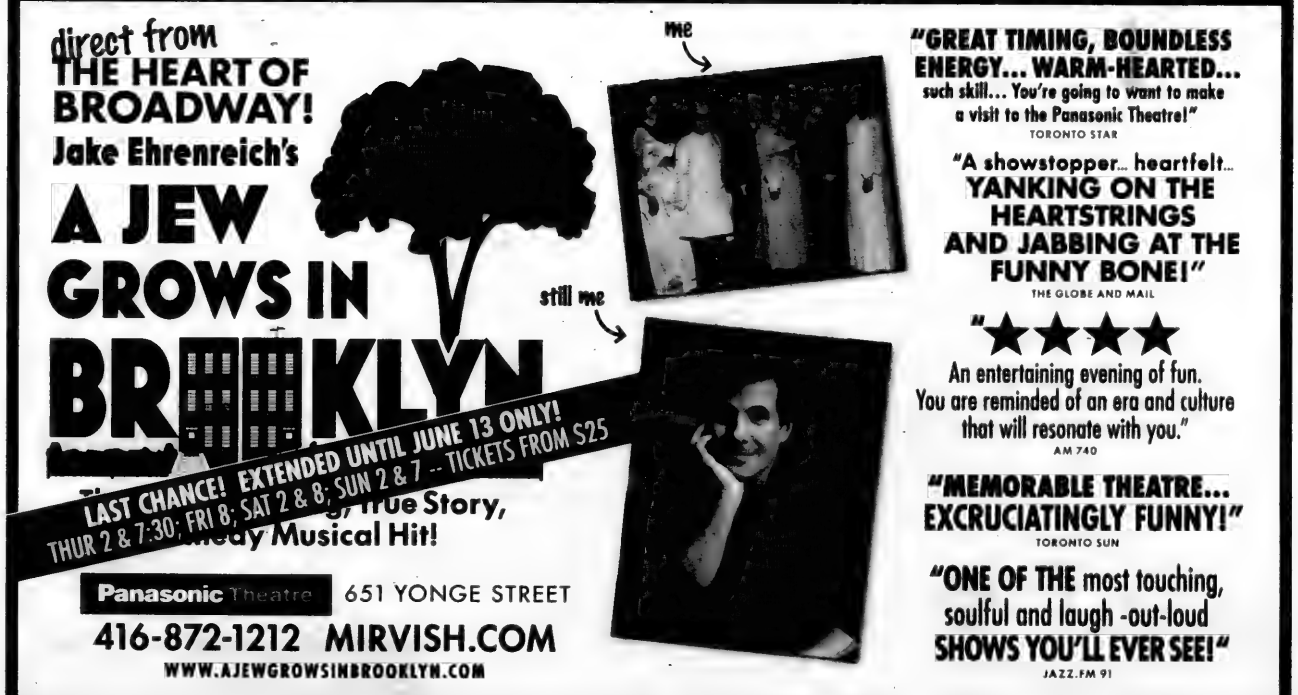
A display of knives that were found among weapons on one of the Gaza-bound ships. ***[Israel Sun photo]***

On the issue of the blockade itself, there's a widespread and persistent impression that Gaza is under total siege and closure. Even the *Globe's* editorial, while accurately noting that the closure has been imposed by both Israel and Egypt, claimed that Israeli Prime Minister Benjamin Netanyahu "will now need to explain to the international community why the Israeli military was preventing basic food supplies [carried on the ships] from reaching Gaza's people."

In fact, Israel repeatedly offered to allow the ships to dock at its port in Ashdod, from where the food supplies would be transported by truck to border crossings at the Gaza Strip. The flotilla organizers, however, rejected that offer out of hand, even brazenly declaring their real aim all along – to create a confrontation with the Israeli navy in order to "break" the blockade. Still, despite the flotilla's provocation, Israel fulfilled its pledge once the ships were brought into port, delivering the ship's cargo to Gaza after inspection.

Then again, as Israeli authorities explained, the ships' humanitarian supplies weren't needed, since, on a weekly basis, Israel provides about 15 tons of food and medicine to the people of Gaza. And that's in addition to all the supplies (including not just food, but also arms and rockets) being smuggled into Gaza through hundreds of tunnels at the Gaza-Egypt border. This is not meant to minimize the difficulties many people in Gaza face on a daily basis, but surely the responsibility rests with an extremist regime far more committed to Israel's destruction than it is to ensuring the well-being of its own population.

Paul Michaels is communications director for the Canada-Israel Committee.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Coast to Coast

Chassidic school vows to fight gov't closure

By JANICE ARNOLD
Staff Reporter

MONTREAL — A chassidic community is digging in its heels for a long legal battle, if necessary, to stop the Quebec government from closing one of its schools.

In April, the justice department obtained a court injunction to shut down the Toras Moshe Academy, a boys' elementary school under Satmar auspices, because it doesn't conform to the law.

Toras Moshe was among a half-dozen Orthodox schools that have been in talks with Education Minister Michelle Courchesne for more than two years to try to find a way for them to meet the requirements of the Education Act.

The ministry has found that Toras Moshe doesn't have a permit, that many of its teachers are unlicensed and, of most concern, that it's not teaching enough secular subjects or devoting enough time to those that it does teach. The law also requires that all children be in school full time from ages six to 16.

The case is scheduled to be heard Oct. 25 in Quebec Superior Court.

Alex Werzberger, a leader of the Satmar community, as well as president of the Coalition of Outremont Chassidic Organizations, told *The CJN* that the ministry's findings are true, but that the community will fight for the right to maintain its traditional way of teaching its children.

Werzberger pointed out that the school has been in existence for almost 60 years and that he was in its first class in 1951-52, and that it has never sought or taken any government funding.

"When we opened there was no education department [it was created in 1964]. We have been cruising along all this time. Nobody asked us if we had a permit, or told us we needed a permit," he said.

That was until 2006, when the media began to investigate the legality of the Orthodox Jewish schools, finding evidence that some were not in conformity, forcing the government to act.

As for the qualifications of its teachers, Werzberger said it's difficult to find licensed ones – that is, with a college teaching degree. Toras Moshe doesn't hire non-Jewish teachers or women.

The approximately 200 students get basic instruction in the English and French languages and math and "a little" geography or history, Werzberger said. Science, except what can be derived from the Talmud, isn't taught, he said.

As for the compulsory Ethics and Religious Culture course introduced last year by the province, which is designed to impart a basic knowledge of major religions, Werzberger said, "they are absolutely not going to learn it."

The greater part of the students' time is devoted to Jewish studies, in Yiddish and Hebrew.

Werzberger insisted that is not going to change, and that the community has responded to the government to that effect.

First of all, he believes the school hours could not be extended to the degree necessary to meet the province's prescribed curriculum. Elementary children in Quebec must spend a minimum of 22 to 25 hours of instruction a week in the classroom, he said.

Most of students' time devoted to Jewish studies

"Because there are no secular studies on Friday and on Shabbat, that would mean four or 4-1/2 hours a day of secular studies. As it is, students as young as eight- and nine-year-olds are at school from 7 a.m until 5, 6 or 7 in the evening. We would have to add two more hours for secular studies or cut the religious studies, which we are not going to do."

The school, located on Casgrain Street in Mile End, is providing the boys with enough secular education for their needs, he said. The Talmud offers a broad education, he pointed out, not only religious teachings.

"A lot that is taught [in the prescribed curriculum] is available in the Talmud. We don't think it is necessary to have more. We think we are giving them the proper foundation for life," Werzberger said.

"They don't have to read Greek mythology or Shakespeare. The Talmud broadens the mind more than Shakespeare."

Werzberger said he's confident that the boys coming out of Toras Moshe are as well, if not better, educated than those in public schools. All seven of his sons went through the school, he said, and are doing well.

"There is nowhere in the world, to my knowledge, where there are such stringent requirements [on education] as in Quebec," he said.

The Satmar community has already closed its high school in Montreal. Most of those leaving Toras Moshe continue studying later in New York or Israel, he said.

New York state, he said, recognizes talmudic studies as credit for higher education. His own sons have careers in speech therapy and computer programming, for example.

There is a girls' Satmar school in the city, and Werzberger said it isn't affected by the government action. Because they take less religious studies, the girls are receiving more secular education, he said.

"There are certain winds blowing in this province that are anti-religious. I won't say anti-Jewish or anti-Semitic, [because] everyone is in the same boat…This is a very uncertain and unhappy time."

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Coast to Coast

Students urged to open dialogue about flotilla issue

By RITA POLIAKOV
Staff Reporter

Students must find a voice in the online community, said Shimon Fogel last week during a conference call about Israel's raid on a Turkish flotilla.

Fogel, the chief executive of the Canada-Israel Committee, spoke to more than 50 Canadian students during the call, which was organized by the Canadian Federation of Jewish Students (CFJS).

"It's important for individuals within the pro-Israel community to connect with local communities," he said, adding that blogs and social media are a crucial tool in countering misinformation and lies about the flotilla, which was bringing aid to the Gaza Strip.

"Social media has become a critically important dimension... the one [voice] that you have can bring an echo."

Fogel replaced Ofir Gendelman, Israel's spokesperson to the Arab media, who was supposed to speak, but had to attend an emergency meeting about another flotilla heading toward Israel.

Rebecca Cherniak, the incoming vice-president internal of CFJS and a student at McMaster University, stressed the importance of supporting Israel through social network sites and the Internet.

"The battle that we can provide the most support for is the online battle, the blogosphere, Twitter, Facebook... students are mavens with the Internet, and it's such a useful tool to spread the message."

With so much media attention on the event, Cherniak said many students were getting conflicting information, something she hoped Fogel could address during the conference call, which allowed students from all over Canada to dial in and participate.

"The main question students [have]... is what happened here," she said.

While answering this question, Fogel discussed Palestinian aid, explaining that, while Palestinians are entitled to international aid, Israel has a responsibility to inspect the contents of all flotillas.

"Over 15,000 tons of humanitarian aid makes its way into Gaza each week through Israeli land crossings," he said. "Aid has been loaded, for example, in European ports and has been inspected there, and it turns out not to be what's stamped on the burlap sack. So you get shiploads of sugar that turns out to be chemicals used in the productions of warheads."

This is what Israel is targeting, Fogel told students.

"It's not about rice or wheat or sugar. It's about cement or rebar [reinforcing steel] or all the other material needed by Hamas to rebuild fortified bunkers to relaunch... missiles," he said.

When asked why Israeli soldiers didn't use police weapons that would have done less damage, Fogel said that, in retrospect, commanders may have acted differently "with the benefit of the knowledge they have now," adding that they initially approached with paintball guns and didn't expect to use any weapons.

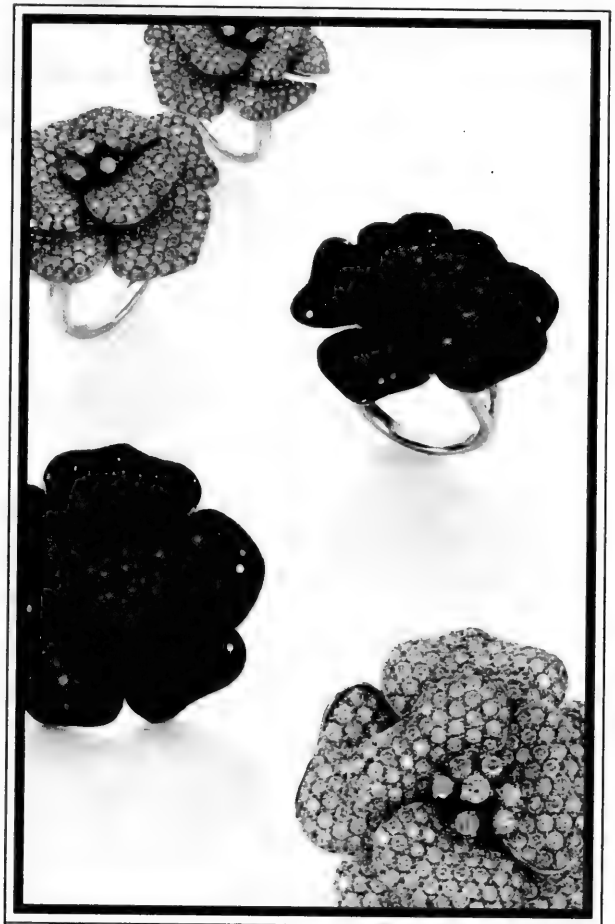
Jay Solomon, the Canadian Council for Israel and Jewish Advocacy (CIJA)'s manager of campus advocacy, said that students have been particularly active in finding information about the flotilla.

Solomon added that the discussion put the flotilla issue in context and provided background information.

"That's often missing in discussions of this nature," said Solomon, who worked with CFJS to organize the conference call.

"Students... are the leaders on campus but they're also the leaders of tomorrow. It's important that the students understand the facts and how what they're seeing on the news may or may not be what actually happened."

Israelis show their support for the state of Israel in Ashkelon, in the south of Israel on June 6. *[Flash90 photo].*



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Federal government worker claims human rights victory

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — A federal government employee who claimed her work environment at Passport Canada was rife with anti-Semitism has won a human rights victory.

A May 18 ruling by federal adjudicator Michele Pineau of the Public Service Labour Relations Board found that Valery LaBranche's colleagues discriminated against her because she would leave work early on Fridays to observe Shabbat and took off Jewish holidays, and that supervisors in her office did little to help her.

LaBranche, who converted to Judaism in 1997, said she had been deeply traumatized by her treatment, had to seek medical treatment and take time off work. She launched her grievance in January 2007.

LaBranche, who had been seconded to Passport Canada from the Department of Foreign Affairs and International Trade (DFAIT) in October 2005, made arrangements with her supervisor to accommodate her religious requirements, in particular that she would leave early on Fridays and take time off for Jewish holidays. It was understood that she would make up the time taken for such religious observances, which she did.

According to Pineau's ruling, the problems began when a new administrative assistant was hired in LaBranche's area. She took issue with what she deemed special arrangements, questioned LaBranche about extending a business trip abroad for one day to avoid travelling home on Shabbat (for which permission had been granted in advance) and began requiring LaBranche to complete forms for each time she was absent from work.

In addition, this new assistant made comments to LaBranche about her manner of dress, complaining that LaBranche was not participating in "dress-down Fridays" and not accompanying co-workers to "outings to restaurants."

The situation escalated from unpleasant to threatening when, beginning in December 2006, three anonymous anti-Semitic messages were sent to LaBranche's superiors. The first one read "Be aware of Mrs. LaBranche. She is a Mossad agent." The second, "The Jew sucks your blood. Don't fall into her trap. You will make her go swiftly or we will make her go slowly and painfully! It's your choice!!!"

A third message arrived in the form of a lengthy and very disturbing e-mail that was sent via the New York Post website NYPOST.com. Although the information contained in the e-mail indicated that it was sent by someone in LaBranche's workplace, investigations by the RCMP, the Canadian Security Intelligence Service (CSIS) and DFAIT were unable to determine who had written it.

LaBranche's superiors didn't immediately make her aware of these messages, but when they did, she was extremely upset, leading her to take time off from work. To her dismay, CSIS actually investigated her rather than the e-mail because, she said, CSIS does not have a mandate to investigate letters or e-mails, it has a mandate to investigate loyalty to the country. Because of the note accusing her of being a Mossad agent, CSIS investigated her loyalty to Canada.

An internal grievance against her department was rejected by the federal government, so LaBranche then took her case to adjudication by the Public Service Labour Relations Board.

"As an observant Jew, she did not own clothing in keeping with dress-down Fridays," Pineau wrote. She also noted that LaBranche's dietary restrictions precluded her from participating in outings to restaurants. Pineau found in favour of LaBranche, allowing the grievance and declaring the employer in breach of its obligations. She ordered that LaBranche be compensated for pain and suffering and gave the parties 60 days from the date of her decision to come to an agreement about the amount.

LaBranche has not spoken publicly about her ordeal and said she won't do so now, as she is still employed by the federal government. "I would be pleased to give you an interview, because I have a lot of things to say, but I will refrain from doing so," she said.

"It has been a very difficult four years for me and my family, and I am very happy with the outcome."

Que. supports inquiry into Israeli raid

By JANICE ARNOLD
Staff Reporter

MONTREAL — The Quebec-Israel Committee (QIC) has asked the National Assembly to denounce opposition MNA Amir Khadir's "slander of the Jewish community" in the legislature and at a later press conference on June 1.

The QIC condemned "most vigorously" his accusation that the "lobby" is muzzling the Quebec government to prevent it from forcefully condemning Israel for last week's raid on the flotilla headed for Gaza. Khadir suggested that the government is under the sway of supporters of the Israeli political right and military.

To read full story, please go to cjnews.com.

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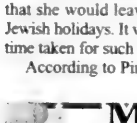

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גידי קורן וחברים

סיפור שיכול לקרות רק בישראל

דביר עמנואלוב היה החייל הראשון שנתרגז בעזה במלחמת "עופרת יצוקה". אביו נפטר שנתיים קודם מכולה מכאיר, ודביר,בן היחיד בין בנות, נשא את כל השל יחד עם דליה, האמא שלו. האבדן הנורא גרם לצער גדול במיוחד, בשל היותו בן יחיד ובוגר רק בשנות המשפחה. בימים הלילות האחרון, האשכול המברים והמשפחה, הביאו שתילי פרחים וסדרי חלקת קבר יפה לזכרו... . במהלך האירוע הזה סיפרה דליה לכולם סיפור מזהים: לילה אחד, לפני שהלכה לישון, היא דיברה אל הקב"ה בסגל רס: "תן לי סימן, תן לי חיבוק אחד מדביר שלי כדי שאדע שלא הכל היה לשווא" והלכה לישון. באותו שבת, ביקשה מפנה דבת שלה לבוא איתה ל"חצות היהני" בירושלים – שם היתה אמורה להתקיים הופעה של מאיר בנאי. דליה האם לא כ"כ רצתה, הרגישה במצב רוח מאוד שפוף ועצוב , כולל עמדה באוטו שלה אבל גם לא רצתה לצער את ביתה ולכן נאתה, והלכה איתה בלי הרבה שמחה וחשק. המופע התקיים בחריכת הסלמון, ובעוד הצנים מתמהמהים לסדן את הכלים שלהם והתופעה מתפכחת, ניגש אליה ילדון קטן בן שנתיים, וחיבב הלולים שניראה כמו מלאך הגע בכתפה. דליה, שהיא נוטת במקצועה, סובבה את ראשה, ראתה את פני המלאך הבבטה עמד לשיחה: איך קוראים לך?-אשל. -אתה רוצה להיות חבר שלי? כן. והחרים -שתי שורות מעל- צוחים במלאך שלהם 'מטריד' את הנברת המבוגרת וקראים לו לחזור אליהם מיד, והיא, דליה, מרגישה ואומרת שהכל בסדר. ואז אשל המלאך הקטן מסיפר לה בשמחה שיש לו את הינוק שישמו דביר, שהוא שוכב בעגלה ויוכך חלב מאמא וביכה כל לילה שעות . מהתלולות מהשם, שלה דליה עם אשל הקט שתי שורות אל התורים ושם היא רואה את התינוק בעגלה- ואומרת להם בהצי התנבלות:-אם לא אכפת לכם שאני שואלת, בן כמה הבן שלכם?- בן חצי שנה.-רשום, אם זה בסדר שאני מתפעת, הוא בילד לפני או אחרי מלחמת "עופרת יצוקה"? אחרי.....ושלישה באמת, שאלה אחרונה,מדוע קראתם לו דביר?....ואמו של דביר מספרת:

"אני קצינת נפגעים בצה"ל, כשהייתי בסוף ההריון עם דביר הרופאים חשדו שגילו פרט מאוד קשה בבדיקת אולטרסאונד שיברי, אבל כיון שזה היה מעט בסוף ההריון כבר לא היה ניתן לעשות כלום אלא להמתין ללידה ולראות האם באמת יש פרט או לא. וכך, האמא -שידי- הלכה הביתה אחרי הבדיקה ובבית

שמעה על נפילתו של דביר במלחמת, ומיד עשתה "הסכם" עם הקב"ה: "אם אתה מליח לי תינוק בריא, אני מבטיחה לקרוא לו דביר ע"ש החייל דביר שנהרג". דליה, אמו של דביר החייל נשאירה מעודת מה ואמרה להם בדמעות: אני האמא של החייל שלכם דביר. -והחרים הצעירים לא האמינו לה ושאלו: איך קוראים לך?-דליה, דליה עמנואלוב מספרת האמא של דביר הקטן אמרה לה : קוד את דביר ברוידים, דביר רוצה לתת לך חיבוק. את חלק ממנו. כאן איחבר המשפחות אלו את אלו, זו מבלות שעות אירוכות של שמחה ועצב ושידי, אמם של דביר ואשל,קצינת הנפגעים, יצרה קשר עם דליה, אימו של דביר החייל, ומלוה אותה לאן שתלך ויזאגת לה..... איך עיד מקום בעולם שמישהי מישלא כזה יכול לקרות בי- זה העצב וזה החזק המיוחד שאי אפשר לקחת מהבית שלנו ומהמשפחה .

מגרשווין עד בוב דילן-עם גזית שובל

גזית שובל היא אחת הזמרות המוצלחות ביותר שהשמיעו בחייכם- יכולתה המוסיקלית המוכחת, מביאה אותה לביצועים מדהימים על פני אכצע אקוסטיות. הרעיון לערב מוסיקאלי שכמכם על יכולתה המיוחדת של גזית הנשאל אצל בעלה, המוסיקאי רון דדיאן, זמן רב. "ראינו את האר כשהוא הרעיון לשלב את יכולותיה של גזית בסצועות השירים המפורסמים שכולנו אוהבים ונמצאים מגרשווין ועד בוב דילן וליאונרד כהן, דרך אחרון בדילן. היש גם שפרים לצד השירים, כמו שזה לקח ילו יתרי לכתוב את "אלוהים שמור על אמריקה" ואת "אני רוצה קריסמס לבן". גזית תלווה על ידי הזמרת של שכצת נגנים וכשלבידה כמובן בתה המהימה תהי דדיאן שתשמרה למספר שירים. 16 ביוני בשמונה בשיב בארביסרשוה יזרק. 416.736.5888

Coast to Coast

Tamir marks 25 years

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — When Lily Penso faced a personal, family dilemma of how to provide care for her developmentally disabled teenage son, she had no idea where it would lead her.

Michael's future was uncertain, but his mother was determined that he would receive quality care in a warm and loving environment – and, most importantly, that he would be able to live his life Jewishly.

No such facility existed in Ottawa 25 years ago, but Penso was undeterred. With no experience and no resources, she embarked on a project that would not only change Michael's life, but the lives of hundreds of others, as she almost single-handedly changed the face of care in Ottawa.

In the beginning, with money raised through bake sales and bingos and private financing, Penso and a small group of like-minded volunteers founded Tamir and rented a townhouse that housed Michael and two others.

For five years, she continued relentlessly to seek financing, and in 1990, she was successful. Government funding enabled Tamir to grow and expand, which it has, continuously, until today.

The story of Tamir's beginning is just the first of the "miracles" for this organization, which today serves more than 100 people through 12 programs offered by more than 100 staff, and has an annual budget exceeding $6 million.

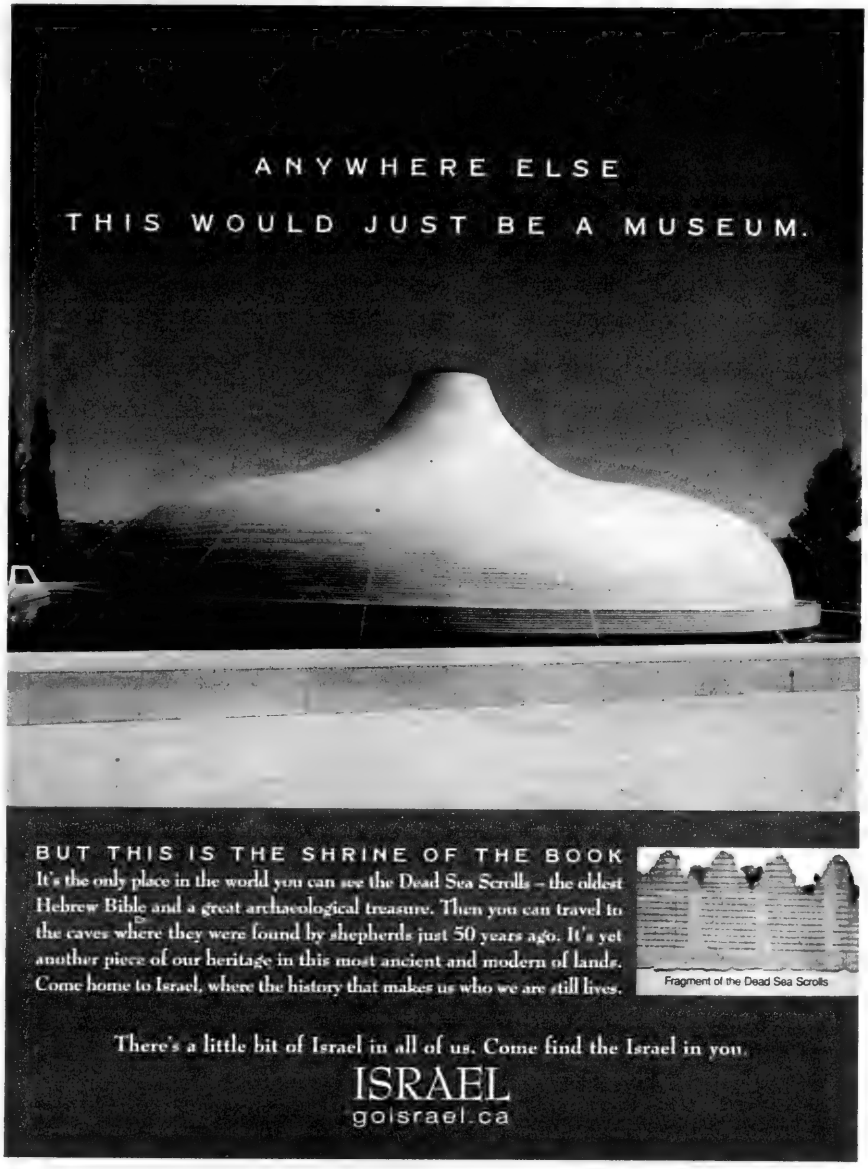
There are several group homes; supported independent living for semi-independent individuals; a time-share program that provides respite for family caregivers; a day program that offers recreational and leisure activities, and a program to help people find employment.

Considering that one of the main objectives of Tamir's initial families was that participants be able to live fully Jewish lives, Tamir's Judaic outreach program is perhaps its most exciting component.

According to Mark Palmer, Tamir's executive director, the Judaic outreach program has been recognized among Jewish developmental service organizations as "second to none in North America."

Under the leadership of Cantor Daniel Benlolo, Tamir participants have a variety of opportunities to live Jewish lives, including group Shabbat dinners and holiday celebrations, bar and bat mitzvahs and regular participation in synagogue services.

In 2002, Benlolo founded the Tamir Neshama Choir, with the motto "A Small Choir with a Big Heart," which has grown to 20 performers with a large, eclectic repertoire. The choir performs regularly at various events, has travelled to Montreal, Toronto and Boca Raton, Fla., and has even recorded a CD.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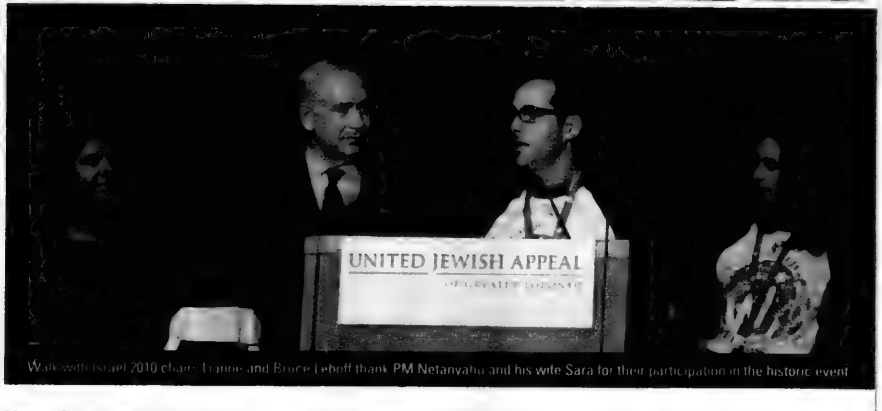

Walk with Israel 2010 chairs Lianne and Bruce Leboff thank PM Netanyahu and his wife Sara for their participation in the historic event

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Israel's PM **Benjamin Netanyahu** launching UJA's 2010 Walk with Israel

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Photos by Jeremy Otto & Moy Volcovich

Anice and Arnold Stark view Jerusalem from the Mount of Olives.
[Susan Horwitz photo]

Retirement vacationing, Israel style

By ANDY LEVY-AJZENKOPF
Staff Reporter

Turns out you *can* beat a good game of shuffleboard.

Seniors looking for new, adventure-filled activities may want to consider joining the Canadian-American Active Retirees in Israel (CAARI) program.

Run under the auspices of the JNF, the program was started in 1983 for people in the 50-plus demographic who remain physically active and are looking for ways to explore and connect with Israel.

On a promotional trip to Toronto last week, Susan Horwitz, CAARI's U.S.-based program director, told *The CJN* that since its inception, more than 2,000 retirees have participated on the annual, customizable trip to Israel.

CAARI helps seniors connect with Israel

Horwitz said the main elements of the program include participants doing community service, touring, a speakers' forum, helping with JNF forest work and attending special events.

Participants can choose to spend from two to seven weeks in Israel on the trip.

Commenting on the community service aspect, Horwitz said many trip-members volunteer to help teach English to children in low-income neighbourhoods. They also work in rehabilitation centres across the country and in orchards picking fruit destined for Israeli food banks.

CAARI also helps "bridge relations" between Arab and Jewish communities, she said, citing work that was done on this year's trip – which took place from January to March – on an archaeological community project in the city of Lod.

And of course, they help plant trees.

"This year, we handed out nearly 10,000 saplings to families," Horwitz said.

The average age range of participants is between 67 and 72 "but it varies through the years," she said.

Every year, about half the people on the CAARI trip are on their first visit to Israel.

"Most of them are amazed at how they can walk around [Israel] freely," Horwitz said. "We follow the footprint of JNF [historical and modern projects], and I try to go off the beaten path to keep changing the trip."

CAARI's Canadian co-chairs, Anice and Arnold Stark, said the experience is unlike any other.

"I don't care where you've [vacationed] in the world, this is a different trip," Anice said.

Arnold echoed her sentiments:

"Whenever we go, getting off the plane feels like you're standing in a little bit of home."

CAARI's next trip is scheduled for Jan. 9 to Feb. 25, 2011.

According to the organization's website, prospective participants must "be able to walk up to a half-mile or more and climb approximately 50 steps. They must be able to get on and off a bus unaided, [and] medical approval from a licensed physician is a requirement."

For more information, Horwitz suggested contacting your local JNF office.

Age is only a number, 100-year-old says

By CAROLYN BLACKMAN
Staff Reporter

Turning 100 is not a big deal to Ruth Lederman.

"To tell you the truth, I don't really believe it," she said in an interview in her Thornhill condominium.

With her hair neatly done, and wearing beads and a Lacoste sweater draped over her shoulders, Lederman added, "but of course I'm happy. I'm always happy."

Ruth Lederman

Born in Iwaniska, Poland, in 1910, Lederman came to Canada in 1934, following her husband, Lou – he died in 1992 – who had come five years prior. "When we were engaged, I told him I would only marry him if he took me to Canada.

"A rich man in town also wanted to marry me, so to get away from him, [Lou and I] took a horse and buggy and drove to Opatow to get married. The money wasn't important to me."

An uncle in New York sent her money for a ticket to Canada, she said, and she brought along her three-year-old cousin Dorothy, now in her 80s, who was among the 60 people who attended Lederman's 100th birthday celebration. Also at the party were her two children, Elly Sherman and Lawrence Lederman, as well as her four grandchildren and two great-grandchildren.

Lederman said that her mother died when she was a young girl, and her father and three brothers died in the war. "My husband had 16 children in the family, and some of them also died in the war.

"We didn't have much family here, but we had very good friends in the Ivansker Mutual Benefit Society. It was our life for many years."

She worked side by side with her husband until they retired in the 1970s, she said. "First we worked together at a dress factory where I was a sewer and he was a cutter."

In the mid-1940s, they opened Eleanor's Ladies Wear on Mt. Pleasant Avenue, and went on to own other womenswear stores.

Sherman said the family attributes their mother's longevity to her hard work and her love of keeping fit.

"It was important to her to keep healthy, so she exercised, and watched what she ate. She only stopped doing yoga five years ago."

Looking at the card Lederman received from Queen Elizabeth, Lederman said, "sure it's nice, but doesn't everyone [who turns 100] get one?"

She stressed that she doesn't like to be with "old ladies. I don't want to hear people complain. Age is not how old you are, it's how you act."

Going strong at 101

Sara Langer, who turned 101 in April, still remembers arriving in Toronto from Poland with her mother and sister on a winter day in 1924.

"My uncle met us, because my father didn't drive. It was a cold, cold day, but there was no snow."

Langer, who was born in Ostrowiec in 1909, said that the day she arrived in Canada "was the happiest day of my life.

"Even if I wasn't happy, though, I wouldn't complain. You take whatever life gives you, and every day you do what you have to. You just keep going."

Sara Langer

Her father, Mendel – Langer was the fifth child of Toba and Mendel Weinrib – immigrated to Canada when Langer was a young girl, and she remembers when he returned to Poland to visit. "He did not like the candles and oil lamps, so he brought electricity into our home. I remember a beautiful, fancy light fixture."

Six months after Toba arrived in Canada with her two daughters, she left her family and went back to Poland to live with her son and daughter-in-law – her four sons eventually all left Poland on their own – because she was told everything in Canada was treif. She didn't like it in Poland, though, so her husband sent her a ticket and she came back.

Two of Langer's brothers moved to Detroit, and before Langer married, she lived there for four years, working in their grocery store.

She met her husband Hyman – he died at age 59 – when he rented a room across from the Weinrib family home.

They had a son, Sy, now 65, and two grandchildren, ages 19 and 22. She was active in the sisterhood of a small, local synagogue and was a member of the ladies auxiliary of the Ostrovtzer Society.

"Everything works out evenly," Sy Langer said. "My father died so young, but my mother is living to a beautiful age."

Langer remarried in 1981 to Harry Strauss, who died in 1998 at age 92.

Sy said, that genetics plays part in his mother's longevity, because her own mother lived until age 98. "My mother lived on her own until she was 94, and she always made sure to eat well."

Asked how it feels to be 101, Langer, who now lives at Baycrest's Apotex Centre, said that she has no idea any more how old she is. "Age is in your mind. If you feel young, you're young." — *C.B.*

Class Acts

IT'S ME

Eitan Markus, 16, poses at Bnei Akiva Schools of Toronto's annual art exhibition with his likeness, done in the style of the artist Agam, in which a subject is seen in different views from different angles. With him is his art teacher, Paul Pascal.

[Rebecca Ansel photo]

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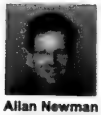

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Tell us how you got engaged, talk about your wedding plans, or share your feelings on your wedding day.

Deadline for submission is Wed. September 1.
Send about 400 words plus a picture to:

cblackman@thecjn.ca

FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Happy 30th anniversary to Gary & Elaine Sandor!! We love you. Love, Michelle and Ryla.

Alan & Rona Applebaum, mazel tov on your 40th wedding anniversary Mom & Dad! All our love, Michael, Zena, Lauren, Adam and Massey.

Happy 60th anniversary, Basha & Shima Kerbel, from all your beloved children and grandchildren, family and friends. Mazel tov on this tremendous milestone in your lives.

Mazel tov to Max Sitzer on his 85th birthday. With love from his wife, Faina, children and grandchildren.

Happy first birthday, Caroline, and happy third birthday, Rebecca, from Bubbie Viviane & Zeide Saul Ship. Mazel tov to your parents, Noam & Jennifer.

I would like to thank my beautiful bride-to-be Katya for saying yes. I love you.

SEND US YOUR PHOTOS!!

Email your digital photos to **cblackman@thecjn.ca** or go online to **WWW.CJNEWS.COM** and click the **Family Moments** button!

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What's New

By LAURA STRICKER

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What's New deadline for June 17 issue is June 7. Deadline for June 24 is June 14. Phone 416-391-1836. Fax 416-391-0829. E-mail cjnwhatsnew@gmail.com.

Thursday, June 10

MEMORIAL LECTURES

"A Portrait of **Miriam Smadar Rosensweig**." 9:30-11:45 a.m. Also June 11. BAYT, 613 Clark Ave. W.

"Honouring Parents in Life and Death." 7 p.m. With **Rabbi Michael Rosensweig**. Or Chaim Yeshiva.

"The Kelman Household and Toronto's Jewish Community in the '30s-'40s: Lessons For the Present." With Rabbi Berel Rosensweig. 8 p.m. Or Chaim Yeshiva, 159 Almore. torahinmotion.org.

Friday, June 11

SHABBAT DINNER

Join Solel Congregation of Mississauga for dinner. 5:15 p.m. Dairy main provided, bring salad or dessert. 6:30 p.m. family service follows. Registration required, 905-820-5915.

MUSICAL PROGRAM

Temple Emanu-El choir performs Five Centuries of Choral Music, from Rossi to Solomon. Shabbat services 8 p.m. All welcome. 120 Old Colony Rd.

Saturday, June 12

MINYAN

Toronto Partnership Minyan (Central) meets at Toronto Heschel School, Sheppard and Faywood. Shiur 9 a.m. Services 9.30 a.m. tpmcentral1@gmail.com.

ALTERNATIVE SHABBAT

Experience Shabbat prayer through Jewish meditation. Join **Ken Rabow** as he leads a Shabbat service using directed meditation. Beth Tikvah, 10-11 a.m.

Sunday, June 13

BREAKFAST LECTURE

Charles Novogrodsky on "Jewish Baseball Players." 9 a.m. Breakfast charge $5 at the door. Beth David. 416-633-5500.

CHARITY SALE

Household items, gently used clothes and more. Free admission and parking. 12-4 p.m. Bialik School, 2760 Bathurst St. Cash only. Sponsored by Na'amat Canada.

FILM SCREENING

"Understanding 'Pride' and Our Place in It: How the Anti-Israel Movement Affects Jews in Canada." Screening of *Reclaiming Our Pride*. Producer **Martin Gladstone** and others speak. Doors 7 p.m. Darchei Noam. apsindel@rogers.com.

Monday, June 14

LECTURE SERIES

Temple Sinai's Lecture Series: Broadway Musicals. "**Richard Rodgers** and the Great American Songbook," with **Prof. Mike Daley**. 1:30 p.m. Members $10, guests $12. Reserve: 416-487-3281.

Tuesday, June 15

DIABETES INFO SESSION

Join New Heights Health – Diabetes Education Centre for a presentation on type 2 diabetes. Learn if you are at risk, how to minimize your risk, how to manage your health if you have type 2 diabetes. 1:30 p.m. Wortsman Hall, Baycrest. Register: 416-785-2500, ext. 3374. lkamenitz@baycrest.org.

ALIYAH FAIR

The Jewish Agency for Israel holds a planning expo. Learn about employment opportunities and meet with experts. 6:30-9:30 p.m. Prosserman JCC. 1st floor, Lounge room. RSVP required: jewishagency.org/naexpo. **Liane**, 416- 633-4766, ext. 4.

Wednesday, June 16

JAZZ EVENING

Baycrest presents an inter-generational community event: Jazz for Juniors and Spirited Seniors. An opportunity to meet your neighbours of all ages through enjoying jazz music. Baycrest, Winter Garden Court. 3560 Bathurst St. 7 p.m.

Continued on page 29

Build your life in ISRAEL
AT THE JEWISH AGENCY'S ISRAEL PLANNING EXPO

Tuesday June 15 2010

Prosserman JCC
4588 Bathurst Street
(next to the Lipa Green Centre), 1st Floor, Lounge Room

Employment Opportunities
• Nefesh B' Nefesh Workshop: "Networking & Employment in Israel".
• Overview on Israel's economy from a Ministry of Finance Official.
• Counseling & benefits on business relocation and development in Israel.
• English Teacher's Program interviews taking place at the Expo.

Housing Solutions
• Rent or purchase your home or apartment in Israel at the expo!
• Meet with Israeli constructors, brokers, and banks.
• Find accommodations on Kibbutzim and absorption centers.
• Meet with municipal representatives from cities all over Israel.

Higher Education Programs
• Meet Israel Student Authority representatives and hear about higher education benefits for olim.
• Meet with top Israeli university representatives.
• Find out about MASA long-term programs in Israel.

Hebrew Language Programs
• Learn about the language learning benefits that olim receive.
• Meet representatives from different Ulpan program (with and without residential accommodations)
• Find out about "pre-Aliyah" Ulpan programs in the U.S. and Canada.

Wrap Up Your Plans!
• Aliyah Shlichim available to finalize your Aliyah process
• Army and Pre-Army Programs
• Shipping Companies and Costumes
• Banking Representatives
• Health Insurance Representatives

Register for the Israel Planning Expo and personal meetings with experts of your choice today!
RSVP required at
www.jewishagency.org/naexpo
For more information contact Liane Sela, Aliyah Shlicha at (416) 633-4766 x 4

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What's New

Continued from page 28

KULANU BOOK TALK

Orthodox gay author **David Brody** reads from his novel *Mourning and Celebration*, a fictional account of what life would have been like were he born 100 years earlier in his grandfather's shtetl. 8 p.m. Wolfond Centre, 36 Harbord St. RSVP by June 13, kulanutoronto@gmail.com.

SHOW SHARE & KVELL

Pomegranate Guild of Judaic Textiles Annual Show Share & Kvell. Members speak about work created this year. Shaarei Shomayim. 8 p.m. Guests welcome, $5.

Thursday, June 17

GOLF TOURNAMENT

Canadian Shaare Zedek Hospital Foundation's annual golf tournament at Caledon Woods, Bolton. 18 holes of golf, all day BBQ, dinner, silent auction and more. Proceeds to Shaare Zedek Medical Center in Jerusalem. Register: 416-781-3584, www.hospitalwithaheart.ca.

CLUB SAMEACH BBQ

Beth Emeth's Club Sameach invites the community to its opening barbecue. 6 p.m. Music and dancing with **Mickey Lewin**. Members $18, guests $20. Fischtein Hall. RSVP by June 11. No tickets sold at door. 416-633-3838.

SPRING LECTURE SERIES

Rabbi Michael Skobac on "The Power of Persuasion: How Cults Recruit." Shaarei Tefillah, 3600 Bathurst St. 7 p.m. Register: toronto@jewsforjudaism.org, 416-789-0020.

MEMORIAL LECTURE

Dr. Joseph Weil Memorial Lecture. 8 p.m. Shaarei Shomayim. **Dr. Marla Shapiro**: "Life in Balance: Facing Life's Challenges and Overcoming Obstacles." $10, $15 at door. Reserve, 416-785-8946.

IDF LECTURE

"Can one refuse military orders? Conscience vs. duty in the IDF." **Rabbi David Stav** in conversation with **Elliott Malamet**. Minchah at 8:15 p.m. Or Chaim Yeshiva. 416-633-5770.

OTHER NEWS

REMEMBRANCE CEREMONY

On July 9, Hospice Thornhill plants the first flowers and shrubs in their memorial garden. All who have had a relationship with them over the years, including presently, are invited to come at 12 p.m. Those attending are invited to plant an annual or perennial plant in memory of their loved one.

ISRAEL HIKE

Join One Family Fund for a 5-day hike across Israel. From Oct. 17-21. $1,595 includes transportation from start of hike and back to Tel Aviv or airport, and accommodation and meals while on hike. Responsible for own airfare. Minimum $2,500 must be raised for One Family Fund. 416-644-4955, louise@onefamilyfund.ca.

VOLUNTEERS NEEDED

Jewish Information Service of Greater Toronto needs volunteers during the day, 4 hours weekly for info desk. Computer skills and fluent in spoken and written English essential. Hebrew and Russian-language skills asset. **Barbara**, bbarak@ujafed.org, 416-631-5843.

JF&CS GROUPS

Shawna Sidney, 416-638-7800, ext. 6215, www.jfandcs.com. Registration required for all programs.

High-Conflict Divorce: For parents wanting to develop strategies and techniques to deal with a high-conflict situation and help lessen impact of that conflict on their kids. Requires active participation, not for those in an abusive situation. June 15, 6:30-9 p.m. Promenade Mall, Suite 313.

Surviving Divorce: Avoiding Financial Disaster: Financial mistakes made in divorce and how to avoid them. For those thinking of divorce, currently in the process, or whose divorce is final. June 16, 7-9 p.m. Lipa Green Building.

When You're About to Separate: What to Tell the Kids: For parents about to separate or in early stages of separation. How and when to tell the kids, how to handle moving day, ways to best meet your child's needs. June 17, 9:30 a.m.-12 p.m. Lipa Green Centre.

Adolescents and Divorce: For parents with adolescents going through separation or divorce. Understand your adolescent during this time and help them cope. June 17, 7-9 p.m. Promenade Mall, # 313.

FOR SENIORS

Adath Israel Congregation. Wednesday social afternoons for men and women. Bridge, mah-jong, cards, refreshments. $2. **Pearl**, 416-635-6317, or **Marcia**, 416-932-1229.

Active Seniors Miles Nadal JCC. Do you know a senior who wants to learn to use a computer, send e-mail, access information, receive e-newsletters? Computers for Seniors – Beginners. Eight two-hour sessions. June 15-Aug. 3, 1-3 p.m. Six students with personal attention from instructor and two assistants. 416-924-6211, ext. 155.

Earl Bales Seniors Club in the Park. Casino Rama June 16, departs 10 a.m. Father's Day dance June 20, 6-8:30 p.m. Walking group Tuesday and Thursday mornings. Social bridge Thursday, 12:30-3 p.m. Bingo every other Tuesday, 12:30-3 p.m. Valerie, 416-395-7881. Non-members welcome.

LZA Senior's Cultural Club. Tuesdays 10 a.m. Discussion group at Borochov Cultural Centre, 272 Codsell Ave. 416-630-9444.

Bernard Betel Centre, 1003 Steeles Ave. W., 416-225-2112.

Lecture: "The Merry World of **Johann Strauss**' Vienna: *Fledermaus*." With **Miriam Shechter.** June 15, 10-11:30 a.m. $3 members, $6 guests.

Wellness lecture: "Corrective Camouflage Makeup — Empower Your Best Self!" with **Riva Waldman.** June 17, 1:30 p.m. Free.

Wagman Centre, 55 Ameer Ave., 416-785-2500, ext. 2267.

Kari Quinn-Humphrey, Alzheimer Society of Toronto, discusses the impact Alzheimer's and dementia has on abilities and behaviour. June 17, 2 p.m. $2, Fireside Lounge. Register at service desk.

Men's Service Group lecture series – promote critical thinking about issues in Israel & worldwide. June 17, 7 p.m. Assembly room. All welcome.

Woodbine Casino, June 14. 10:30 a.m.-2 p.m. Bring lunch money or bagged lunch. Transportation $5 members, $7 guests.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St. 416-638-1881, www.prossermanjcc.com.

Reverence and Regard: The Many Faces of Women in Hollywood Movies. Wednesdays, July 7-Aug. 4. With **Kevin Courrier**. 1-3 p.m. $50 member, $60 guest.

Summer cakes and tarts, perfect for entertaining: June 17, 9:30 a.m-12 p.m.

Tic Tac Summer Program, July and August. Program for 2 years + 9 a.m.-12:30 p.m. Monday to Friday. Lunch included. **Kailah**, ext. 4351.

MILES NADAL JCC

750 Spadina Ave., 416-924-6211, www. mnjcc.org.

Michael Bernstein Chapel services. Sunday 8 a.m. Thursday 7:15 a.m. Kosher breakfast included. **Coleman Bernstein**, 416-968-0200.

Festival on Bloor! June 13, 12-6 p.m. Bloor Street closed from Spadina to Bathurst. Children's activities, performances from Fringe Festival, MNjcc fitness demos. ext. 121 maxineb@mnjcc.org.

2010 Canadian Jewish Playwriting Competition. $1,000 to winner. Deadline: June 30. Esther at theatre@mnjcc.org, ext. 606.

World Society for Protection of Animals panel discussion on cost of cheap meat. Includes screening of documentary *Pig Business*. Al Green Theatre. June 16, 7 p.m. Free.

"I Don't Know From Funny: Tears and Laughter in Queer and Jewish Cultures." June 30, 7:30 p.m. Al Green Theatre. Film: *Sidney Turtelbaum*. Discussion with noted speakers from the queer/Jewish community.

Israel Dance Festival 2010: July 2-4. With choreographers **Dudu Barzilay, Rafi Ziv, Ofer Alfasi, Victor Gabbay and Carina Saslavsky**. Friday night Shabbat dinner, performances and more! israelidancetoronto.com, **Sofie** at sofsof@sympatico.ca, 416-221-6280; **Inbal** at 647-271-1157, inbaldery@hotmail.com.

What's New is now online, for subscribers only. You can find it at cjnews.com

FAST WINS AWARD: Fighting Antisemitism Together (FAST) won the Canadian Race Relations Foundation Award of Excellence 2010 in the community category. Hershell Ezrin, CEO of the Canadian Council for Israel and Jewish Advocacy, right, and Nicole Miller, FAST national program manager, accepted the award on behalf of FAST founders Elizabeth and Tony Comper. FAST has reached more than 700,000 students across Canada since launching in 2005.

SINGLES EVENTS CAN BE FOUND ON PAGE 33

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OBITUARIES
and Related Notices

Steeles Memorial Chapel

Kochman, Marta	May 21/10	Private
Tinianov, Alan	May 22/10	55A Thistletown Bl
Cohen, Albert	May 22/10	76 Fairway Heights
Nusynowicz (Nash) Fred	May 23/10	7 Townsgate Dr
Broudy, Cirell	May 24/10	2 Neptune Dr
Neuburger, Max	May 24/10	15 Sunbeam Ave
Hercberg, Isidor	May 24/10	174 Tansley Rd
Broudy, Cirell	May 24/10	2 Neptune Dr
Boruchowicz, David	May 25/10	3303 Don Mills
Middlestadt, Louis	May 25/10	5935 Bathurst
Cohen, Ira	May 25/10	67 Donnamora Cr
Krakowitz, Margaret	May 26/10	595 Old Orchard
Kozlov, Valentina	May 26/10	Private
Benzaquen, Vida	May 26/10	2121 Bathurst St
Wloski, Barbara	May 26/10	81 Townsgate Dr

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Barbara Gadacz	May 21/10	1515 Wilson Ave
Harvey Katzman	May 27/10	390 Queens Quay W
Helene Davidson	May 29/10	22 Norfinch Drive

Benjamin's Park Memorial Chapel

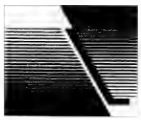
Rose Margar	May 22/10	10 Heston St
Gary Pelly	May 21/10	7398 Yonge St
Louis Schreiber	May 20/10	278 Bloor Street E
Sol Haar	May 23/10	355 St. Clair Ave W
Allegria Pinto	May 23/10	3270 Bathurst St
Matthew Allentoff	May 21/10	49 Karen St
Rosana Daude	May 17/10	3560 Bathurst St
Rachel Schwartz	May 22/10	355 St. Clair Ave W
Doris Spiar	May 24/10	55 Innisbrook Cres
Sarah Spiel	May 25/10	3560 Bathurst St
Jennie Cherun	May 23/10	850 Steeles Ave W
Claretta (Lala) Leinburd	May 26/10	2 Covington Rd
Gersh Balanovsky	May 28/10	95 Worth Blvd
Henry Gardner	May 27/10	170 Red Maple Rd
Genia Zysman	May 29/10	23 Fraser St
Zelda Kobrin	May 25/10	306 Finch Ave E
Milton Yacht	May 29/10	65 Saddletree Dr
Joy Garden	May 26/10	25 Brunswick Ave

The unveiling of a monument to the memory of the late
LILLIAN LARMAN SOIFERMAN ז"ל
will take place
Sunday, June 13th at 11:30 a.m.
Pardes Shalom Cemetery
Adath Israel Section
Relatives and friends are invited to attend

To place an unveiling notice, please call at least 15 DAYS prior to the date of the unveiling.

The unveiling of a monument to the memory of our beloved
SHIJA (SAMUEL) BERGER ז"ל
will take place
Sunday, June 13th at 10:00 a.m.
Bathurst Lawn Memorial Park
Bathurst S. of Steeles
Kielcer Society Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of our beloved
RABBI JOSEPH KELMAN ז"ל
will take place
Sunday, June 13th at 10:00 a.m.
Bathurst Lawn Memorial Park
Husiatner Klaus Section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Obituary

U of T professors killed in avalanche

By RITA POLIAKOV
Staff Reporter

Avner Magen and Andrew Herzenberg had many things in common.

They were both academics, they were both athletic, they were both loving fathers and they will both be missed.

The two University of Toronto professors were killed by an avalanche on May 29 while climbing the Rouge Gorge glacier at Denali National Park in Alaska.

The good friends, who arrived at the park on May 24 and were flown out to the gorge, were descending a steep snow and ice gully when the avalanche hit.

The pair was spotted covered in snow, ice and rocks in full gear by another group of climbers, who called the U.S. National Park Service. Rangers flew in by helicopter and pronounced the two men dead.

Maureen McLaughlin, spokesperson for Denali National Park and Preserve, said avalanches are common during the spring.

"The snow packed from the winter and the spring that's sitting up higher in these peaks gets very heavy this time of year," she said, adding that rain and warmer weather caused the avalanche.

She said most avalanche warnings are spread by word of mouth, and the area Magen and Herzenberg were scaling, which can only be reached by plane, is typically populated by experienced climbers.

"There's miles of peaks and rocks, it's maybe a good 10-to-12-mile stretch," she said. "We don't prohibit people from going into the park, but we make people aware of what the conditions are like."

Herzenberg, 39, taught and specialized in renal pathology research at the University Health Network.

Born in South Africa, he grew up in Windsor, Ont., and studied at U of T's medical school, as well as at the University of British Columbia, where he focused on pathology. He joined UHN in 2003 as an assistant professor.

While Herzenberg was known for his research both nationally and internationally, Cathy Indig, director of early childhood education at the Miles Nadal Jewish Community Centre's nursery, will remember him as a family man.

"He would do anything for his children," said Indig, who taught one of Herzenberg's two daughters.

"He just was always there for his children… he just loved people, he loved life, he loved adventure and exercise. He was always smiling, always hugging."

Magen, 42, did his undergraduate and graduate studies at Hebrew University and received his PhD in computer science in 2002. After holding a postdoctoral fellowship at NEC Research in Princeton, N.J., he joined U of T in 2002, first as a postdoctoral fellow, and then as an assistant professor in 2004. He was promoted to associate professor last year.

"Avner was a wonderful colleague with a terrific sense of humour and great energy," U of T's department of computer science said in an online tribute. "He was a dedicated research supervisor and a superb teacher whose mentorship inspired his students and all those around him.

"The loss of such mathematical brilliance will have a profound impact on his colleagues, collaborators and the entire research community".

Magen, who was an experienced mountaineer, also sent a child to the JCC's nursery.

Indig remembers him as being devoted to his three children.

"For each child, he had something special. He used to drive his son to school in the winter. In the summer [he'd ride] on his bike, singing to him the whole way to school. You could just see the love this man had for his child."

Itay Heled, a friend of Magen's, met him in 2002 through their children's daycare, where their daughters became friends.

Continued on page 31

On Campus

Students of today, voices of tomorrow

By KORTNEY L. SHAPIRO

Throughout my time at McGill University in Montreal, I've become aware of the strong Jewish presence on campus in the city I have called home for the last three years.

Although the common refrains of "There is so much anti-Semitism and hatred toward Israel on college campuses today" and "It's best that you not go to those rallies – they're dangerous for students" can be heard periodically, there has continued to be an unwavering number of students who support Israel, which was highlighted this year at McGill.

Kortney Shapiro

Recently in Toronto, Israeli Prime Minister Benjamin Netanyahu noted the importance of students on college campuses who seek the truth on Israel and who are active in doing so. It's this responsibility to seek the truth that students should adhere to.

Regardless of coalitions and student groups that oppose Israel, it has been my involvement with Hillel McGill as programming and PR student representative that has allowed me to work closely with my peers to foster a positive arena for pro-Israel voices.

I have worked on a variety of campaigns and programs geared to both Jewish and non-Jewish students alike, whether it be a social networking event, a city-wide student Shabbat dinner or Holocaust Education Week. It all boils down to helping my generation find its own voice within the community.

Although there's a growing number of students who are indeed interested in providing their peers with pro-Israel programs and guidance, such enthusiasm can vary from campus to campus, as some students may not know how to get involved to begin with.

When asked how to keep students aware of the issues in the Middle East, Dan Hadad, a representative of the pro-Israel student campaign Size Doesn't Matter, stated, "The more engagement opportunities we can provide, the better we will be at attracting new advocates."

Guest Voice

In the current political climate in the Middle East and around the world, students on their university and college campuses should be active and conscious of what is going on while standing up for a country that, without our proactive voices, cannot stand on her own.

This past March, our Hillel McGill programming team was able to bring I-Fest, a celebration of Israeli ingenuity, culture and entrepreneurial success, to the forefront of students' social calendars. The week included a cultural fair, information about getting involved on campus and on making aliyah to Israel, as well as representatives from Save a Child's Heart and both Tel Aviv and Hebrew universities.

The week came to a close with a fundraising party, with proceeds going to Save a Child's Heart, an organization in Israel that provides surgery for children with various heart problems.

The week was a success, and I look forward to I-Fest continuing to be a part of Hillel McGill's calendar of events.

While speaking in Toronto, Netanyahu thanked the crowd for their continued allegiance to Israel, stating that, "Year after year, you march for the truth, because one of the battles that we face is the battle for truth."

We will remain proactive on our college campuses and in our communities at large to combat the negative bias that Israel faces constantly.

As a student in today's world, I can say that I'm proud of my peers who have stood up to those who wish to annihilate Israel. I'm proud of my friends who tirelessly write opinion pieces and articles on issues that confront them in the news. I'm proud of those who make an active contribution in the community and on campus by encouraging and supporting pro-Israel advocacy.

Kortney Shapiro will be entering her fourth year at McGill University this fall.

Avalanche buries two friends

Continued from page 30

"He was very charming, he was a brilliant researcher and very, very unique in his way of thinking," he said.

Heled knew Magen as an adventurer, someone not afraid to take risks.

"Let's say he went to Turkey. Some people learn about… where they are going. He just learned how to speak Turkish [and left]," Heled said.

When thinking about his friend, Heled remembered one cold December day when they met up at a pub.

"It was a very cold day, everywhere is snow, people are afraid to get out of the car… He came on a bicycle, he had a T-shirt and very light coat. I was freezing when I came with the car, and his hands were totally warm. And he smiled," he said.

Heled compared his friend's personality to Ali G, the larger-than-life character created by comedian Sacha Baron Cohen.

"This is Avner, full of energy, full of surprises and lots of fun. That was meeting Avner… You always want more," he said.

Magen leaves his wife, Ayelet, and three children, Ofri, Noa and Roy.

Herzenberg leaves his wife, Leanne Shafir, and their daughters, Talia, 11 and Gabrielle, 8.

A fund has been created for Magen's wife and children. To donate, visit his tribute blog at www.avnermagenmemorial.com. A fund has also been created in Herzenberg's name to support renal pathology research at the UHN. To donate, call 416-340-4430.

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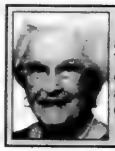

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A special resolution will be presented for approval to extend the three-year term of the current chair of the Baycrest Board of Directors by one year.

Baycrest Hospital Medical Staff By-law No. 1 – 2010 will be presented to members for approval. This by-law amends the general Medical Staff By-law by replacing the Medical Quality Management Committee with the Quality and Safety Coordinating Committee. The by-law also sets out the duties of the Medical Education Committee and provides that it will report to the Medical Advisory Committee.

Health & Lifestyles

Renewal aims to find kidney donors

By RITA POLIAKOV
Staff Reporter

When Ari was 17, he wanted to make aliyah to Israel. Then his kidneys started failing.

"The condition's called membranous nephropathy," said Ari, who didn't want his real name used.

Membranous nephropathy is a kidney disease that causes inflammation of the structures inside of the kidney that help filter waste and fluids.

For Ari, 24, this diagnosis changed more than his immigration plans.

"Everything was on hold in my life. Just how you feel, you feel horrible," he said. "While the kidneys are failing, you have a lot of side effects. One of them is water retention."

This meant that, while retaining water, his face looked like someone had punched him, Ari said.

"I couldn't even recognize myself a lot of days."

At 21, Ari was put on dialysis, a process of cleaning the blood in which a large machine filters waste and fluids from a person's body.

"Your blood gets taken out either through your arm or chest. It goes through the machine, filters the blood, takes out excess potassium… it regulates a lot of different things."

Ari is on dialysis eight hours a day, five days a week.

"Dialysis in itself, waking up in the morning, you feel out of it. You can't just get out of bed and then just go to work. It takes time to wake up from the machine. It's very hard on the body," he said. "What I'm doing in 40 hours a week, you're doing 24/7… It's hard on the body."

If left on dialysis for too long, his heart could become affected, he said.

"A lot of times you can't stay on dialysis indefinitely. What happens is, your heart could start getting worn out… you can experience heart failure," he said.

Shortly after being put on dialysis, Ari was placed on the kidney transplant list. It could take up to seven years before he gets a kidney.

Which is where John Anhang comes in.

Anhang is the founder of Toronto's chapter of Renewal, an organization started in New York that works within the Jewish community to find donors and co-ordinate kidney transplants.

"Dialysis is basically a long-term death sentence," Anhang said.

This realization, coupled by the fact that Renewal helped his friend in Jerusalem find a kidney donation, led Anhang to start a Renewal chapter in Toronto last November.

"[I thought] certainly there must be people in our community here who are in need of a kidney and there would be people that are generous and kind-hearted enough to consider donating," he said.

Renewal Toronto founder John Anhang speaks at an April 29 event, organized by the Chabad organizations in the GTA, that raised awareness of the need for kidney transplants.

Renewal Toronto, like New York's Renewal, helps find donors and co-ordinates all the details of the transplant, including any financial issues.

"There aren't any medical expenses, however, [donors] will incur some expenses," he said:

These expenses include any lost wages, since donors will be unable to work for two to three weeks, as well as any possible travel and child-care expenses.

"The important thing Renewal Toronto does, we reimburse for all out-of-pocket expenses and any lost wages. If someone is willing to do this wonderful act, we don't want their financial situation to stand in [their] way," he said, adding that this is made possible by local donations.

So far, Renewal Toronto is trying to find kidneys for seven people, including Ari.

After its latest event at the end of April, which was organized by the Chabad organizations of the Greater Toronto Area, Anhang has a total of about 30 potential donors, though this won't necessarily equal to 30 kidneys, he said.

Apart from cultivating donations and donors, Anhang is also trying to raise awareness about kidney disease and the transplant process in the Jewish community.

"Most people are unaware of this issue. Most people think [donating a kidney] is very dangerous," he said, adding that there are also Jewish misconceptions.

"Some people believe that when a person passes away, they have to be buried intact, they can't give away an organ."

According to Anhang, this is a false assumption.

"Kidney donations are fully encouraged in the Jewish tradition and Jewish law… leading rabbis in Toronto have approved of kidney donations," he said, adding that the only limitations kidney donors will live with is that they won't be able to play full-contact sports.

While Anhang is starting small, with seven people on his recipient list, he has big goals.

"I want to keep our objectives attainable. At this point, we're dealing with the Greater Toronto area. I'd like to expand to Ontario, and maybe Canada," he said. "Our mission, my dream, is that anyone who needs a kidney gets one within six months."

For more information about Renewal Toronto, visit www.renewal.org, e-mail toronto@renewal.org or call 416-638-7633.

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Clinic fundraiser a tribute to Barbra Schlifer

By CAROLYN BLACKMAN
Staff Reporter

Barbra Schlifer was sexually assaulted and murdered on April 11, 1970, hours after celebrating her call to the bar of Ontario.

After her death, Schlifer's friends – who were to be her law partners – Frances Rappaport and Patricia Ashby, decided to establish a clinic in her honour that would commemorate her life.

The four women who ultimately became instrumental in opening the doors of the Barbra Schlifer Commemorative Clinic on April 11, 1985, are Elizabeth Stewart, Jennifer Sunley, Helen La Fountaine and Mary Bruce Dauphinee.

The clinic, located at 188 Dupont St. in Toronto, provides free legal, counselling and cultural interpretation services for women survivors of violence. Since its inception, the clinic has served over 35,000 women, and now has a staff of more than 20 and a budget of about $2 million.

A fundraising event in honour of the 25th anniversary of the Barbra Schlifer Commemorative Clinic is being held June 15, 6:30 p.m., at the C Lounge, 456 Wellington St. W.

Amanda Dale, executive director of the clinic, said that Schlifer was a "young, visionary, idealistic lawyer and her friends set up the clinic with her vision in mind."

The clinic receives referrals from community-based agencies, as well as medical, legal and criminal justice professionals, religious organizations and individuals concerned about violence against women.

It delivers programs and services that are designed to promote women's autonomy and safety, increase women's access to justice and community services, and to ensure better co-ordinated and more effective service provision to women.

Dale said that the upcoming fundraiser is a tribute to Schlifer, as well as to the power of friendship.

"As we commemorate 25 years of serving women survivors of violence, we are grateful for all of the support from our partners, donors and volunteers. Barbra's legacy is one of hope and inspiration to so many in our community, and we look forward to raising funds to celebrate this milestone and promote freedom from violence for years to come."

The clinic's major fundraising event, since 1995, has been A Tribute to Friendship. Last year's tribute raised more than $100,000.

Dale said that clinic staff are particularly excited about this year's tribute because "we are marking a watershed in our growth. The clinic is entering its second 25 years."

Dale, who is pursuing a master's degree in international human rights law, and has a master's degree in social and political thought, said that much of the violence that women experience "does not start on our doorsteps. We serve a lot of new Canadians from a variety of backgrounds, and we provide counselling for all kinds of violence.

"The legal community sees us as a vital organization, because we perform a role that most law firms cannot provide."

For information and tickets to the tribute, call Meldina, 416-323-9149, ext. 237, or e-mail general@schliferclinic.com.

Young professionals raise money for hospital

By CARA EDELL
Special to The CJN

Hundreds of people between the ages of 20 to 30 partied recently at the first annual young professionals' portion of the Mount Sinai Gala, which raised $1.6 million for women's health this year.

Dancing and singing along to the live music of legendary Grammy Award-winning artist Lionel Richie, the attendees of the May 25th Sinai Soirée, at the Sheraton Centre Hotel in Toronto, celebrated their efforts to donate to "a great cause and a world-renowned hospital," said Sarah Jacobs, event co-ordinator for the Mount Sinai Hospital Auxiliary.

This year's 57th Mount Sinai Gala raised awareness about the hospital and helped generate funds for research, education and patient care in support of the Mount Sinai Hospital Auxiliary's $4.5-million pledge for women's health.

The auxiliary is committed to supporting a comprehensive strategy to initiate transformative technological upgrades throughout the hospital. Information about prescriptions and administration of medications will be brought together in a single record for every in-patient, along with a collection of patient information that is easily retrievable and can be shared by the health-care team.

The funding ensures that state-of-the-art health care is provided to Mount Sinai Hospital's centres of excellence, including Marvelle Koffler Breast Centre, Samuel Lunenfeld Research Institute and the Peter A. Silverman Centre for International Health.

The pledge benefits the hospital's major pillars of patient care, research, technology and education by providing critical support to ensure Mount Sinai remains a world leader on the medical stage.

Jacobs said this year's gala included young professionals to introduce and engage a new generation into the Mount Sinai Hospital family. "These young professionals will be the future philanthropists of our community, and it is important to get them involved at a young age."

Lauren Winberg, who chaired the event, said she was "overwhelmed and elated at the success of the evening. This being the first year of the Sinai Soirée, we weren't sure what to expect, but the night spoke for itself. More than 400 young professionals under 30 years old were in attendance, and it was obvious that the energy in the room was positive and everyone was having a fantastic time. Richie was incredibly engaging and set the tone for everyone to party 'All Night Long.'"

Jacobs said a new young professionals division of the auxiliary will be started in the next few months "for people in their 20s and 30s to get involved in the community and start giving back."

Established in 1953, the Mount Sinai Hospital Auxiliary has more than 1,300 members raising funds for patient care, teaching and research. Through special events and other programs, the auxiliary is one of the largest single donors to Mount Sinai Hospital.

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And now for something completely different: HEEBONICS

Magic is not just kid stuff, says magician

By CARA STERN
CJN Intern

After 15 years of performing magic shows, Ben Train says he rarely sees a trick that fools him. But when he does, he wants to keep it that way.

It's really special to see something you just don't understand, he says. That's why he loves performing his illusions for adults.

"Everybody thinks of magic as something for children, but I really think it's more intelligent and intellectual," he says. "It's certainly family friendly, but this isn't kids' magic."

The 25-year-old philosophy major first discovered a love of magic when he was eight years old, an interest that he says is not unusual for kids.

"I think all young boys have an interest in magic," he says. "The only difference with me is I didn't outgrow it."

When he was 16, he tutored a child at a house across the street from a magic store, he says. He purchased a trick deck and learned to perform it that night.

The next day, he went back to the store and watched someone demonstrate the same trick – but this time, it was with a normal deck, performed using sleight of hand.

From that moment, he was hooked.

Becoming a magician wasn't easy, he says. It involved fine-tuning his motor skills, learning to speak in front of a crowd and becoming comfortable chatting with a group of strangers.

His mother, Shayne Train, says his personality really contributes to his ability to put on a great performance.

"Part of being a magician is being able to distract people while you're doing the tricks," she says. "He could be a standup comedian as well."

Ben Train says, when he performs, he doesn't lie to his audience. He knows he doesn't have magical powers, and he doesn't let them think otherwise. Instead, he assures them he performs illusions.

He also accommodates his show to fit his audience, even going so far as to perform a magic show for blind people by using tactile tricks as opposed to visual ones.

For example, one trick involves having a blind audience member taste a sweet treat and a sour drink. Without going near the taster, he says he would reverse the tastes of the foods, transforming it into a sour treat and a sweet drink.

He says he loves the feeling of making people happy with his show, and loves performing for sick children.

"It's pretty special to be able to show it to someone who's unhappy or ill, and it brightens their day," he says.

He joined in on illusionist David Copperfield's Project Magic, which brings magicians into hospitals to teach physically challenged people how to perform sleight of hand.

He loves sharing his abilities, insisting that magic should be inclusive. He teaches a free monthly class at the Browser's Den, at Bathurst Street and Eglinton Avenue in Toronto.

One of the biggest challenges in learning to perform magic was finding people and resources to help him improve his skills, he says. Magicians tend to insist on secrecy, which makes it a exclusive community, and one that's very difficult to break into.

But Train says whether it's an art, craft or philosophy, experts should be willing to take new performers under their wing and teach them a foundation of skills.

"Everybody knows the first rule of being a magician is that you don't tell people how your tricks are done," he says. "But if you're really serious, I'd teach you anything you'd want to know."

His favourite magician is Dai Vernon, a Canadian magician who lived until he was 98. Train describes him as a pioneer of one-on-one magic, such as David Blaine's street magic.

As a young Jew, he sees similarities between the magic and Jewish communities. Both, he says, are very welcoming. No matter where he goes, he says there's always a family willing to share their home or a Shabbat dinner.

"With magic, it's the same thing," he explains. "When I go to a [foreign] city, I don't go to a hotel. There's always someone who will let me stay at their home."

He points out there are several magic stores in predominantly Jewish areas of Toronto, such as the Browser's Den.

Train will perform a show with Asi Wind, an accomplished Israeli magician, at a club in Toronto in mid-June.

The goal, Train says, is to bring more Israeli magicians to Canada. Many of them have moved to North America to chase greater success, so it isn't too expensive to bring them in, he says.

He says his favourite tricks are the ones involving gambling. For example, an audience member might shuffle a deck and, without looking, Train would pick out poker hands such as four-of-a-kind aces or a royal flush.

He learned many of his card tricks from *The Expert at the Card Table*, by S. W. Erdnase.

"It's a hard book to study, and it's a really important book," he says. "There are a lot of people who really like that book, but there are not a lot of people who can actually do the material."

The fact that he does understand the book has opened doors, he says, giving him the opportunity to meet many celebrities.

"There's a lot of people who have had an interest in magic," he says, citing examples such as comedian Colin Mochrie, members of punk rock band Billy Talent and television host Ben Mulroney.

He says the magic world is different from other forms of entertainment. Someone who's interested in movies can't just call up Steven Spielberg for advice. But in the magic community, once a magician knows the person is serious, he or she is usually happy to talk.

But the best thing about magic is it surprises people.

"[With technology,] we're never surprised anymore," he says, explaining that we can use search engines to know exactly what will happen in a movie before we see it. "We know everything that's happening in front of us."

But not with magic. That's what makes it so special, he says. "Magic sort of throws that for a loop."

For tickets to Train and Wind's June 14th magic show at Trane Studio, 964 Bathurst St., visit http://abracadabaret.com/.

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Israel Navy stops terrorists from sailing from Gaza

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The Israel Navy opened fire on an armed squad of five Palestinians wearing diving suits and apparently on their way to attack Israeli targets, the Israel Defence Forces said Monday morning.

An army source told *Ha'aretz* that at about 4:30 a.m., naval commandos identified and fired on a boat carrying five armed Palestinians heading north from waters off the Nuseirat refugee camp in the central Gaza Strip.

Gaza sources reported that four Palestinians were killed. Hamas later confirmed the deaths and said a fifth Palestinian was missing – although conflicting reports from Gaza claimed at least two of the five-member squad survived.

Four bodies were retrieved and taken to a hospital in central Gaza, said Moawiya Hassanain, a Palestinian health official. Two of the dead had suffered multiple gunshots to the head, Hassanain said.

Other Palestinian sources told *Ha'aretz* that the militants were members of the Al-Aqsa Martyrs Brigade, an extremist offshoot of the Fatah faction led by Palestinian Authority President Mahmoud Abbas.

The militants were training for a rare attempt at a seaborne attack on Israel when they encountered Israeli forces, the sources said.

The IDF said there were no Israeli casualties.

An unnamed military official told Army Radio that the operation had been a boost for the navy's elite commando unit, Shayetet 13, which has come under international scrutiny since killing nine activists in a raid on a Gaza-bound aid flotilla a week ago.

"This will be a shot in the arm for the commandos after the hard week they have been through," the official said.

Two weeks ago, IDF troops near the Gaza border escaped unharmed after a bomb planted by Palestinian militants exploded close to the border fence.

That bombing came a day after two mortar shells fired by Palestinian militants in Gaza struck near the city of Ashkelon, without any casualties or damages reported.

SHIP ARRIVES

The Free Gaza Movement flotilla's ship, Rachel Corrie, approaches the port of Ashdod on June 5, accompanied by Israeli naval ships. Senior Israeli officials said the ship's passengers didn't show resistance and offered a ladder to soldiers boarding the vessel.

[Flash90 photo]

Photos of beaten soldiers released

© Ha'aretz Daily Newspaper Ltd.

Turkey's highest circulation newspaper *Hurriyet* on Sunday released photos of Israeli navy commandos who had been embroiled in the clash aboard the Gaza-bound Turkish aid ship Mavi Marmara last week.

The Israel Defence Forces released a video depicting the activists aboard the ship attacking the navy commandos. The activists said they'd been attacked first. Nine activists were killed in the melee, and dozens, including Israeli soldiers, were hurt.

The photos published by *Hurriyet*, under the headline "Tears of a commando," show Israeli soldiers, beaten and bleeding, being carried below deck by Turkish activists.

The accompanying article said the photos had been deleted by Israeli fighters to prevent embarrassment for Israel and the IDF, but the activists were able to restore them. The paper further reported that in some of the photos, activists belonging to the IHH are seen caring for the wounded soldiers.

IHH is the Islamist group that organized the flotilla that tried to carry aid to the blockaded Gaza Strip last week. The Mavi Marmara was one of eight ships taking part.

The IDF issued a response to the Turkish photos, saying that the "published pictures serve as clear and unequivocal proof of Israel's repeated arguments that aboard [the ship] were mercenaries who intended to kill Israeli soldiers."

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Israel singled out, Iran ignored at nuclear conference

By PAUL LUNGEN
Staff Reporter

Canada joined 180 other countries at a recent UN conference on the nuclear non-proliferation treaty by supporting a resolution that calls on Israel to join the pact and aims to convene a conference in 2012 to establish a nuclear-free Middle East.

Critics said the final document of the 2010 Review Conference of the Parties to the Treaty on the Non-Proliferation of Nuclear Weapons (NPT) singled out Israel while ignoring Iran, an NPT signatory that they say is in violation of its commitment against developing nuclear weapons.

Appearing to take a step back from Canada's position in support of the 2012 conference, Foreign Minister Lawrence Cannon later told reporters no such gathering should take place until Iran complies with its obligations under the NPT.

"The single greatest threat to global peace and security is Iran's regime, who have no interest in bringing peace to the Middle East. Indeed their belligerent and deceitful ways, particularly with their non-compliance with [International Atomic Energy Agency] obligations threaten the very existence of the Jewish state," Cannon told Canwest News Service.

Israel, meanwhile, rejected the resolution outright, calling it "deeply flawed and hypocritical" and saying it is not bound by it, since it has never signed the NPT.

"It ignores the realities of the Middle East and the real threats facing the region and the entire world. It singles out Israel, the Middle East's only true democracy and the only country threatened with annihilation. Yet the terrorist regime in Iran, which is racing to develop nuclear weapons and which openly threatens to wipe Israel off the map, is not even mentioned in the resolution," said a statement from the office of Israeli Prime Minister Benjamin Netanyahu.

The month-long conference ended with a final resolution that, in addition to proposing the 2012 meeting, also called on Israel to join the treaty and allow a United Nations nuclear watchdog group to inspect its facilities.

The United States, which agreed to co-sponsor the 2012 conference with Britain, Russia and the UN secretary general, backed the final resolution.

In Ottawa, the Canada-Israel Committee (CIC) applauded Cannon's statement. "It's Cannon's view that the international community's exclusive focus should be on NPT signatories that are proving a unique threat to regional stability," said CIC CEO Shimon Fogel.

"We appreciate that Canada is not being distracted from paying attention to Iran."

Turning to the American support for the resolution, Fogel said it is "certainly a departure from the position taken by successive American administrations over the years. We take the view that any singling out of Israel is inappropriate and unhelpful.

"It's a red herring to suggest Israel requires that kind of attention. Any kind of pressure on Israel to be a signatory to the treaty that doesn't even work – Iran, Syria, Iraq, North Korea were all flagrant violators of agreements to which they are signatories – is unhelpful," he said.

Gerald Steinberg, professor of political studies at Bar-Ilan University in Israel, said Canada and other western nations appear to have followed the American lead in supporting the final resolution.

"The United States was the main actor in the process," Steinberg said from Israel. The Obama administration has made nuclear disarmament one of its foreign policy goals and to achieve consensus on the final resolution, it appears to have acceded to a longstanding Egyptian demand to focus on the Israeli nuclear arsenal. As for the omission of Iran, "Egypt and the broader Arab and Islamic coalition refused to name Iran, and the United States capitulated," said Steinberg, who is also executive director of NGO Monitor.

Canada, Australia and other western governments went along with the United States, but afterward, U.S. and Canadian spokespeople, recognizing Israel would never agree to a review conference as envisioned, issued statements supporting Israel.

"As soon as they realized there would be a crisis out there [in 2012], they pulled themselves away from the text they just agreed to," he said.

Lawrence Cannon

Cannon's statement fits into that analysis, Steinberg suggested, while in the United States, similar positioning was taking place.

JTA reported that U.S. national security adviser Gen. James Jones said after adoption of the resolution, "The United States will not permit a conference or actions that could jeopardize Israel's national security. We will not accept any approach that singles out Israel or sets unrealistic expectations. The United States' longstanding position on Middle East peace and security remains unchanged, including its unshakable commitment to Israel's security."

Jones said the United States "deplores the decision to single out Israel in the Middle East section" of the document, and also deplores "the failure of the resolution to mention Iran, a nation in longstanding violation of the NPT and UN Security Council resolutions, which poses the greatest threat of nuclear proliferation in the region."

In Ottawa, Cannon's office released a statement elaborating on his earlier comment, saying "Canada continues to believe that the gravest threat comes from states such as Iran that wish to gain nuclear status and North Korea's regime. A nuclear Iran would have hugely destabilizing effects for both regional and global stability."

"Canada continues to hope for a day where the NPT is universally adopted," the statement added.

Steinberg said the U.S. support for the resolution reverses a 15-year promise by previous administrations to refuse to support documents specifically naming Israel. "This therefore represents a major change against Israel's interests by the United States," he said.

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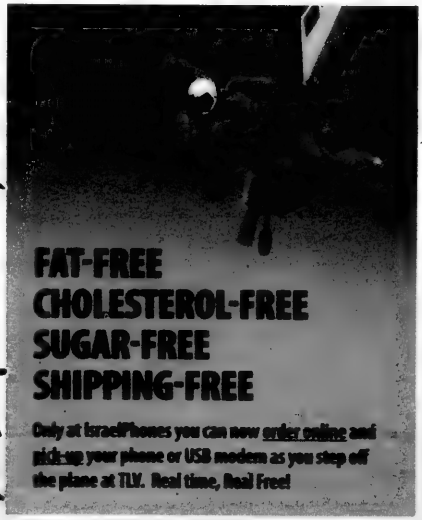
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Israel may set up internal investigation

Continued from page 1

"I told [Ban] that the investigation of the facts must be carried out responsibly and objectively," Netanyahu told the ministers. "We need to consider the issue carefully and level-headedly, while maintaining Israel's national interests as well as those of the Israel Defence Forces."

The prime minister said he told Ban that some of the passengers aboard the stormed Mavi Marmara were members of an extremist terror-backing Turkish organization. He stressed that any investigation into the event should determine who organized these extremists, who funded them and supplied them with equipment, and how they ended up on the ship.

Netanyahu also discussed Israel's blockade on Gaza, saying that talks on easing the blockade had begun before the flotilla ever set sail.

"Our desire is to facilitate the transfer of civilian and humanitarian goods to the civilian population while preventing the transfer of weapons and warfare materials." He added that the "provocative flotilla will not stop us from discussing this, and we are considering proposals on the topic made by friendly nations."

The prime minister also told cabinet that he spoke with Biden over the weekend, as well as the prime ministers of Greece and Bulgaria.

Nine Turks were killed on May 31 in the Israeli commando raid on the Mavi Marmara, part of a six-vessel convoy that set out to challenge an Israeli-led blockade. Israel said its troops used lethal force in self-defence after they were set upon by pro-Palestinian activists wielding clubs and knives.

Israeli leaders have spoken publicly about setting up an internal investigation with foreign observers into the interception of the Turkish-flagged ship off the coast of Gaza, an enclave run by Hamas Islamists who oppose western-backed Palestinian Authority President Mahmoud Abbas' peace efforts with Israel.

"Israel is a democratic nation. Israel has the ability and the right to investigate itself, not to be investigated by any international board," Oren said.

Turkish Foreign Minister Ahmet Davutoglu, speaking on CNN, said Ankara would insist on an independent commission and suggested that Israel's rejection of an international inquiry showed it wanted to cover up the facts of the raid.

"We want to know the facts. If Israel rejects this, it means it is also another proof of their guilt. They are not self-confident to face the facts," he said.

Turkey's relations with Israel, once a close ally, have soured badly since the deadly raid.

Meanwhile, senior officials in the Israeli Foreign Ministry said Saturday that Israel won't apologize for the raid. The remarks came after Turkish threats to sever diplomatic ties with Israel if the latter failed to apologize for harm caused to Turkish citizens.

Israel's navy boarded another ship carrying aid and pro-Palestinian activists to Gaza on Saturday. Its interception of the Irish-owned Rachel Corrie ended without violence, after diplomatic efforts to avoid bloodshed.

"I want to pay tribute to the crew of the Rachel Corrie for demonstrating in no uncertain terms their peaceful intentions," Irish Foreign Minister Micheál Martin told Irish public radio RTE. "We, of course, communicated that relentlessly to the Israeli authorities."

An Israeli official said Israel wanted to establish whether the Turkish government had sponsored the Mavi Marmara, where the strength of the resistance to the boarding party appeared to have caught the Israeli military off guard. Israel has said seven of its troops were wounded.

Correspondent sorry for anti-Israel remarks

JTA

WASHINGTON, D.C. — Veteran White House correspondent Helen Thomas has apologized for saying that Jews should "get the hell out of Palestine."

Thomas said Jews living in Israel should "go back home to Poland, Germany, America and everywhere else," during remarks made on video to Rabbi David Nesenoff of RabbiLive.com on the sidelines of the White House Jewish Heritage Day event on May 27.

The video of Thomas' remarks had more than 900,000 views as of Sunday morning.

Thomas, 89, who works for Hearst Newspapers, issued an apology last Friday.

"I deeply regret my comments I made last week regarding the Israelis and the Palestinians," she said in a written statement.

To view the video, go to *cjnews.com*.

Video spoof a real hit

© *Ha'aretz Daily Newspaper Ltd.*

An Israeli-produced parody taking on the world's criticism of Israel following the Gaza flotilla clashes has garnered nearly one million views on YouTube.

Sung to the tune of *We Are The World*, originally recorded to raise funds for Africa in the 1980s, the re-written song attacks what it calls the one-sided portrayal of events that has been broadcast across the world with their version called *We'll Con the World*. The clip was created by a Hebrew-language media satire site called Latma. The video is interspersed with clips from the recent Israeli raid on the Gaza-bound aid ship.

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Israel Briefs

Recession fuels Russian aliyah

Aliyah from the former Soviet Union grew last year by 21 per cent over 2008, with 6,818 Russian-speaking immigrants moving to Israel in 2009. In the first four months of 2010, aliyah is up a further 22 per cent compared with the same period last year, according to the Jewish Agency for Israel. From Russia alone, the rise has been slightly greater. Last year, 3,150 Russians moved to Israel compared with 2,605 in 2008, and this year's increase so far shows an even greater uptick: 905 in the first four months of 2010, an increase of about 25 per cent over 2009. Observers attribute the rise to the global recession, which has prompted some Jews to reconsider their future in Russia. The recession has hit Russia harder than it has hit Israel.

South Africa recalls ambassador

South Africa recalled its ambassador to Israel but doesn't plan to cut diplomatic ties, a government official said. The decision followed Israel's deadly interception of a Gaza-bound flotilla, in which nine people were killed during a confrontation with Israeli troops. "The recall of Ambassador Ishmael Coovadia is to show our strongest condemnation of the attack. This recent Israel aggression of attacking the aid flotilla severely impacts on finding a lasting solution to the problems of the region," Deputy International Relations Minister Ebrahim Ebrahim told journalists in Pretoria. South Africa has no intention of expelling the Israeli ambassador to the country, Ebrahim said. Avrom Krengel, chairman of the South African Zionist Federation, told the *Mail & Guardian* that the incident was "unfortunate and entirely regrettable." He criticized the South African government for acting "in a biased manner" in condemning the attack.

Soldier's kidnapping planned

A senior Israeli official claimed that activists aboard the Gaza-bound aid ship boarded by Israeli commandos had plans to kidnap an Israeli soldier. Daniel Ayalon, Israel's deputy foreign minister, made the claim in a conference call with 3,000 supporters of Christians United for Israel. He said that the activists were equipped with weapons and gas masks and had segregated the more peaceful activists below deck. Ayalon didn't cite evidence for his claims. Nine activists were killed in the raid. Seven Israeli soldiers were wounded.

Obama extends embassy move waiver

U.S. President Barack Obama has extended a waiver for an additional six months delaying moving the U.S. Embassy to Jerusalem. Obama's waiver, issued June 2, follows in the footsteps of predecessors Bill Clinton and George W. Bush, who also extended the waiver every six months since the law was adopted in 1995 calling for the move of the embassy from Tel Aviv to Jerusalem. Presidents can delay the move on national security grounds. Some Jewish groups have pushed for the United States to move the embassy as a way to bolster Israeli claims to the city. Those favouring the waiver say such a step would anger the Arab world and put the United States in the position of taking sides on an issue that should be settled in peace talks. *– files from JTA*

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Arts & Travel

Israeli singer celebrates Jewish composers

By RITA POLIAKOV
Staff Reporter

To Gitit Shoval, music is a virus.

"A good virus. You can't get rid of it," she said.

Shoval first started singing in Israel when she was 13 in 1978. Since then, she has recorded several albums, played countless shows and, seven years ago, moved to Toronto.

"We have four kids," she said of herself and her husband, music producer Ron Druyan. While performing in Israel, Shoval had little time to spend with her children, who are now 24, 19, 14 and 11.

> *'I just fell in love with this material'*

"I was working really hard in Israel, I was out of the house, I had [musical] groups I conducted… [In Canada] I decided to concentrate on [my kids]… to be a stay-at-home mom was an outstanding experience," she said.

While adapting to her new role, Shoval also helped her husband with their company, GRD International in Canada, which dubs cartoons worldwide in such languages as Russian, Hebrew and Mandarin.

"I'm the [voice of] Israeli Barbie and the Israeli Smurfette," Shoval said.

But after a few years, the singer began to miss her microphone.

"After three or four years, I decided to start singing again."

At first she started small, like singing the national anthem at a Blue Jays game. But it wasn't enough.

"Around two years ago, it started to tickle me. I wanted to start [performing] again."

Gitit Shoval

For Shoval, the challenge was finding a style and language that she connected with. She didn't want to limit herself to Hebrew songs, but didn't quite feel right singing only in English.

"I started to listen to songs. There was a nice number of songs I really liked. I was surprised to find out that most of the writers are Jewish and I thought… 'I can connect through this,'" she said.

These songs, which included *Somewhere Over the Rainbow*, *Hallelujah* and *You've Got a Friend*, aren't necessarily Jewish, but they represented an important contribution to the musical community. "We started to rehearse [these songs], Ron and I, and I just fell in love with this material. It came to a point where we wanted to create a show," she said.

And they did.

Shoval, with the help of her husband, who also plays piano, and her two children, Tutti, 19, a singer, and Shaqed, 14, who plays percussion, will be performing this month at York University's Tribute Hall before launching an American tour.

The show, called From Gershwin to Dylan: The Genius of Jewish Song Writers, is Shoval's first major concert since Shoval immigrated to Canada. Except that now, her whole family is involved.

"This is my dream. It's actually a family business," she said, adding that her oldest daughter, Tomi, and her youngest daughter, Emily, are helping to produce the show.

The concert itself is a tribute to Jewish composers and will also include stories about musicians, including Carole King and George Gershwin.

"There's a difference between Jewish music and Jewish writers," Shoval said. "We're such a small nation. The influence of the Jewish people on global music is unbelievable. There's so many hits."

Shoval decided which songs to include in the concert based on her own taste and the connection she felt to the melody.

"It was a matter of… what I liked, what I thought would suit my voice," she said.

"It's like, how do you know when you fall in love? You just know it. I sing it… and it's there."

While organizing the concert, the singer decided to donate all profits, after expenses, to charity, something that she plans to do for all her performances from now on.

"I decided every note I'm going to sing, at least part of it, will be for a good cause," she said, adding that the money from this concert will go to the Barzilai Medical Center in Ashkelon, Israel.

Along with professional musicians, the show also includes performances from students at the Berklee College of Music in Boston, where Tutti participated in a five-week program.

"When I heard [the students play], I just fell off my chair. To be able to work with such young people, it gives such freshness to your music," Shoval said.

Tickets for the concert, which starts at 8 p.m. on June 16 at York University's Tribute Community Recital Hall, range from $18 to $72. For more information or to buy tickets, visit yorku.ca/perform or call 416-736-5888.

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Howard Engel honoured at Jewish Book Awards

By BILL GLADSTONE
Special to The CJN

A well-rounded octet of books garnered honours and prizes for their authors – and detective novelist Howard Engel won a special achievement award – last Thursday evening at the 22nd annual Helen and Stan Vine Canadian Jewish Book Awards before a near-capacity crowd in the Al Green Theatre of the Miles Nadal Jewish Community Centre.

The prestigious fiction prize went to Newfoundland writer Robin McGrath for her novel *The Winterhouse*, set in a rugged Newfoundland outpost of the 1820s. The story focuses on the subtle budding romance between a young Jewish trader, Jacob Harris, and Rosehannah Quint, the teenage woman who helps him survive the winter.

Although the fictional Harris doesn't seem to care much for his Jewish heritage, that's clearly not the case with McGrath, who converted to Judaism when she was 17 – more than four decades ago.

The recipient of an earlier Jewish Book Award for a volume of poetry about five years ago, the Goose Bay resident has written about a dozen books, including a folk history of Newfoundland's Jewish community. Much lore from that book evidently made its way into her novel. "The material in *The Winterhouse* is fiction, but it's all rooted in real people and real stories that I heard," she told *The CJN*.

McGrath is probably the first writer honoured by the Jewish Book Awards who is an expert on the Inuit and who travels into the bush with them. Because *The Winterhouse* is so deeply rooted in its rugged natural settings of woods, shoreline and sea, it may be considered an old-fashioned Canadian novel whose theme has more to do with survival than anything else. But it's also a lovely romance.

Another Canadian region – the Prairies – was also spotlighted at the awards ceremony as Winnipeg author Allan Levine won the history prize for *Coming of Age: A History of the Jewish People of Manitoba*.

"People forget that the Winnipeg Jewish community is probably one of the greatest Jewish success stories in Canadian Jewish history," Levine said in accepting the award. "The narrative that the book chronicles is really the history of a determined group of Jewish immigrants and their descendants… to establish in Winnipeg one of the most vibrant and culturally rich Jewish communities in North America."

Montreal author Goldie Sigal won the prize for Yiddish literature for *Stingy Buzi and King Solomon*, an illustrated book for children with dialogue balloons in Yiddish, English and transliterated Yiddish. Also for young people, *Puppet*, the novel by Eva Wiseman, captured the youth literature prize for its historically accurate account of a Hungarian blood libel case of the late 1800s.

Winning authors at the awards ceremony. From left, Eva Wiseman, Allan Levine, Howard Engel, Robin McGrath, Goldie Sigal. ***[Hudson Taylor photography]***

Jewish academics were well represented at this year's awards. Prof. Michael Marrus claimed the prize in Holocaust literature for *Some Measure of Justice*, his exploration of the most recent wave of justice-seeking reparation cases over the Holocaust.

Indiana-based Prof. Jeffrey Veidlinger won the prize for scholarship on a Jewish subject for *Jewish Public Culture in the Late Russian Empire*. The awards jury called it an "impeccably researched book on Jewish cultural and intellectual history [that] explores the grassroots movement by which Russian and Polish Jews engaged with culture in a public way in the early 20th century."

Toronto poet-essayist Ken Sherman took the prize in Jewish thought and culture for *What the Furies Bring*, his "lucid and lyrical collection" of essays that was inspired by the terror and tragedy of Sept. 11.

The awarding of the biography and memoir prize added immense spice to the evening. The prize went to David Sax for *Save the Deli*, a memoir in which he records his odyssey visiting the planet's most holy shrines related to the vanishing delicatessen. Sax, however, was on his honeymoon and could not attend the ceremony in person. Accepting the award on his behalf was publisher Doug Pepper of McClelland and Stewart, who speculated that deli was the reason so many gastro-enterologists are Jewish.

Engel, author of a series of crime novels featuring the celebrated Jewish detective Benny Cooperman, was honoured with a special achievement award some 30 years after the first of the books, *The Suicide Murders*, appeared.

"No crime fiction novel had ever been set in Canada with a Canadian hero before Howard did it," said his former editor, Cynthia Good, formerly of Penguin Canada. "When Engel found an audience for his writing, the floodgates opened for Canadian crime fiction. Howard opened the door for probably 200 writers to come after him."

Sponsored by the Koffler Centre of the Arts, the awards seem more of a city-wide event now that they are hosted in a downtown venue (Bloor Street and Spadina Avenue) as opposed to suburban North York (Bathurst Street and Sheppard Avenue). Those who gathered for the occasion seemed in possession of a remarkable *zeitfleisch* over the nearly two-hour ceremony. Not even the cramped lobby, which was clearly insufficient for all the mingling and bookselling that needed to be done, could dampen the enthusiasm of the crowd.

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Renaissance man marks disc's 10th anniversary

By JOYCE SINGER-D'APRILE
Special to The CJN

June is busting out all over, especially for musical Renaissance man Mark Weinstock, who celebrates two milestones this month.

Weinstock's career has been built on evocative music and heartfelt lyrics, reflecting a folksy genre. He's marking the 10th anniversary of his first CD, *Mark's Patchwork*, with a concert at a Toronto club this month.

Also this month, Weinstock and his wife, Donna, will be celebrating their second anniversary. "We went overseas for a six-month extended honeymoon to India and Southeast Asia. I hadn't planned to, but I ended up singing and playing guitar in over 30 concerts there," he says, "Many of the love songs I've written were inspired by my wife."

Weinstock currently works with David Alter, exploring music's therapeutic role in medicine.

Weinstock has visited clinics and orphanages in India and Cambodia, where he introduced interactive music programs to the children. "We met some really special children along the way," he says.

Weinstock's music has inevitably evolved over the years. Ten years ago, at the age of 24, he wanted to make a name for himself, touring the world to become the new voice of a generation, an influential singer such as Leonard Cohen or Bob Dylan.

"Things have changed," he says. "I'm more comfortable writing music in many different styles now. I'm working on an updated *Mark's Patchwork*-style album.

"I'm also working with some fantastic musicians on a Jewish album, with Hebrew and English songs, taking Jewish concepts, from folklore, or the holy text, with musical styles across the board, from folk rock to African choral music."

Little Superstars is Weinstock's musical program for babies and toddlers. He teaches classes in a variety of settings, including schools, libraries and synagogues such as Holy Blossom Temple in Toronto.

"It's interactive with the caregivers, not only to have fun, but to promote language and motor development," he says. "Currently, I'm working on a children's album called *Songs for Dreamers*, which will take them through the day, with gentle wake-up songs, to dance songs, to lullabies."

A lifelong student of indigenous instruments, Weinstock learned to play the Indian bansuri flute during his honeymoon overseas.

"In India, we went to Oneg Shabbats in one of the old synagogues. We've also done Oneg Shabbats in the jungle," he says.

Weinstock and his wife spent Passover in Israel this year. While there, he performed in Tel Aviv. "It was a very special night," he says. "But my travelling has tapered off a bit, because great things are happening for me in Toronto."

A film producer who came to one of his concerts asked Weinstock to write songs for the 2004 movie *Siblings*, with Sarah Polley. He has also composed music for other films.

"It's great to be sitting in a movie theatre, watching a movie, and then all of a sudden a song comes on, and it's *my* song being played in this film," he says.

Mark's Patchwork: 10-Year Anniversary Show, at Trane Studio, 964 Bathurst St., on June 17 at 8 p.m., features musical guests Josh Engel, Elisheva Avishai, Ronen Segall, Daniel Shlagbaum, Steve Perzow and Nikhil Pai and others. For more information, call 416-913-8197 or visit www.markweinstock.com.

Eye on Arts

By BILL GLADSTONE

ISRAELI SINGER PERFORMS "FROM GERSHWIN TO DYLAN" TO AID ASHKELON HOSPITAL

From Gershwin to Dylan, The Genius of Jewish Song Writers features Israeli singer **Gitit Shoval**, her musical-producer husband **Ron Druyan**, and two of their four musically talented children. The show celebrates the contributions of Jewish composers to popular contemporary music, as played by a seven-piece band of young musicians from the Berklee College of Music in Boston.

Tunes include *Somewhere Over the Rainbow*, *Autumn Leaves*, *Summertime*, *Blowin' in the Wind* and music from several great musicals. Tickets are $72 (VIP), $54 (includes parking stubs), $36, $18; part of proceeds go toward the emergency room at Barzilai Hospital in Ashkelon. York University, Tribute Community Recital Hall, Fine Arts Performance Facilities, 120 Accolade East Building. Wednesday, June 16, 8 p.m. 416-736-5888, www.yorku.ca/perform

• • •

Jazz Festival has something for everyone, new director says

By KATHRYN KATES
Special to The CJN

For Josh Grossman, becoming the artistic director for the TD Toronto Jazz Festival is a culmination of everything he has been doing for the past 10 years.

That includes working as the artistic director of the Markham Jazz Festival, the manager of High Park Choirs of Toronto and the production manager of the Royal Conservatory of Music. He's also the founder of the Toronto Jazz Orchestra.

Grossman, 33, has been a fixture on the local jazz scene. "Since getting out of school, I have pursued a variety of arts administrative stuff, performance, presenting and producing opportunities," he says. "So, this is a nice way to combine everything together."

As the artistic director of the festival, he replaces Jim Galloway, who retired last fall. The festival is now in its 24th season.

"When I heard that Jim Galloway had stepped down, I hadn't thought to apply," Grossman says. "I figured they already had hired someone, and then I had conversations with some people who encouraged me to apply. I took that as a sign and applied in mid-November, and by mid-December everything was all wrapped up."

For his first season this summer, Grossman says he's built on what was done in the past and made sure that a really good variety of music is presented. At the same time, he's put his stamp on this year's festival by programming music that he thinks is important to the contemporary jazz scene.

Grossman has talked with members of the local jazz community about their concerns and listened to their suggestions about the festival. Coming out of that is the reintroduction, after 10 years, of the Wave Series, which focuses on the contemporary, avant-garde side of jazz. The series, which will be held at the Music Gallery, advances jazz into the next generation, Grossman says.

But Grossman created a balance in his programming, making sure there is something for everybody. He says it is as important to pay attention and to honour where jazz has come from, as it is to look at where jazz is going.

This year's veteran lineup includes Herbie Hancock, Dave Brubeck, Maceo Parker and blues legend Taj Mahal.

Josh Grossman

"I want people coming away from the festival with an emotional response having been moved in some way by the music, and that people will take a bit of a risk, learn something new about the music and what jazz can mean," he says.

Grossman's duties as artistic director also include the off-season development of educational programs with the festival's community partner, Regent Park School of Music.

"This is vital as well," he says. "We have heard so much about the 'state of jazz' in philosophical terms, so it is really important that we continue to reach out to not only the next generation of jazz fans, but the next generation of jazz musicians and foster and encourage that talent.

"It is not an easy career choice to be a jazz musician, so we want to provide mentorship and encourage the development of new music and interesting jazz."

Grossman grew up with music and sang in the Beth Habonim Youth Choir. He said the choir was a musical, social, religious and cultural experience for him. It introduced him to a new group of people and inspired him, and provided experiences for him that he wouldn't have had in other places, including recording.

"Culturally, Judaism has a lot to contribute to music in general, and obviously a lot of the major performers, producers, record producers, and composers are Jewish," Grossman says.

The Toronto Jazz Festival runs from June 25 to July 4. Free daily noon and 5 p.m. performances by various artists, including Jaffa Road, take place at Nathan Phillips Square, in addition to ticketed events. For detailed listings, visit www.torontojazz.com.

Names in the News: David Harduf, the Toronto Hebrew teacher and scholar who died last February leaving his magnum opus unfinished, was clearly a man whose scholarly ambitions were nearly as immense as his vast Jewish knowledge.

The Polish-born rabbinically trained author toiled tirelessly over the last half-century to produce a series of important scholarly books and lexicographic works. They included **Otzar Hashemot**, a "treasury of names" of persons, places and even animals mentioned in the Torah, Mishnah and Talmud; a Yiddish-English English-Yiddish dictionary; a Shai Agnon Lexicon of persons and places in the works of the great Israeli writer, and various other publications.

Over the last two decades Harduf was engaged primarily in producing the first 19 volumes of his most ambitious project, titled *Harduf's Transliterated English-Hebrew Dictionary*. When he died the volume for the letter "S" was at the printer and the rest of the work – T to Z – was left unfinished.

According to friends, Harduf's widow, Eleanor, is hoping to locate someone capable of completing the remaining volumes. "She is looking for someone, but it's not so easy to find a scholar to finish the work," said **Simcha Simchowitch**, who recalled that his late friend "embodied the best of a traditional scholar (*talmud chochem*) of bygone days."

• • •

Names in the News II: Toronto-based author **Howard Shrier**'s second novel, *High Chicago*, was named best crime novel of the year at the 2010 Arthur Ellis Awards last week in this city. Remarkably, Shrier's first novel *Buffalo Jump* took the prize last year for best first novel. Shrier is the first author in the 27-year history of the awards to win these two honours in consecutive years. "To say I am thrilled is an understatement," he said.

• • •

Arts in Brief

• *Fiddler on the Roof*, starring **Harvey Fierstein**, returns for a strictly limited run at Toronto's Canon Theatre, June 8 to 13. $130-$26. 416-872-1212, www.mirvish.com

• Active Seniors presents From Memory to Memoirs: Writing Our Family Stories. Author-publisher **Bill Gladstone** offers 10 tips for writing your family stories and author **Kitty Wintrob** discusses her book *I'm Not Going Back: Wartime Memoirs of a Child Evacuee*. Miles Nadal Jewish Community Centre, Thursday, June 17, 1:30 p.m. 924-6211, ext. 155.

• The Toronto Sketch Comedy Festival presents the third annual Sketch Com-Ageddon, a five-night competitive sketch comedy tournament featuring "48 of comedy's most daring and hilarious sketch troupes." Comedy Bar, 945 Bloor St. W. June 15 to 19. www.comedybar.ca

• The Art Gallery of Ontario presents *Drama & Desire: Artists and the Theatre*, featuring works by **Degas**, **Delacroix**, **Ingres**, **Toulouse-Lautrec** and other masters from the world's greatest museums. June 19 to Sept. 26. www.ago.net

• Thanks to an anonymous $1.5-million gift, the Royal Ontario Museum has introduced some new accessibility initiatives for people who are blind or have vision loss, or are deaf or hard of hearing. The programs include a new tactile tour and an ASL-English interpreted tour.

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Books & Authors

History of Nazi ghettos contained in two volumes

By SHELDON KIRSHNER
Staff Reporter

Nazi Germany forced Jews in Poland, the former Soviet Union and Czechoslovakia, Romania, Greece and Hungary into more than 1,100 ghettos during the course of World War II.

They are the subject of *The Yad Vashem Encyclopedia of the Ghettos During the Holocaust*, a comprehensive two-volume account published last month by The Holocaust Martyrs' and Heroes' Remembrance Authority in Jerusalem and edited by Guy Miron and Sholomit Shulhani.

Since the ghettos were so central an element in the Nazi plan to exterminate Jews in Europe, this is a most valuable addition to the historiography of the Holocaust.

Consisting of essays written by specialists, this book is buttressed by 250 photographs, 62 maps and a DVD of wartime footage of ghettos.

Two Israeli experts, Yehuda Bauer and Israel Gutman, contribute a foreward placing the topic in perspective.

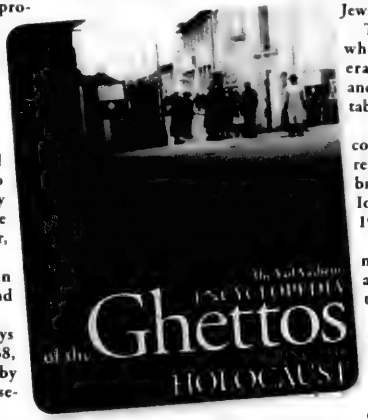
As they point out, the first ghettos were established by the Germans in Poland shortly after its conquest in 1939.

Up to Germany's invasion of the Soviet Union, the ghettos were regarded as temporary way stations until their inmates could be permanently resettled.

But after June 1941, their purpose changed, becoming holding pens for slave labour and annihilation.

Strangely enough, as contributor Dan Michman observes in the opening essay, the Nazi leadership in Germany never articulated a precise definition of the term ghetto.

"We have no single seminal document that expounds the roots of the concept, its nature, nor the methods and mechanisms for setting up and running a ghetto," he writes. "Quite the contrary. What we have is a welter of explanations and interpretations produced by Nazi bureaucrats while the Holocaust was raging – suggesting that the Germans themselves were certain neither about the ghetto's origins nor its rationale."



In fact, the classical ghetto was a 16th-century Italian creation, devised by Pope Paul IV in a papal bull in 1555 as an instrument to contain the Jews of Rome until they accepted baptism to Christianity. The first walled and gated ghetto, however, appeared in Venice.

The Rome ghetto, the last one in Italy, survived de jure until 1848 and de facto until 1870.

Sixty-eight years later, several days after Kristallnacht in November 1938, the notion of a ghetto was raised by Hermann Goering, Adolf Hitler's second-in-command.

The head of the security police, Reinhard Heydrich, was skeptical, saying that ghettos were impracticable from "a police perspective."

After Poland was conquered, Heydrich had a change of heart. He said, "The Jews in the cities should be contained in the ghetto, to permit better control and, subsequently, permit a better removal."

The Jews of western and central Poland were the first to be ghettoized. To the best of Michman's knowledge, the first ghetto in Poland was established in Piotrkow Trybunalski, in the province of Kielce.

Enforcement of the ghetto order was spotty, as many Poles continued to live and work in the ghetto until the spring of 1942.

The idea of a closed ghetto was initially tried in Lodz. Once it was up and running, it became a symbol and prototype of the Nazi ghetto in occupied Poland. As it happened, the Lodz ghetto was the last to be liquidated.

More than 70 ghettos were established in Belarus, with the ghetto in Minsk being the largest one.

Occupied Ukraine had more than 80 ghettos. In Russia, about half of the ghettos were located outside the boundaries of the Pale of Settlement, where most Jews lived during the Czarist era.

There is no explanation as to why pogroms and murder operations broke out in Ukraine and not in Belarus before the establishment of ghettos.

In Romania, the notion of concentrating Jews in a ghetto to resolve the "Jewish problem" was brought up by the head of state, Ion Antonescu, in the winter of 1941.

He wrote, "Were times normal... I would deport them all en masse... I cannot do that today."

Suggesting ghettoization for the Jewish inhabitants of Bucharest, the capital, Antonescu said that "the kikes could live among themselves, with their own commerce and own synagogues, until more settled times arrive and we can deport them beyond our borders, to territories to be defined for them."

With zeal, Antonescu also applied ghettoization to Transnistria, which fell under Romanian control in 1941.

In the Protectorate of Bohemia and Moravia, in Czechoslovakia, the Nazis established the Theresienstadt ghetto and work camp.

Though it was a "ghetto for distinguished persons," to use misleading Nazi terminology, Theresienstadt was a transit camp as well, with many of its hapless inmates having been shipped to Auschwitz.

The ghetto system in neighbouring Hungary was prompted by Germany's invasion in 1944.

One hundred and eighty detention centres were opened, all of them intended to serve as collection camps for Jews scheduled to be transported to Auschwitz. In some Hungarian cities, Jews were allowed to live outside the confines of the ghetto.

When Miklos Horthy, the regent of Hungary, suspended the deportation of Jews in the summer of 1944, the last remaining ghetto in Hungary was in Budapest, the capital city.

Decentralized and housed in 2,100 buildings marked with a yellow star, the ghetto was scattered all over Budapest and lasted for only a few months. With its liberation by the Red Army, it was shut down.

Salonika was the only city in Greece on which the Nazis imposed a ghettoization policy. No explanation, unfortunately, is offered.

Nor is it explained why the Nazis did not fence in Amsterdam's Jewish quarter after signs were posted announcing it had become a ghetto.

Despite these gaps, *The Yad Vashem Encyclopedia of the Ghettos During the Holocaust* is quite an achievement in scholarship.

For the first time in any language, the history of Germany's ghetto policy can be found in two handy volumes.

Turn to page 76 and you will find an article on the ghetto in Brody. Go to page 227 and you can read about the ghetto in Grodzisk. Turn to page 665 and you can read about Rowne's ghetto. Flip to page 982 and you can immerse yourself in the details about the ghetto in Zhmerinka.

This most certainly is the definitive book on the Nazi ghetto system.

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30 CONDOMINIUM FOR SALE
35 CONDOMINIUM FOR RENT
40 CONDOMINIUM FOR SALE/RENT
45 CONDOMINIUM WANTED
50 ACCOMMODATION AVAILABLE
55 ACCOMMODATION WANTED
60 SHARED ACCOMMODATION AVAILABLE
62 SHARED ACCOMMODATION WANTED
65 ACCOMMODATION SWAP/EXCHANGE
67 HOUSE SITTERS
70 UNIVERSITY ACCOMMODATION
75 APARTMENT FOR RENT
78 SHORT TERM RENTAL AVAILABLE
80 SHORT TERM RENTAL WANTED
81 APARTMENT TO SUBLET
82 ROOM AVAILABLE FOR RENT
84 ROOM WANTED FOR RENT
85 APARTMENT WANTED
87 PROPERTY MANAGEMENT
105 COTTAGE FOR SALE
110 COTTAGE FOR RENT
115 COTTAGE FOR RENT/SALE
120 COTTAGE WANTED
122 TIME SHARE FOR SALE
123 TIME SHARE FOR RENT
124 ARIZONA PROPERTIES
125 FLORIDA PROPERTY FOR SALE
130 FLORIDA PROPERTY FOR RENT
135 FLORIDA PROPERTY FOR SALE/RENT
140 FLORIDA ACCOMMODATION WANTED
143 FLORIDA SHARED ACCOMM. AVAIL.
145 FLORIDA SHARED ACCOMM. WANTED
147 FLORIDA ACCOMMODATION
150 FLORIDA TRANSPORTATION
155 ISRAEL PROPERTY FOR SALE
160 ISRAEL PROPERTY FOR RENT
165 ISRAEL PROPERTY FOR SALE/RENT
170 ISRAEL PROPERTIES WANTED
175 ISRAEL ACCOMMODATION WANTED
178 ISRAEL TRANSPORTATION
180 OUT OF TOWN PROPERTIES
185 OUT OF COUNTRY PROPERTIES
190 VACATION PROPERTY AVAILABLE
195 VACATION PROPERTIES WANTED
196 VACATION PROPERTIES-EXCH./SHARE
198 SPACE FOR LEASE
199 COMMERCIAL PROPERTY AVAILABLE
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201 OFFICE SPACE WANTED
202 STORAGE SPACE WANTED
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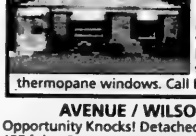

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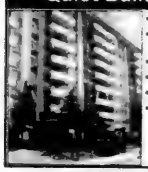

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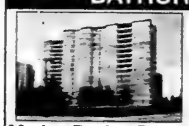

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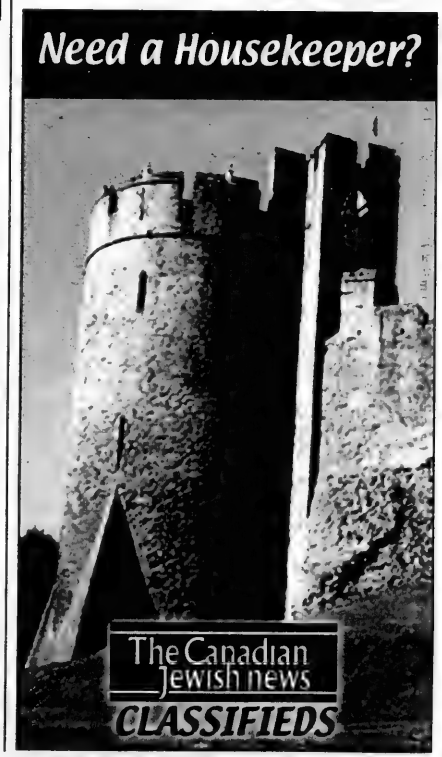

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Arts & Travel

Toronto jazz musician records classic Polish song on new album

By DAVID SILVERBERG
Special to The CJN

Ron Davis never met his grandfather Joseph Ladowsky. He died before World War II. But Davis, a Toronto jazz pianist, is speaking to his grandfather through the spirit of a song about the Polish restaurateur on his new disc, *My Mother's Father's Song*.

Released recently, Davis' seventh jazz disc features the *Polish song Bal u Grubego Joska* (*Party at Fat Joe's*), a famous 1935 waltz describing Ladowsky's famous Warsaw restaurant. It's a party song, Davis says. After all, some of the lyrics read (translated to English): "At Fat Joe's at Gnojna Street, the old gang's elite has gathered/ Without food and without sleep, just to have something to drink."

Davis is overjoyed to include his interpretation of this classic Polish song on his new album. "This song represents a world now gone," he says. "It's an accessible song that connects you to a whole other dimension of Jewish history."

He says it has "that intangible quality of a great song. The composer really hit it out of the park. It's haunting and memorable and quite beautiful."

Finding the sheet music was pure luck.

Ron Davis

Finding the sheet music is a story of pure luck. Davis' mother visited the Polish pavilion at Toronto's Canadian National Exhibition several years ago and came across sheet music tucked away in a corner. She was amazed to find *Bal u Grubego Joska*, a song dedicated to her father's teashop, which was open from 2 a.m. Fat Joe's attracted porters and traders from nearby Zelazna Brama Square and Hale Mirowskie. Most notably, Davis found, Polish war hero Marshal Józef Pisudzki was a frequent guest at Fat Joe's.

"I haven't met a Polish person who doesn't know the song," Davis says. Every time he comes across someone who knows the waltz, Davis feels like he's learning more about his grandfather. A simple song inspires a genealogic quest.

The title song isn't the only unique aspect of Davis' new album. Davis tackled jazz standards, but not "run-of-the-mill standards," as he puts it. He brings some cool riffs to James Taylor's *Don't Let Me Be Lonely Tonight* and successfully tackles Stevie Wonder's *For Once in My Life*. His opening track should appeal to a younger demographic – *Viva la Vida* by rock band Coldplay.

With this album, Davis hopes listeners enjoy a mix of "entertainment, thoughtfulness and depth."

In addition to gigging and working on albums, Davis also runs business workshops, in which he blends jazz and workplace empowerment. He also dabbles in classical music. His project Symphronica fuses jazz piano and the symphony orchestra, and he's performed these compositions with the Windsor Symphony Orchestra and has been asked back in 2011.

Davis is active online, writing in his blog found at rondavismusic.com/blog. He writes about the life of a musician – the good and the ugly –and also chronicles his overseas tours, such as his recent adventure across Asia.

The Canadian Jewish Shmooze
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Omission

The photograph "Graduates get together at a reunion in Israel" that appeared with the movie review "Film evokes a time and a place in Poland" (June 3) was taken by Katka Reszke.

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Israeli volleyball women within striking distance of Europe

By URI TALSHIR
© Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Just eight months ago, the Israel Volleyball Association put on hold an ambitious project to prepare the national women's team for the 2012 Olympic Games in London, England. Within a month, officials recognized their mistake, and the team returned to practice.

Israel's victory last week against Slovakia at the European Championship B pool qualifier in Sheffield, England, indicated the investment of nearly three years was well worthwhile.

"I don't think our achievements will change the opinion of those who stood in the corner and waited for the whole project to collapse," head coach Arie Selinger said after his team advanced to the third round of the championship. "There are some who don't want us to win, and I don't know why. Even if we win the championship I am not sure anything will change."

The road to the playoffs was long. Selinger is a volleyball legend who coached the U.S. men's team that took silver in the 1984 Olympics.

The project began almost three years ago, when Selinger was brought back to Israel to take over the women's national team and turn the players into a high-level squad.

The team went from practising two or three times a week to daily, and sometimes twice a day, and players received greater medical attention required for their more intense schedule. Officials who doubted the value of this investment tried to pull the plug in September, but later realized the extra time did make a difference.

After a frustrating loss to Ukraine, the squad had to beat Slovakia to finish second in its B pool and earn a home-and-away match against the second-place team from the A pool. Selinger says he knew it would be a tall order beating Slovakia, which had trounced Ukraine. "I arrived at the game with a heavy heart," he says. "I feared it would be too great an obstacle for us."

The players proved to their coach that all he had invested in them during the previous half year was not in vain. They rose to the occasion and defeated the Slovaks in three sets.

"Everything went like clockwork," says Selinger. "We surprised everyone – including ourselves. The ladies were mentally ready. They believed in themselves, and everyone was on the top of their game. It was probably our best game ever."

Selinger, 73, says the team is still not good enough to reach the top flight of international competition, but he hopes its success will change perceptions in Israeli sports.

"Focused projects on a daily basis with the proper financial support are the only way for us to achieve success," asserted the man who during his 40-year coaching career has won numerous awards, including a silver medal with the Netherlands at the 1992 Olympics.

"The problem in Israel is that we're not serious enough, we don't practise enough, our students are short, our patience is short, and so we never managed to get where we want to," Selinger said. "The youth are out there and we have the talent, but we have to work on the fundamentals."

Israel prepared for the current tournament by playing Belarus, winning three out of five matches. Ironically, Belarus is the team from the A pool that stands between Israel and its first appearance in the European finals since 1971.

"We know our rival, who knows us, too," Selinger said about the third round.

Peer can't keep pace with Serena Williams

By ELI SHVIDLER
© Ha'aretz Daily Newspaper Ltd.

PARIS — Hopes spurred by Shahar Peer's recent strong performances and a clay court, combined with a lingering injury nagging her opponent, crashed into reality as world No. 1 Serena Williams easily disposed of the Israeli 6-2, 6-2.

Williams used her power during the few moments she needed it to overwhelm the upstart Peer, ranked 18th, to advance to the quarter-finals at the French Open.

Williams is now undefeated in five matches with Peer. Last week's match took just 67 minutes. The American's complete dominance could be seen in her 75 per cent success rate on first serves, compared to Peer's 44 per cent. Williams also served up six aces, while Peer had none.

A few commentators during the match suggested Peer was still struggling with opponents at Williams' level, even when the better player is not 100 per cent. Peer opened the match with a break and was up 40-0 in the second game, but Williams came back to break her and even the set at 1-1. Peer also lost her final two serves of the first set.

Still, Peer can take comfort that she will likely move up in the rankings to either 13th or 14th, depending on how the remaining players do, which would be her highest ranking ever. Her previous best was 15th in January 2007.

On the bright side, Peer and her Romanian partner Monica Niculescu advanced as far as the quarter-finals. En route, they disposed of the 10th-seeded team of Yung-Jan Chan of Taiwan and her Chinese partner, Zheng Zie.

Their run ended in the quarter-finals with 2-6 and 4-6 losses to the Spanish duo of Nuria Llagostera Vives and Maria Jose Martinez Sanchez.

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HOOPS CHAMPS: Robbins Hebrew Academy's (RHA– formerly United Synagogue Day School) middle school girls basketball team recently won the Jewish day school, middle school division, Inter-School Basketball League Championship at the Hoop Dome. The game was a close one against Leo Baeck North, with the RHA Warriors winning 47 - 40 in overtime. Pictured are, back from left, are Brooke Parkes, Alexa Quint, and coach Boaz Zecharia; middle row from left, Tyra Morton, Jacki Stein, Rebecca Benjamin, Lauren Hytman, Holli Greenwald, Dekkel Bachar, Jennifer Taras, Riley Noik, Cori Marshall and Tamar Zecharia, and front row, from left, assistant coach, Jake Hochman, coach Shelley Stein, Robyn Sirkin and Raquel Benitah.

Women big buyers of book aimed at men

By CAROLYN BLACKMAN
Staff Reporter

Elliot Katz, a Toronto speechwriter and author, is on a mission to help save marriages.

A divorced father of two daughters who works full time as a policy analyst for the Ontario government, Katz is the author of *Being the Strong Man a Woman Wants: Timeless Wisdom on Being a Man* (Award Press.)

He is the author of other non-fiction books, including *Great Country Walks Around Toronto*, *The Great Toronto Bicycling Guide* and *The Complete Guide to Walking in Canada*.

Elliot Katz

Katz said that after his divorce, he asked himself what he could learn from the experience.

"I went right to the sources, including the Talmud, and learned that many men are confused about how to behave. Wives are frustrated because their husbands are... too easygoing, and they leave all decision-making to their wives."

His goal in writing the book, which is now translated into 19 languages, including Spanish, Polish and Hindi, is to teach men that it is "not Jewish to be a nebish."

The 110-page book is written as a conversation between a grandson and his grandfather on the grandfather's 50th wedding anniversary. The grandson wants to know how his grandparents' marriage lasted so long.

His grandfather replies that he had to learn about being a a husband, and in each subsequent chapter, he shares his knowledge with his grandson.

The grandfather said he learned early on that his wife wanted a strong man. "If I wasn't strong, if I didn't make decisions, she lost respect for me. The irony is that if you're just always trying to please her, you don't please her at all."

He stresses, however, that being strong is not being controlling. "It's taking responsibility for what's going on, taking charge and finding solutions. It's putting the greater good for your relationship and your family ahead of your own wants. Being controlling is thinking only about what you want and is often a sign of insecurity."

If you avoid making decisions, the grandfather said that your wife "may feel you're avoiding responsibilities. Being strong means stepping forward to make decisions in difficult situations and taking responsibility for the outcome."

Katz has done about 90 radio interviews for stations as far away as Singapore, has appeared on Rogers TV's *Dating 201*, a weekly show that profiles Toronto's dating scene, as well as on Citytv's *Breakfast Television* and CHCH-TV news.

He said that although he wrote the book for men, it is women who are buying it. "One radio host started off by saying he doesn't agree with me and asked for callers. He only had women callers, and they all agreed with the book."

He stresses that the book is not a money-making venture. "My goal is tikkun olam. I'm on a mission to teach men how to be men."

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Preheat oven to 300°. Cream the butter with the sugars using an electric mixer on medium speed until fluffy (approx 30 seconds). Beat in egg and vanilla for another 30 sec. In a mixing bowl, sift together the dry ingredients and beat into the butter mixture at low speed for about 15 sec. Stir in espresso coffee and chocolate chips. Using a 2 tablespoon measure, drop cookie dough onto a greased cookie sheet about 3" apart. Gently press down on dough with back of spoon to spread out into 2"circle. Bake about 20 min. or until nicely browned around the edges. Bake a little longer for a crispier cookie.

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About Life

Dear Ella,

My friend Rhonda and I go back to when we were in school. We graduated together, dated together and still live near each other. We have been through much in our lives, as we are now both in our 40s.

Rhonda has been through a divorce, illness, loss, kid problems, financial problems. I was at her side every step of the way. I took time off work, time away from my family and dropped everything when she needed me.

Now I have been going through a rough time, and where is Rhonda? She's either too busy or just going out, has to meet her kids, has an appointment. She's one of those people who says, "Let me know if you need anything," but doesn't really mean it. She's always around for dinner or shopping though. I think I've had enough. Am I being hasty?

One-Way Friendship

Dear One-Way Friendship

People's lives often take different paths, and priorities for each other may have changed. However, it sounds as though Rhonda may be what's called a fair weather friend – a friend who comes around when it suits her, but will rarely put herself out. Most probably a selfish person who is focused on her own needs.

Spotting one of these friends can not only be tricky, but can take time. They may often sound concerned when you talk about a problem, but will rarely, if ever, turn their pseudo-concern into action. The problem here though is not Rhonda's, it's yours.

A big part of friendship is expectations. Yours are not being met. It's not wrong to be able to lean on a good friend. Friendship is all about give and take, and it can take years to really know who's giving and who's taking. If Rhonda never comes through for you, then you have your answer.

Now what do you do about it? Avoid her? Tell her? Ignore her calls? The long history you have together warrants one final heart to heart. Let her know how you feel, and in your own mind close the door to those unmet expectations you had for this friend. You can still remain acquaintances if you choose to, but you must make that call. Once your expectations become more realistic, you will be far more at ease when it comes to Rhonda.

Readers may submit their questions to Ella at The CJN, *e-mail. ella@cjnews.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional*

Dealing with a bully

What do you do when you have a bully in your midst? It doesn't matter if you're a child, or an adult, if it's at work at the water cooler, or in your personal life, there are people who, sadly, are not happy with themselves and want to undermine your happiness and success.

Life Coach Corner

By JUDY SIBLIN-LIBRACH

What do you when you encounter a person like this? No matter what, always remember the phrase, "Don't let anyone steal your happiness." That is the best place to start.

There are people who are uncomfortable by your success, your happiness and peace of mind, and you have to hold onto your own empowerment and know that you deserve all that is good and loving. Stay empowered. Often in a bullying situation, the bully tries to take your power away. Take it back. It's not theirs to take. Step into your power and allow yourself to soar.

According to David Kinchin from the U.K. National Workplace Bullying, "Often the bully has a Jekyll and Hyde nature, they are unbelievably innocent and charming in front of witnesses, and so no one wants to believe this individual has a vicious and vindictive nature in private," he says.

"Only the current targets see both sides. The bully is a convincing, compulsive liar and when called to account, will make up anything spontaneously to fit their needs at that moment. They use lots of charm and are always plausible and convincing when peers, superiors or others are present: the motive of the charm is deception, and its purpose is to compensate for a lack of empathy. They excel at deception."

So often it takes awhile to notice the bully, but in the book *The Bully in the Relationship: Stop Emotional Abuse and Get the Love You Deserve*, Anne-Renee Testa writes, "Remember, we've defined bullying as any repeated behaviour that degrades, denigrates and otherwise makes you feel badly about yourself, ranging from the most blatant insults to the subtlest criticism." Testa then goes on to list the most common types of bullies, with information about how they operate and what makes them tick, and how they carry forward the rage of generations.

So once you've defined who they are, how can you protect and empower yourself?

Testa has a formula called ART, in which you, "A," acknowledge the problem, letting go of denial, justification and excuses, and, "R," in which you reassess your options, looking hard at your present and future. And finally the "T," which is take action to develop a strategy that will transform your life.

In the book, Testa helps the reader identify "that sick, sinking feeling in their gut that tells them something is terribly wrong and helps them reassess their options and strengthen their behaviour in the relationship, and finally how to break the victim mode and change the old mindset."

Empower yourself by changing your perspective and realizing you are not powerless or stuck at all. Think of times in your life when you overcame huge odds and survived difficulty with great aplomb. List your strengths and best characteristics, and affirm them to yourself often. And, finally, take some action, and you will feel even more empowered than ever before.

Remember, those who can, do; those who can't, bully.

Judy Siblin-Librach is an Adler-trained coach. Website: www.findingyourbliss.com; e-mail: judyelle@ican.net.

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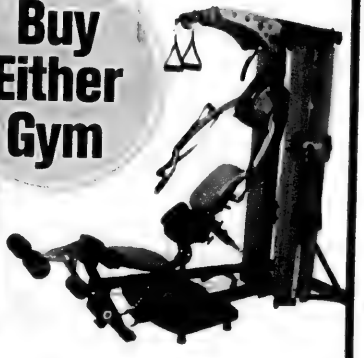

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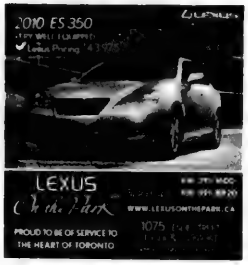

This Week

National

Anti-Israel group might still march at Pride. *Page 3*

Pro-Israel rally draws 700 to Adath Israel. *Page 7*

Tribute to Israel

Celebrating 43 years of one Jerusalem. *Section B*

Arts & Travel

Satin Dolls take listeners back to the past. *Page 39*

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Index

National	3
Editorials & Letters	8
Perspectives	9
Opinions	10
The Kirshner File	11
Jewish Life	16
According to Reports	19
Yiddish Corner	20
On Campus	23
Family Moments	25
What's New	26
Obituaries and Notices	28
Health & Lifestyles	32
Heebonics	34
Israel & the Jewish World	35
Arts & Travel	38

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Canada Post Publication Agreement #40010684
Publication Mail Registration #09894

Canadian joins Israeli flotilla probe

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JERUSALEM — A Canadian was included in the five-person commission of inquiry appointed by Israeli Prime Minister Benjamin Netanyahu earlier this week to investigate the May 31 Gaza flotilla clash.

Former Canadian Armed Forces judge advocate general Ken Watkin will be one of two observers on the commission. Northern Irish Nobel Peace Prize laureate David Trimble is the other.

Watkin, the former head of the Canadian military's judiciary, holds the rank of brigadier-general. He was legal adviser to a Canadian military/civilian board of inquiry investigating the activities of the Canadian Airborne Regiment Battle Group in Somalia. From 1995 to 2005, he served as counsel in various investigations and inquiries arising from the 1994 genocide in Rwanda. He has also served as legal adviser to the Canadian navy and to Canadian commanders in Bosnia.

Israeli Prime Minister Benjamin Netanyahu announces the appointment of the five-person committee of inquiry. *[Flash90 photo]*

Netanyahu said at the start of Monday's cabinet meeting that the main goal of the Gaza flotilla probe is to prove to the world that the Israeli naval forces' operation on the Gaza-bound aid ship was appropriate and met international standards.

"The government decision will make it clear to the world that Israel is acting legally, responsibly and with complete transparency," Netanyahu said.

The cabinet unanimously approved the establishment of the commission.

Netanyahu told the ministers it was particularly important to announce the Gaza flotilla probe panel on Sunday and to have it approved on Monday, since the foreign ministers of the European Union were convening Sunday to discuss the events that led up to the Israel Defence Forces raid on the Gaza-bound flotilla.

Continued on page 36

Knesset conversion bill stalled, minister says

By PAUL LUNGEN
Staff Reporter

Yuli Edelstein had a full agenda when he accompanied Israeli Prime Minister Benjamin Netanyahu to Canada last month. As minister of public affairs and the Diaspora, he had planned to meet community leaders, fundraisers, students and activists to discuss the controversial conversion bill as well as strategies for attracting more young people to Zionism.

That changed with the May 31 Gaza flotilla incident. Edelstein cut short his Canadian visit, heading south to speak to U.S. media outlets and present Israel's side of the story.

Reached by phone prior to his return to Israel, Edelstein said the conversion bill, which prompted angry reactions in the Diaspora, is now dormant. "The legislation is in the Knesset, and it is basically stuck," with no prospect of passage, he said. "Our goal is to kill it."

As initially presented, the bill had some admirable provisions – it allowed local rabbis across the country to perform conversions and thus to better integrate thousands of mostly Russian immigrants into Israeli society.

But Edelstein said that "a couple of paragraphs were added that worried Diaspora Jews. One would change the Law of Return by not granting citizenship to immigrants who were converted in Israel [contrary to Jewish law, which draws no distinctions between converts and born Jews] and it granted the Chief Rabbinate exclusive right to approve conversions.

"There is no danger the legislation will pass as it looks right now. The prime minister consulted on this issue in Israel, and this is his position too," Edelstein said. "Now, the downside is that if the legislation is killed, there will be no positive change on conversions, so we are looking for a way out of it."

An informal group that includes Natan Sharansky, chair of the Jewish Agency, is studying the problem and looking for a solution, Edelstein said.

Continued on page 21

Yuli Edelstein

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Iran sends supply ships to Gaza - please see page 37

The News in Brief

Canada

IHH Ban Urged

TORONTO — The Turkish group that helped fund and organize the flotilla that tried to break Israel's blockade of Gaza and clashed violently with Israeli naval forces on May 31 should be designated a terrorist entity under Canadian law, B'nai Brith Canada says. B'nai Brith is circulating an online petition and has sent a brief to Prime Minister Stephen Harper and Opposition Leader Michael Ignatieff, urging them both to support designating the "radical Turkish Islamist organization" IHH as a terrorist entity, which, among other things, would make it illegal for anyone to raise funds for it in Canada. B'nai Brith said the brief, "which was based on numerous credible reports, highlighted the IHH's links to the global jihadi movement, its close ties to Hamas, its support for Al Qaeda, and its connection to various terror plots," including "the Canadian-linked Millennium Bomber terrorist plot."

YU Fetes Canadians

TORONTO — Yeshiva University honoured five Canadians at a special convocation dinner in Toronto June 13. YU gave honorary doctorates to Supreme Court Judge Rosalie Abella, Senator Linda Frum, B.C. philanthropist Samuel Belzberg and Rabbi Morton Green of Hamilton, Ont. Toronto lawyer Alan Litwack received YU's Distinguished Alumnus Award.

Taxi Clutter Cited

MONTREAL — Arieh Perecowicz's cab is too cluttered and that's led to fines, a taxi inspector testified in Municipal Court as the veteran driver's trial continued last week. Since 2006, the Cote St. Luc cabbie, 66, has racked up more than $1,400 in fines and is fighting a Montreal taxi bureau bylaw that bars items in his cab not related to work, including his Jewish religious articles. Perecowicz, who is handling his own defence, is citing religious freedom and wants $5,000 from the city for the "discriminatory and unlawful" bylaw. The trial continues in December.

World

Yahoo Reunites J-lem

JERUSALEM — In response to a call from the Simon Wiesenthal Center and the Israeli government, Yahoo changed its portal site's weather listings and its iPhone weather application to show one united Jerusalem. After a change earlier this month, users of the application had to choose between west Jerusalem and east Jerusalem, West Bank, to get the weather for the city. Information for both was identical and came from the same weather station, identified as being in Jerusalem, Israel.

Rubashkin Acquitted

DES MOINES — Kosher meat-packing executive Sholom Rubashkin was acquitted in an Iowa court of child labour violations after a month-long trial. He was found not guilty on all 67 counts relating to 26 South American teens who worked at the Agriprocessors kosher meat-packing plant in Postville, Iowa. Rubashkin was convicted last November on 86 federal fraud charges in connection with the plant. His sentencing in that case is this month. The plant was the site of a 2008 immigration raid by U.S. officials in which 389 illegal immigrants, including 31 children, were arrested.

Exam Question Creates Bias: B'nai Brith

WINNIPEG — A question on a provincial exam for 12th-graders in Manitoba will promote anti-Israel sentiment, B'nai Brith Canada says.

Chantal Kreviazuk

The question – "Explain whether or not you think people in the entertainment industry have a responsibility for making the world a better place?" – was in response to an article written by Canadian singer Chantal Kreviazuk in which she deplored the suffering of children in several armed conflicts, including those killed and maimed in the Gaza Strip by an artillery shell.

B'nai Brith alleged that the question will promote anti-Israel feelings, the *Winnipeg Free Press* reported, and wants the Department of Education to check every student's paper and count the anti-Israel comments.

Winnipeg-based B'nai Brith Midwest region director Alan Yusim told the *Free Press* that most students would not have the knowledge to conclude anything other than that Israel victimized children. "I don't see which other conclusion you could reach," Yusim said.

Manitoba Education Minister Nancy Allan said she shares B'nai Brith's concern and has told department officials to find out how the question got on the exam and how "to make sure this doesn't happen again."

A number of entertainers have cancelled shows in Israel this summer, some in response to the Gaza flotilla incident. The alternative rock band the Pixies was the latest act to pull out, joining the likes of Elvis Costello, Klaxons and Gorillaz Sound System. Others, including Elton John and Rod Stewart, still plan to play Israel this summer.

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Website: www.cjnews.com
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The Canadian Jewish news

Vol. XL, No. 24 (1,953)*

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CIRCULATION
Total circulation: 36,586 copies.
Total paid circulation: 35,729 copies.
CCNA verified circulation Aug. 12, 2009

SUBSCRIPTIONS
Canada: $37.80, 1 yr. incl. taxes
$68.00, 2 yr. incl. taxes
Online edition:
$20.95 1 yr. incl. taxes
U.S.A. / Foreign:
$135 Cdn. funds, 1 yr.

Postmaster: Please return 2985 and changes of address to CJN, 1500 Don Mills Rd., Ste. 205, North York, Ont. M3B 3K4.
Postage Paid at Toronto
Canada Post Publication Agreement #40010684
Publication Mail Registration #09894
*Under current ownership

We acknowledge the financial support of the Government of Canada, through the Publications Assistance Program, towards our mailing costs.

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Pride still considering QuAIA application

By ANDY LEVY-AJZENKOPF
Staff Reporter

Controversy continued to swirl around organizers of the Toronto Pride parade late last week, after it was revealed that an application by the group Queers Against Israeli Apartheid (QuAIA) was still under consideration.

Tracey Sandilands, executive director of Pride Toronto, confirmed to *The CJN* via e-mail that although Pride's board had recently decided to ban the term "Israeli apartheid" from all Pride events – ostensibly preventing QuAIA from participating, at least under its current name – as of last week, the group's application was still under review.

Justine Apple

Though prospective parade participants initially had only until June 4 to apply for entry in the July 4 parade, Sandilands told *The CJN* her organization had extended the application deadline to allow more groups to bring forward submissions "in an effort to draw in those groups that were reluctant to participate because of QuAIA's presence."

She added that since Pride announced its decision to ban QuAIA, "many more applications have come in."

It was unclear how QuAIA's application could still be under consideration if its slogan was banned by Pride.

In a June 7 statement, Pride said it had received many complaints from participants who felt the atmosphere of the parade became "unsafe" with the presence of QuAIA, a key factor in Pride's decision to ban the offending terminology.

"For that reason, we asked members of QuAIA to re-evaluate their approach when participating in Pride activities," the statement said, adding: "QuAIA is not being banned from this year's festival. We are restricting the use of words and phrases that can promote a poisonous atmosphere and detract from the goal of celebrating diversity within our community. No Canadian, queer or straight, should have to worry about their safety in a public space because of who they are or what they believe."

Queries to Pride asking which groups had applied to be in the parade since the decision to ban the term "Israeli apartheid," as well as asking when the deadline for parade applications had been extended to, went unanswered by *The CJN*'s deadline.

As of last Friday, Pride's website still named June 4 as the application deadline.

Also in its statement, Pride reiterated the reasoning behind its decision to prohibit the QuAIA slogan.

"Our decision to restrict the use of the words 'Israeli apartheid' was not made easily, independently or absent of a commitment to respectful expression. Let us be clear: criticism of Israeli government policy is legitimate. However, the atmosphere created by the use of the words 'Israeli apartheid' in the last three years of the Pride Festival are not," Pride said.

Asked if QuAIA would indeed review its approach to the parade or whether it had submitted a revised application to Pride, Elle Flanders, a spokesperson for the group, wrote by e-mail that it would participate as part of a "broad-based coalition of thousands (no longer only QuAIA) marching for free speech at Pride, those who believe in political speech and members of the LGBT [lesbian, gay, bisexual and transgendered] community that are not merely 'parading' to be spectacles, but who have something to say."

The group, calling itself the Pride Coalition for Free Speech, first appeared on Facebook on May 23, and last week had more than 900 followers on the site.

Continued on page 21

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Greater Toronto Area

See, discover, feel, learn, enjoy

From the editor's desk...

One of the most beautiful women in the Middle East is in Zippori, in the lower western Galilee of Israel. Her stunning, stark, good looks are simply, mesmerizing. Her dreamy, contemplative expression invites rather long, uncomfortable bouts of staring.

But no one knows her name. Because of that she has become known as the Mona Lisa of Zippori, which is somewhat unfair since she is older than Da Vinci's Mona Lisa by some 1,200 years. By all rights, it is Mona Lisa who should be known as Da Vinci's Zippori maiden.

That we cannot identify her or know any of the details of her life we yearn to have at our fingertips merely adds to the woman's mystery.

Her rare, astonishing beauty is, however, immortalized in the breath-takingly expert craftsmanship of an unknown mosaic tile worker or workers. Some time in the third century CE, he, she or they captured the woman's likeness in a mosaic tile floor in a large house in the city of Zippori. Though the city was destroyed in an earthquake in 363 CE, the mosaic floor remained mostly intact. More than 1,600 years after the earthquake it was found, uncovered and washed.

The mysteriously beautiful face and charm of Zippori's Mona Lisa were discovered and presented to the entire world to behold and ponder. But it is not just the very attractive "Mona Lisa" who comes alive in the Zippori National Park. Indeed, a large part of the thoroughfares of life in the ancient city of Zippori open to the imagination and curiosity of the visitor as a result of the archeological excavations at the Zippori National Park.

Of course, archeological excavations are to Israel as the ocean is to Jacques Cousteau. It is part of the very essence and definition of the place.

Wherever one visits in Israel, there is history underfoot. And wherever there is history underfoot – which means almost everywhere in Israel – archeologists will want to dig and explore.

On a recent much-too-brief trip to Israel, *The CJN* was invited to experience the particularly impressive archeological excavations in three ancient communities along a triangular geographic seam starting in Beit She'an near the Jordan River, south of the Sea of Galilee, then northwest to Zippori in the lower Galilee and southwest to Caesarea on the shore of the Mediterranean.

The focus of the three-excavation trip was to "feel" the historical intersection of Jewish and Roman societies. It was a veritable breakneck shoot through the rapids of non-stop exhilaration. "See, discover, feel, learn, enjoy" aptly summarizes the nature of the experience.

Beit She'an had its origins hundreds of years before the Romans arrived on the scene. But it is the remnant of the vast Roman city that is now impressively on display in the Beit She'an National Park.

Mona Lisa of Zippori

Long before Tel Aviv became famous as a "White City" in the mid-1930s, Beit She'an-Scythopolis was known as the White City of the area. The walls of the buildings, structures, edifices and columns were covered in either white limestone or imported marble.

The ancient Roman city on whose former major streets and commercial biways visitors stroll today was essentially built in the second century CE.

Standing in the amphitheatre, the largest in Israel, one is overwhelmed by the sense of spatial grandeur and peace. Seven aqueducts served the city. The national park covers an area of some 400 acres. Zippori and Beit She'an were devastated by the earthquake of 363 CE.

Like Beit She'an, Caesarea's history predates the Romans by many hundreds of years. But its chief renown and glory was as a Roman-era city. "Caesarea was a planned city, with a network of crisscrossing roads, a temple, a theatre, an amphitheatre, markets and residential quarters," the tour guide told *The CJN*.

It was in Caesarea, most believe, that the Romans tortured and murdered the Akiva group of rabbis during the Bar Kochba revolt. But the city itself lived longer than either Zippori or Beit She'an. The Mamelukes captured and destroyed it in the 13th century.

"Typically, the ancient Romans built not just for function. They built for show," *The CJN* was told. "They intended what they built to impress their power upon others, as if to say: resistance was futile. Thus, for the Romans, appearances counted for a great deal."

For Jews, of course, the opposite has always been true. Apart from the Temple in Jerusalem, which the Romans destroyed, appearances have never been paramount. The chief Power, the chief Authority, the chief Grandeur has always been invisible, unknowable and beyond the reach of the artist's, architect's or city planner's imagination.

This too then, is one of the key discoveries one makes along the many, exciting archeological trails of Israel: despite their vast and intimidating power, ancient Rome vanished. All the ancient powers vanished.

But Israel – the idea, the people – did not. The greatest of all the ancient powers was and remains the Power of the ethical monotheism of ancient Judea.

– *MBD*

SeeJN

TORAH DEDICATION IN MISSISSAUGA

Rabbi Yitzchok Slavin, left, and Norman Turk, holding the Torah, take part in a lively procession June 6 from Erindale Community Hall, where the final words of the new Torah were written, to the Turk Family Chabad Jewish Discovery Centre. Turk and his wife, Sandra, dedicated the Torah in memory of their daughter Debbie Turk-Schwarz, who died two years ago. As well, a new Ark was donated by Harry and Pnina Turk.

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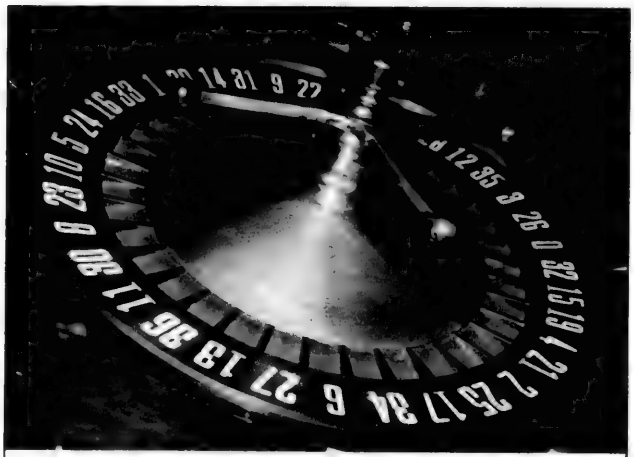

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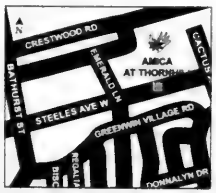

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Greater Toronto Area

Hate, terrorist websites on the rise

By PAUL LUNGEN
Staff Reporter

Like the proverbial double-edged sword, the Internet can be a force for good and for malevolence.

Illustrating that old saw, Rabbi Abraham Cooper pointed out how $1 billion was raised online to aid victims of the Haitian earthquake. At the same time, as Israel responded to the crisis by dispatching a rapid response team, YouTube ran videos claiming Israel's real purpose in establishing a mobile hospital unit was to harvest the organs of hapless Haitians.

"Press TV, an Iranian website, picked it up and ran with it," demonstrating that the web "is an incubator of hatred and is just not going away," Rabbi Cooper said.

Rabbi Abraham Cooper

The Los Angeles-based rabbi, associate dean of the Simon Wiesenthal Center, offered his analysis as part of the Canadian release of Digital Terrorism and Hate 2010 – The Global Reach. The CD presents the centre's most recent findings on online extremism. Some "11,500 problematic hate and terrorist websites and other Internet postings" were found by centre researchers, a 20 per cent increase over the year before, Rabbi Cooper said.

"Internet-based hate has inspired some of the most violent hate crimes in America," the centre reported. "The Internet continues to be used to demean and threaten African-Americans, Jews, immigrants, gays and virtually every religious denomination."

Social-networking media are becoming more significant in the spread of hate message online, Rabbi Cooper said, with some images or videos going "viral" and being seen by thousands of viewers on sites such as Facebook. That amplifies the impact such videos can have, he suggested.

"Everyone is on Facebook," Rabbi Cooper continued. "It gives a sense of community, a sense of validation and a sense of adventure for young people looking at things they shouldn't."

Demonstrating the potential dangers of Internet videos, Rabbi Cooper focused on a site that provides instructions on how to make a simple though deadly bomb from household ingredients. The explosive, about the size of a walnut, is placed next to a watermelon and a fuse lit. Once heated, the device completely obliterates the watermelon.

Some of the sites cater to the white supremacist viewpoint, while others present a radical Islamic message, he showed. He pointed out that the Islamic terrorists behind the Madrid train bombings used the Internet to coordinate their attacks.

He said online games that often target minority groups, such as immigrants and Jews, give a "sense of empowerment" and "validation" to people who view these groups as problematic.

"Young people are playing the games and are aware of the Internet. Adults have a lot of catching up to do," he said.

A phenomenon that has come to characterize proponents of extremist websites is that of the "lone wolf," Rabbi Cooper said. After failing to generate mass movements, extremists adopted a "leaderless resistance" approach, in which individuals, motivated by online messaging, act alone against their perceived enemies.

"Now, you find individuals ready to act out terrorist attacks in the name of an ideology," Rabbi Cooper said. "This presents a tremendous challenge to those of us who want minimal government intervention."

Rabbi Cooper was joined by lawyer and gay activist Martin Gladstone; Ashley McFarlane, a communications practitioner with the Urban Alliance on Race Relations and Cathy Wing, co-executive director of the Media Awareness Network.

Pomegranate wines you should try

BY YONATAN STERNBERG

Although the terms wine and vino are traditionally defined as beverages made solely from grapes, "fruit wine" or sheichar in Hebrew, can be produced from any fruit with a sufficient natural sugar content, or by adding sugar or honey to the nectar.

The pomegranate (Punica granatum) is considered one of Israel's oldest fruit species. Originating in Persia (Iran) and the Himalayan region, pomegranates, it is believed, were first cultivated in the Middle East some time around the Bronze Age. The Bible also describes Israel as a land blessed with seven fruits and grains (shivat haminim): "A land of wheat and barley, and [grape] vines and fig-trees and pomegranates; a land of olive-trees and [date] honey." (Deuteronomy 8:8)

From the Bible, and through paintings and sculptures of the Middle Ages and ancient Greek mythology, it seems that the pomegranate has been given a special status among fruits.

To read complete story, please go to cjnews.com

'Cheer up' Gissin tells supporters of Israel

Community meeting draws over 700

By ANDY LEVY-AJZENKOPF
Staff Reporter

Israel will survive the vitriol and opprobrium that's been directed at it by much of the international community over the last couple of weeks, because its actions in the face of Gaza blockade-runners are both just and necessary.

That's the message more than 700 people heard at Adath Israel Congregation on the evening of June 7 from Israel's consul general for Toronto and western Canada, Amir Gissin, who discussed Israel's response to current world opinion.

The event, organized by UJA Federation of Greater Toronto, was billed as a "community briefing on the Gaza flotilla confrontation" and aimed to highlight ways to combat negative perception caused by the May 31 high-seas confrontation .

Other speakers at the briefing included Col. Richard Kemp, former commander of British forces in Afghanistan; Bernie Farber, CEO of Canadian Jewish Congress, and Noah Kochman and Rebecca Chernak of the Canadian Federation of Jewish Students.

Speaking to *The CJN* last week, summing up his thoughts on his presentation to the community, Gissin encouraged those who may be feeling despondent about Israel's portrayal on the world stage to "cheer up."

Israel, he said, has had its share of "serious problems" in the past and has always triumphed over adversity through its own strengths and the "unshakeable support" of the worldwide Jewish community.

"Despite the fact that this [Gaza flotilla] situation is perceived as a serious public opinion crisis" Israel's belief in its right to self-defence remains steadfast, he said.

In addition, Gissin reminded the community that Israel has been fighting two concurrent wars for many years.

The first is in the form of ongoing military operations on the ground in Israel. IDF skirmishes with, and defensive manouevres against, Hamas, Hezbollah and other terrorist groups in the region represent the more overt front of these wars.

The more insidious front comes in the form of an all-out public relations war, he said.

"This concept of Israel always using excessive power is unfortunately a narrative that our enemies are working very hard to establish," he said. "In this sense, the [Gaza flotilla raid] played into their hands. We should assess this and understand that this is also a war, like the physical one, and fight back similarly."

To do that, Gissin said he suggested that Israel and all of its supporters should continue to distribute material such as video, still photos and information "that prove the real intention and ruthlessness of our enemies. Expose the connection between... terrorist organizations, Iran and those on the flotilla."

Iran, he said, is working diligently to deflect attention away from its pursuit of nuclear weapons, and the Gaza flotilla has become the perfect way to distract the world's attention away from its own plans.

Amir Gissin

In his remarks, Farber declared that the Jewish community will never "accept the fantasy" that Israel is a "devil state," as its detractors portray it.

"We will not accept the explicit notion that Israel is forbidden to protect itself, nor will we accept the implicit notion that the only good Jew is a subservient one, or a dead one. We will not accept the notion that the rules which apply to every other nation in the world are somehow suspended in their application where Israel is concerned. We have the right to defend ourselves from those who would do us harm," he said.

Gissin said it was important for Canadians to remember that within the last month, two events highlighting Israel's importance to Canada took place.

The first was Ontario Premier Dalton McGuinty's economic mission to Israel. The trip was portrayed as a great success by the premier, with businesses from Ontario's health and science sector signing numerous memorandums of understanding and contracts with Israeli counterparts.

The second was the working visit to Canada last month by Israeli Prime Minister Benjamin Netanyahu, the first such visit by a sitting Israeli premier in 16 years.

"These [events] emphasize how much our two countries have in common, how much potential there is for mutual economic co-operation and how much Israel is relevant to Canada in terms of commerce, culture and social development," Gissin said.

He added that although "at this moment in time" Israel is seen through the prism of the Gaza flotilla clash, "time will pass and we'll continue to build on the strong foundations that were lately developed.

"We have to be patient and remember that here in Toronto, people are constantly being exposed to the virtues of Israel and we will recover from the international condemnation being unjustly levelled at us. We will prevail and return quickly to a time where the positive qualities of Israel will be exposed."

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Anniversary, alarm, present danger

One year ago on June 12, the people of Iran went to the polls to elect a new government. The outcome, as the world saw, was a bloody sham. The results of the voting were pre-ordained by the ruling theocrats to ensure the return of Mahmoud Ahmadinejad to the presidency.

Incensed at the brazen mistreatment by their government, large number of Iranians took to the streets in peaceful protest to express their anger and to register their protest at the patently dishonest behaviour.

Incensed at the brazen effrontery of the people deigning to challenge the announced election results, the government also took to the streets. Ahmadinejad let loose the much-feared zealot force of Revolutionary Guards to quell the protests.

The result was violence and bloodshed on a scale in the streets of Tehran and other Iranian cities not seen there for decades. Typical of the responses of all totalitarian regimes, mass arrests, detentions and show trials ensued. Two people were executed. Scores of detainees remain in jail to this day, one year later.

Payam Akhavan, a professor of international law at McGill University, wrote last week in the *Globe and Mail* that "having brutally crushed this non-violent 'green movement,' Mahmoud Ahmadinejad's regime will mark this occasion with the show trial of seven leaders of the persecuted Baha'i minority on charges of espionage for Israel and plotting against the Islamic Republic. It is yet another desperate attempt to portray widespread opposition to authoritarianism as a foreign policy."

That the Iranian regime was able to brutalize its own people last year with such impunity from the human rights-championing West – and that it continues to do so – was a shameful, yet revealing demonstration of western impotence in the face of a brutish regime.

That the United Nations Economic and Social Council recently elected Iran to serve a four-year term beginning in 2011 on the commission on the status of women merely underscores the emptiness of western rhetoric regarding the sanctity of universal human rights when faced with the cynicism and indifference of a powerful trampler of those rights.

Last week, Montreal MP Irwin Cotler, in the House of Commons, tabled a petition with hundreds of signatures of Canadians that were collected by various Jewish organizations and congregations. It was a plea to the Canadian government as well as to the world, "to act against the Iranian regime's clear and present danger to international peace and security and increasingly… to the Iranian people."

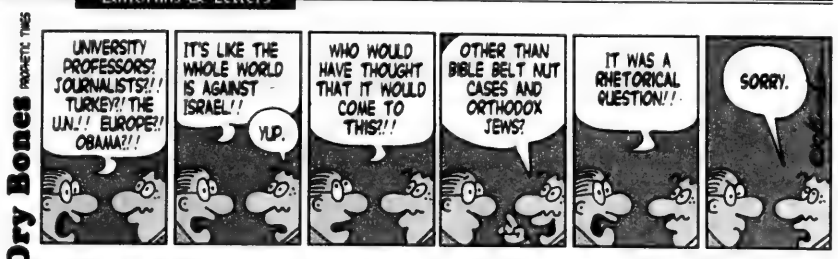
The Canadian government has indeed taken strong stands against Tehran for its oppressive and repressive behaviour. That is why the plea of the many petitioners must be supported.

The one-year anniversary of the sham elections is an appropriate occasion to recall the Iranians who were cut down by Ahmadinejad and his men and that so many Iranians continue to be cut down even today.

The anniversary also sounds an alarm. In the words of the many petitioners, Tehran is a clear and present danger to the entire world.

25 years ago in *The CJN*

Israel mourned 19 children and four adults who died when a passenger train slammed into a busload of seventh graders from Petach Tikvah that had stalled on a railroad crossing near Haifa. They were headed to a seashore nature preserve.


Dry Bones PROPHETIC TIMES
UNIVERSITY PROFESSORS? JOURNALISTS?!! TURKEY?! THE U.N.!! EUROPE?! OBAMA?!!
IT'S LIKE THE WHOLE WORLD IS AGAINST ISRAEL!!
YUP.
WHO WOULD HAVE THOUGHT THAT IT WOULD COME TO THIS?!!
OTHER THAN BIBLE BELT NUT CASES AND ORTHODOX JEWS?
IT WAS A RHETORICAL QUESTION!!
SORRY.
DryBonesBlog.com

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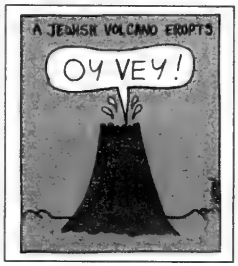
Iran to sit on UN women's committee

Your newspaper did not report that on April 29, the United Nations Economic and Social Council elected Iran to serve a four-year term, beginning in 2011, on the Commission on the Status of Women. The UN calls the commission "the principal global policy-making body" on women's rights and claims it is "dedicated exclusively to gender equality and advancement of women."

A 2009 U.S. State Department report on Iran outlines Iran's women's rights credentials. For example, spousal rape is not illegal. Four male witnesses or three men and two women are required for conviction of rape. A woman or man found making a false accusation of rape is subject to 80 lashes. Further, according to the State Department report, "a man may escape punishment for killing a wife caught in the act of adultery if he is certain she was a consenting partner." The testimony of two women is equal to that of one man. A woman has the right to divorce only if her husband signs a contract granting that right, cannot provide for his family, or is a drug addict, insane or impotent. A husband is not required to cite a reason for divorcing his wife. The election of Iran to a committee dealing with Women's Rights is another glaring example of the hypocrisy of the United Nations. Women's groups in Canada and everyone else should be screaming at this outrage and to this affront of the protection of women's rights.

Bert Raphael
Thornhill, Ont.



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New Israel Fund defended

The current heavily financed attack on the New Israel Fund in the Jewish press and in literature distributed in Jewish bookshops and Orthodox synagogues shows that the Jewish right wing has learned lessons from Arab propaganda. "*La patrie en danger*!" is the perennial rallying cry of the right wing, diverting attention from problems at home by accusing political opponents of being terrorists. But ignoring Israel's real problems of poverty, inequality, degradation of resources and the environment, and suppressing the needs of "minorities" (which include women and the non-Orthodox) will in the long run only weaken Israeli society, not strengthen it.

Charles Heller
Toronto

* * *

Defending God in the face of evil

Rabbi Chaim Steinmetz derives from a verse in the Bible that "man instinctively resists evil" ("Lighting a candle in the dark," May 6). The Torah also states that man is inherently evil (Genesis 6:5, 8:21). In any case, Rabbi Steinmetz confronts the age-old question of theodicy – defending God in the face of evil. Although Judaism doesn't provide the solution when man is brutalized by man or nature, its scriptures, more than their counterparts in Christianity and Islam, provide many of the resources to grapple with this issue. There's the classic biblical book Job and the healing power of the 23rd Psalm, which have comforted so many Jews and Christians.

In addition, there was Aaron's reaction to the death of his two sons while performing sacred work was utter silence and acceptance of the divine will (Leviticus 10:3); the passage stating that Mother Earth will turn cruel, describing the penalties for rejecting God (Leviticus, chapter 26); God's declarations that He will totally conceal Himself (Deuteronomy 31:18), as was so apparent during the Holocaust; and the statement, "I will be with him in trouble" (Psalm 91:15).

During Musaf on Yom Kippur, one recites the prayer of the high priest in the Temple. He prayed for the welfare of the Jews in the new year, including residents of Sharon in ancient Israel, who lived on unstable land, that "their homes should not become their graves" – which is the calamity that befell people in Haiti on Jan. 12.

Jacob Mendlovic
Toronto

* * *

Criticizing Israel

On the evening of May 15, more than 1,100 Israeli Jews assembled at Zion Square in Jerusalem to protest Israel's continued immoral and illegal occupation of the West Bank and Gaza. Carrying signs that read "Zionists are not Settlers," the crowd chanted, sang and waved flags. As a Canadian Jew present, I saw it as a turning point: I was told that this was the biggest pro-peace demonstration in Jerusalem in at least a decade.

No one called these protesters self-hating Jews or anti-Semites, or questioned their allegiance to Israel or their right to demonstrate. Any similar actions in Canada are met with epithets and denials by other Jews. Demonstrations or even raising a criticism of Israel garner nasty articles in your paper and others. What accounts for this difference? One would think that the Israeli Jews are fully aware of how their actions can sway or alter the course of their country's political life. Here in Canada, our actions are merely rhetorical – we demonstrate from afar yet we have little real influence. But our punishment by the Jewish "establishment" is far more severe here than any suffered by Jews in Israel. Why is that?

Judy Haiven
Halifax

LET THEM GO…
Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz, Gilad Schalit

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Perspectives

Birth amidst death: Toronto woman's son born in Dachau

By ALLAN GOULD

Certain things are expected in certain places. Graveyards are for the dead, and as we all know, between 1939 and 1945, Europe became a Jewish graveyard. More than six decades after the slaughter, it is hard to imagine anything can still surprise us.

Yet there is one astonishing story that has only recently come to light: a handful of births occurred in the centre of the Holocaust kingdom itself. On April 28, 1945, a group of American soldiers broke into Kaufering I, one of 11 satellites of Dachau. Dachau was one of the first concentration camps set up within weeks of Hitler's appointment as German chancellor in January 1933. Several of the liberators were African-American, descendants of slaves.

"Everywhere lay the dead," wrote one of these soldiers in a letter home. "But among the more than 30,000 prisoners who were liberated, to our great surprise, we came across seven Jewish mothers and their babies!" The men reached for their cameras, photographing what their eyes and minds could not accept: seven infants, all born between December 1944 and February 1945 had miraculously survived. In Dachau's dozen years of existence, more than 200,000 European Jews were imprisoned there, of whom over 40,000 were murdered. Yet new life was discovered amidst the piles of dead, a kind of grotesque oxymoron.

There is a Canadian connection, captured in a new documentary that ran on German television in late April. One of the seven new mothers was Miriam Rosenthal, now 87, who has lived in Toronto with her husband and three children since the 1970s. She is one of only two of those pregnant Jews who are still alive. Her son, Leslie, born amidst the death, is a Toronto-based property manager.

Leslie Rosenthal and his wife, Annette, parents of four and grandparents of nine, were flown to Germany for the 65th commemoration of Dachau's liberation, joined by four others of the seven original babies. They stayed in a Munich hotel, 40 kilometres from the infamous death camp, both weeping as they watched *Geboren im KZ (Born in a Concentration Camp)* on TV, the documentary featuring his mother and himself, along with nearly a million non-Jews across Germany and Switzerland. Births amidst death: the most hopeful event of that evil place and time.

Miriam Rosenthal's youth, spent near the town of Komarno in southern Czechoslovakia, was deeply religious. She is youngest of 14 children born to a gentleman farmer and his wife. Her family fed many of the local yeshiva boys, married off poor girls lacking dowries, and secretly delivered chickens and schmaltz to impoverished neighbours. "The poor would always be invited to our Shabbas table," Rosenthal recalls. Hungarian and German were spoken at home, so she laughs when recalling how, in Canada after the war, Jews would declare, "You don't speak Yiddish? What kind of a Jew are you?"

Her father died shortly before Hitler destroyed her family's world, but he had lived to see 12 of his 14 children married. All of Miriam's brothers were shipped off to forced labour camps in Hungary, but she was determined to marry her fiancé, a young Jewish scholar named Bela, later William, Rosenthal. A kindly Christian gave Miriam false papers and placed a cross over her neck so she could take a fast train to Miskolc, her beloved's Hungarian town. After midnight on April 5, 1944, the two young Orthodox Jews were married, each wearing a Jewish star. Barely two months later, Miriam Rosenthal was sent to Auschwitz; two months later, she discovered that she was pregnant.

Miriam Rosenthal

Like millions of others, she stood before Dr. Mengele, "in his white gloves, his hand waving left and right." She watched her mother and sister arriving the same day, the latter only 25, clutching her year-old baby, as they were sent to the left and their deaths.

Miriam was sent to work in a nearby Messerschmitt airplane factory, where an SS man spotted her large abdomen. "You pig woman! What are you doing here? You are pregnant!" She was to be sent back to Auschwitz to die with her unborn child. The new documentary about the Schwangeren Kommando [Pregnancy Unit] quotes a little known speech that Heinrich Himmler gave on June 21, 1944, the same month that the young Jewish bride had been shipped to Auschwitz: "Yes, some of you ask, 'I totally understand that we are killing the Jews, but [why] women and children?' I have to tell you something: one day, the children will be adults. These hateful Jewish avengers, who are now small but will be grown up later, will harm our children and grandchildren!"

But the Russians had bombed Auschwitz that week, so Rosenthal was sent by train to a penal camp named Kaufering I, near Dachau. There, unbelievably, she and a half dozen other pregnant Jewish women were housed together in a wooden barrack, attended to by Dr. Vadasz, a sickly, anemic Hungarian-Jewish gynecologist. "He started to cry like a child," recalls Miriam in the film: "I have no instruments! I need hot water! Towels! Soap!"

Yet the babies were all born healthy, the first one a boy, on Dec. 8, 1944; the last, Rosenthal's son, Leslie, born on Feb. 28, 1945, making him inarguably the youngest survivor of the Nazi era. "He was a beauty, with blond hair, big blue eyes, and the doctor cried. Everyone cried," Miriam recalls.

The joy was brief, as Rosenthal began to hemorrhage, with a retained placenta, infection and high fever. Dr. Vadasz told the other women that the newest mother would never survive. The mother of the oldest miracle baby, Elisabeth Legmann, declared, "When you are dead, Miriam, I shall raise Leslie." On the other side of the electrified fence where the men were held, Jews were reciting Psalms, and one cried out, "It's Purim!"

Rosenthal recovered, but lacked sufficient milk, so others of the seven "sisters" nursed her newborn son for her. Another woman imprisoned in Kaufering at the same time believes that "the SS wanted to save their own hides. I do not know if it was an order or an individual decision to look after the seven women and their babies." Only recently discovered was an order by the head SS camp physician, signed on March 13, 1945, that all these new mothers and their babies were to be sent to Bergen-Belsen and immediately killed. It was never acted upon.

Miriam eventually made it back to her old home in Czechslovakia, where she was reunited with her husband, returned from a slave labour camp. After 10 months in Paris waiting for papers to the New World, followed by another 10 months in Cuba, they spent a year in Timmins, Ont., where William Rosenthal served as rabbi, followed by Sudbury, Ont., for 16 more years, and finally Toronto. She didn't discuss her war experiences with anyone other than her husband and three children for decades.

* * *

In 2009, two German gentiles, Eva Gruberova and Martina Gawaz, contacted Miriam Rosenthal, begging her to let them make a TV film about her and the other improbable survivors. While researching the history of Dachau – her grandfather was a political prisoner murdered there in the mid-30s – Gruberova had come across an original photograph of five of the mothers and their babies, and was haunted by the image.

Rosenthal reluctantly agreed to be filmed, joined by one of the seven children of the Schwangeren Kommando, Marika Novakova of Slovakia – "my camp sister," Leslie Rosenthal calls her – whose mother, Eva, had breast-fed him. Miriam Rosenthal was shocked to hear herself break into fluent German when requested to try; it was the first time since her year in the death camps she had spoken it.

But Rosenthal refused the filmmakers when they invited her to return to Dachau in April 2010 for the planned commemorations. "I could not make myself return to Kaufering. I had sleepless nights thinking about it."

The ceremonies to mark the 65th anniversary of the liberation of Dachau took place on Sunday, May 2, 2010. Some 700 dignitaries were present. There was a ceremony in front of the former crematorium, various addresses by survivors, a wreath-laying ceremony. Horst Kohler, the federal president of the German parliament spoke, as did several other dignitaries. Five of the seven babies born in the concentration camp were present, from Canada, Brazil, Israel, Slovakia and Hungary.

Leslie Rosenthal was moved by the powerful, beautifully designed exhibition based on the documentary film, which is expected to travel to Holocaust memorials around the world, including Warsaw and New York. The documentary film on Miriam Rosenthal and the other mothers, bearing subtitles, will be shown internationally.

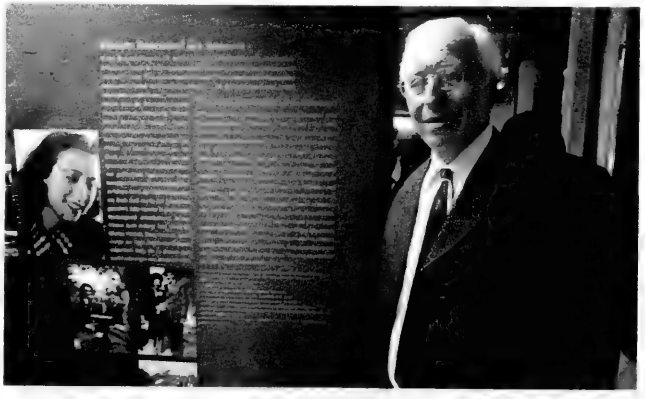
Rosenthal was invited to send a brief video of herself, to address the people attending the Munich gathering. In it, the articulate great-grandmother declares with strength: "I send this message to the people of Germany, especially the young people, but also politicians, educators, clergy. We must learn how to understand other suffering nations of the world. We must practise tolerance. Don't be afraid to speak up, don't be complacent."

* * *

Nearly three full decades ago, in 1981, Rosenthal honoured me with a lengthy interview for *Toronto Life*. As we finished, I asked a painful question: how could she remain a committed, Orthodox Jew after what she went through? She looked at me in shock at my query.

"I brought a son back from hell. How can I not believe in God?"

Allan Gould is a journalist, author, and lecturer who lives in Toronto.



Leslie Rosenthal recently in Germany

Opinions

Live long and prosper

"Live Long and Prosper!" That priestly blessing of Spock has stirred some worrisome speculations for me.

Naomi Baumel Joseph in Montreal

Yes, I admit it. I'm an avid *Star Trek* fan. I'm a fan of the TV series, not the movies, and of the original William Shatner, Leonard Nimoy version. I loved the clear messages of those shows: good guys won, but there were cultural communities that were different from our own and even though they looked and dressed differently, they could be allies and good too.

But to get back to my conundrum, I'm caught by the word "prosper." What do we mean by that?

Clearly, we all hope to live a long time. But under what conditions? Prosperity connotes a sense of thriving, and we usually take that to indicate a sense of material wherewithal. To live long is a good thing if we can afford it, if we can enjoy the long life with the comfort of proper shelter and the necessities of living. Actually, we wouldn't settle in our dreams for the necessities. We'd wish for more than that. We want the comfort of wealth that will allow for the extras – for travel, for luxury, even for extravagance.

Living a long life without the benefit of financial security is not a good end. I have seen the loss of dignity, of self-respect and even of love in the waning of financial resources at end of life crises. Moreover, families charged with the responsibility of caring for aging members can be pulled apart and left forever with bitterness instead of delightful memories.

But perhaps that most important wish for long life, the one that should forever be embedded in the blessing is for health. Aging is a process of increasing disability. After a certain age, it seems as if every day a different part of the body's warranty is up. Fix this, and then go to another doctor. What a boring routine. What a bother. But without good health, the hope for long life is useless. It could turn into a curse. As the saying goes, be careful what you wish for.

Live long and prosper should translate to a prayer for long life with health and a degree of resources. However, instead of waiting for the future, perhaps we need to look to our daily existence. Live today and be grateful. Don't wait for the end of time, because it might not be so great. Long life is advantageous. What I have now is great. Enjoy and be blessed.

We live in the eternity of others

Doonesbury Land, May 29, 2010. Scene: a military hospital somewhere in a war zone, hot and dusty.

The Chaplain stops in to visit a wounded soldier. "Hi Henry, I'm here to check on Maloney." Soldier: "Sorry Ma'am, he just got evac-ed out. Too injured to return to duty," When she looks shocked, he asks,"You OK, ma'am?"

Jenny M. Gellert in Vancouver

Chaplain: "Yeah, I'm just so, so tired of seeing my guys take these hits." She rests her head in her hands.

Soldier: "So who's got your back, ma'am?"

Chaplain, not looking up: "God, supposedly, but she just sits around doing her nails."

I read these words on the U.S. Memorial Day weekend, as American and Canadian soldiers were dying in Afghanistan. It struck me that even in a world full of independent nations, humanity has yet to find better solutions than war. In fact, any day's reading of a newspaper will show us that greed, intolerance, hatred and xenophobia continue to ravage humanity.

We may smile now to ourselves, those of us from the 1960s who believed that change for the better was possible, nay, likely in our lifetimes. That love would conquer war, that the world could be made into a better, healthier, and freer place. As Doonesbury's Chaplain has discovered, none of that has come to pass as we thought it might.

But one does not have to be in a war zone to know loss.

Over the years so many relatives and friends have left my life, most of them far away when the loss occurred. Most of them were younger than me, lost to cancer, or accident, or sudden illness seemingly without cause.

Their deaths left survivors bereft and bewildered, seeing no reason in the suffering their loved ones endured and no comfort for the aching, gaping hole left in their family.

Every Yizkor service, I remember the relatives and friends who have died, mentioning to myself how they mattered to my life. That list grows longer and more painful with each year.

Like the Chaplain, we ask where the reason for these deaths lies. Is there a reason, or is suffering just an illogical, random act of nature? How can we remain unmoved with our lives lessened by the disappearance of ones we loved?

Unlike some other world religions, Judaism doesn't believe in karma or in submission to the unwavering hand of fate. Judaism insists that we have free will, and that our choices in life are our own. Unfortunately, we cannot determine the way in which we will leave this world. Loving families and friends will not stave off the inevitable. Nor does Judaism promise a world free from strife, unless human beings make that happen. It does not preclude bad things happening to good people.

Leon Wieseltier, in his book *Kaddish*, introduces his memoir of a year spent reciting *Kaddish* for his father this way:

"After the 12 months of mourning, the rabbis [teach], one must accompany the mention of one's dead father or one's dead mother with the words 'may his [her] memory be for a blessing for life in the world to come.' Modern Jews... say 'May his [her] memory be for a blessing' and they mean a blessing here, upon us. But the rabbis mean a blessing there, upon him [her]. It is a beautiful proposition and an outrageous one. I can believe that the memory of the dead is a blessing here, upon us. Can I believe that it is a blessing there, upon them?"

Perhaps, but maybe not. As usual, the rabbis challenge us to stretch beyond our comfort level. Whatever we choose to believe, recalling the names of the dead renews our memories of them and gives us a second chance to, for that moment, bring them home to us.

After the death of Yehuda Amichai, Israel's foremost poet, his widow opened a box of fragments he left unfinished. Among them:

"Everything that lives and endures
for more than a day after we die is eternal.
We live in the eternity of others.
We are their eternity."

A visit to Israel

Every year thousands of Canadians visit Israel. Today, as one of those fortunate Canadians, I am returning from my third visit in the past decade.

When I arrived in Tel Aviv, Israel was in the midst of an international crisis. A flotilla of vessels allegedly containing humanitarian aid and supplies destined to help those living in Gaza was blockaded at sea by the Israel Defence Forces, as it was feared that the vessels contained armaments intended for hostile attacks against Israel.

Gerald L. Gall in Edmonton

It's not surprising that Israel should be proactive in suspecting that the boats might be smuggling arms into Gaza, a parcel of land controlled by the terrorist organization, Hamas. Israel cannot be too careful given that in the past, Israel's neighbours have contributed weaponry that have been used in deadly attacks.

As the IDF soldiers boarded a boat in an attempt to inspect the cargo, they were attacked and beaten. The ensuing altercation resulted in the deaths of nine Turkish nationals. At this time, we do not yet know the true nature of these "aid" vessels or why the people on board attacked the soldiers rather than allowing them to investigate peacefully, but the incident has once again roused the world in its anti-Israel fervour.

As a result of the incident, Turkey took a leading role in the attack on Israel, withdrawing its ambassador and demanding that the matter be dealt with by the UN Security Council. A host of nations joined the bandwagon in the criticism directed at Israel.

Although on a smaller magnitude, this incident is not entirely dissimilar from the events of the Cuban missile crisis of 1962, when the United States launched a blockade in international waters, preventing Russian vessels from delivering nuclear warheads to Cuba.

Israelis are passionate about keeping abreast of the news. Whether it's in academic circles, in family homes or on the beach, one can overhear and participate in heated discussions on any number of topics, among them government policy, IDF activities and international politics.

Notwithstanding this, while the world raged on about the issues, daily life continued in Israel, with little evidence that the crisis existed. Israeli beaches along the Mediterranean shore from Tel Aviv to Netanya were packed with tourists and Israelis alike enjoying the water, sand and sun on a hot day. The markets were crowded, the stores busy, the hotels filled to capacity and industry, in such places as Haifa's "Silicon Valley" continued as usual.

In Jerusalem, there is a dramatic juxtaposition of the old and new – the architecture of beautiful new buildings, the futuristic Bridge of Strings and the old buildings, some of which date back to biblical times. One does not have to be a haredi Jew to be enthralled by the spiritual experience at the Western Wall.

Israel is not just a destination for religious pilgrims and tourists. It's a country that hosts important international gatherings. While in Israel, I had occasion to visit two dynamic universities. I attended a Canada-Israel Bi-National Forum and an international conference, meetings that brought together individuals from several continents to discuss issues related to immigration and social integration.

At the same time, the International Advisory Council of the Israel Democracy Institute held its annual retreat in Jerusalem, an event attended by such notable individuals as former U.S. secretary of state, George Schulz, and Canadian Supreme Court justice, Rosalie Silberman Abella. Coincidently, Ontario Premier Dalton McGuinty was on a trade mission to Israel around the same time.

I spent the last two nights of my visit at the newly renovated Savoy Hotel in Tel Aviv – a building with a significant history. In 1975, a party of terrorists stormed the Tel Aviv beach and overtook the original Savoy Hotel. Hostages were taken and innocent people were killed. Since tourists were not willing to stay in a hotel with such a grisly past, for more than 30 years, the building was used to house soldiers. The Savoy was completely gutted, renovated and reopened as a modern hotel a year ago.

It's only through careful vigilance, including a blockade at sea, that Israel can prevent such terrorist attacks from its hostile neighbours.

The Kirshner File

Letter from Amsterdam

Once a congested and atmospheric labyrinth of tenements, factories, open-air stalls, narrow streets and back alleys, Amsterdam's former Jewish quarter, the Jodenhoek, has been swept away by the inexorable tides of time. The epicentre of the Jewish community from the 17th century to World War II, the Jodenhoek was effectively doomed with Germany's invasion of the Netherlands in May 1940.

Sheldon Kirshner in The Netherlands

When the Germans marched in, more than half of the registered 140,000 Jews in the Netherlands lived in Amsterdam, a lively, sophisticated city known for its romantic canals, exquisite architecture and great art museums.

But after the Holocaust, during which 78 per cent of Dutch Jews perished and the Jodenhoek was virtually emptied of its inhabitants, this neighbourhood was subjected to sterile mass redevelopment.

As a result, the Jodenhoek– which is bounded by the Nieuwe Herengracht and the Kloveniersburgwal canals – lost its prewar distinctive character and looks rather bleak today. Nonetheless, local and foreign tourists are still drawn to the Jodenhoek, which was settled by crypto-Jews and Sephardi Jews in the wake of the Spanish Inquisition and by Ashkenazi Jews in the aftermath of pogroms in eastern Europe. By the standards of that period, the Netherlands was a tolerant haven for Jews and dissident Christians alike.

The most historically important building in this district is the venerable Portuguese Synagogue, which is adjacent to the Netherlands Film and Television Academy. Otherwise known as the "*Esnoga*," the word for synagogue in Portuguese, the synagogue is bulky and clad in brown bricks. As its name suggests, it was founded by Portuguese Jews, many of whom were merchants and traders who played an integral role in the expansion of the Dutch empire in the 17th century.

In reality, the Portuguese Jews were Spanish Jews. But since the Dutch republic was then at war with Spain, Spanish Jews preferred not to be identified with Spain and thus called themselves Portuguese.

My guide, Vera Querido, a descendant of Portuguese Jews, told me that only 600 of some 40,000 Jews in the Netherlands today can claim such ancestry. Prior to the Holocaust, the Netherlands was home to several thousand Portuguese Jews.

The Portuguese Synagogue, with a membership of around 500, 60 per cent of whom are of Portuguese descent, is currently under renovation in an eight million euro project to shore up its foundations.

Designed by Elias Bouman in a broadly neoclassical style, the synagogue was inaugurated in 1675 and was regularly refurbished in the intervening centuries.

The interior is imposing. In old Dutch fashion, the floor was originally covered with fine sand, but nowadays, hardwood is visible. The wooden ceiling is supported by four thick stone columns. Golden brass chandeliers hold more than 1,000 candles, illuminating the benches beneath. Women's galleries, with separate entrances, face each other.

The south side of the synagogue faces a sandy square, Jonas Daniel Meijerplein, which is named after the first practising Jewish lawyer in Amsterdam. It was from here, in February 1941, that 400 Jewish men were transported to their deaths at the Mauthausen concentration camp in Austria.

Protesting the roundup, the illegal Communist party called a strike, joined by transport and dock workers, that the Nazis suppressed. Mari Andiessen's stolid statue of a Dutch worker commemorates that event.

The Jewish Historical Museum is on the opposite side of Jonas Daniel Meijerplein. It is a fusion of four separate restored synagogues that were last in use in 1942, when the Nazi deportations began.

Focusing on Judaism and Jewish culture, the museum tells the story of Dutch Jews through the medium of books, photographs, oil paintings by Jozef Israels – a major 19th-century painter and graphic artist after whom a street in Amsterdam is named – ritual objects, marriage contracts and a 10-minute film of the Jodenhoek made in 1932.

A special exhibit chronicles the life of Rosa Manus, a pillar of the Dutch and international women's movement who died in the Ravensbruck concentration camp in 1943.

Vera Querido

Nearby, on Jodenbreetstsraat, the Broad Street of the Jews, stands Rembrandt House, where the famous Dutch painter lived until he was unable to keep up with his mortgage payments. It was here that Rembrandt supposedly painted his most famous canvas, *The Night Watch*. Close by, on St. Anthoniebreetstraat, stands an imposing white Italian Renaissance building. Now a library, it is the former residence of Isaac de Pinto, one of the wealthiest Sephardi Jews of the 17th century.

Waterlooplein, the Jodenhoek's central market from 1886 onward, is currently the site of Amsterdam's largest flea market, a warren of stalls brimming with clothes, household items, books, records and antiques.

A statue of Baruch Spinoza, the heretical philosopher excommunicated by the Jewish community, stands next to city hall, as does a black marble monument dedicated to Dutch Jews who resisted the Nazi juggernaut.

This statue pays tribute to Dutch workers who took part in a 1941 strike to protest the deportation of Jews. It stands on the south side of the Portuguese Synagogue.

-[Sheldon Kirshner photos]

A plain, unadorned monument on Wesperstraat pays homage to Dutch "protectors" of Jews.

Probably the single most important memorial commemorating the Holocaust is the Hollandsche Schouwburg, in the leafy and sedate Plantage district. Since many Jews resided in Plantage before the Nazi occupation, the Nazis put the late 19th-century theatre to use as a deportation centre from August 1942 until November 1943.

The theatre, with its ample auditorium, was pulled down in 1962. Four brick walls were left standing in honour of the 107,000 Dutch Jews who were murdered during the Holocaust. On the walls are black and white photographs of prewar Jewish life in the Netherlands.

The Nazi persecution of Jews is recounted in an exhibition of photographs, documents and videos on the first floor of the building. The reception area contains an 858-page book listing the names of Jews who did not survive the German occupation.

Within easy walking distance is Wertheim-Plantsoen Park, which is named after a 19th-century Jewish businessman and philanthropist. A memorial by sculptor Jan Wolkers, composed of seven large panes of broken glass, honours the victims of Auschwitz. Since tens of thousands of Dutch Jews were killed in Auschwitz, this simple yet powerful monument speaks volumes.

Across the street, at 58 Nieuwe Keizergracht, is an elegant cream-coloured building that housed the wartime Joodse Raad, or Nazi-appointed Jewish Council. It has since been converted into a hotel.

The Jewish Council, set up in the winter of 1941, was headed by Abraham Asscher, a diamond merchant, and David Cohen, a professor. Before the war, the diamond industry in the Netherlands was dominated by Jews. The Asscher Diamond Company, in the gentrified Pijp district, was at the top of the heap. Asscher's competitor, the Boas family, founded Gassan Diamonds, which was turned into a textile factory after the war and reopened as a diamond exchange in 1989.

Within earshot of the former Jewish Council building is a tree-lined street, Henri Polaklaan. It honours Henri Polak, who was instrumental in the founding of the Diamond Workers Union and the Social Democratic Workers Party. Arrested by the Germans in July 1940, he died about two years later.

A nearby street crossing a canal is named after Anne Frank, the famous Jewish diarist who died before she could be liberated. Drab and altogether characterless, this street, regrettably, fails to pay justice to such an iconic figure in Dutch history.

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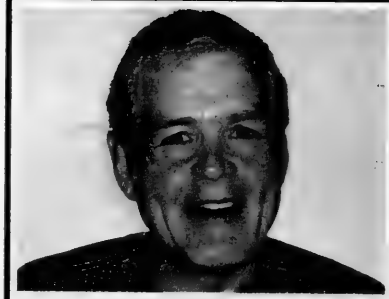

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World still indifferent to Ahmadinejad: Cotler

By DAVID LAZARUS
Staff Reporter

Stronger international sanctions and diplomatic repercussions against Mahmoud Ahmadinejad's Iran must be put in place to keep the Iranian leader's genocidal agenda in check, Liberal MP Irwin Cotler said recently.

This needs to be done in view of what he termed intolerable continued international "indifference" by the United Nations and the international community at large.

In Toronto to speak at Holy Blossom Temple, Cotler told an audience of about 200 that he had just put the finishing touches on an international petition that he plans to deliver to world leaders at the G20 and G8 summits next week.

His "Responsibility to Prevent Petition" of last December against Ahmadinejad's Iran now boasts more than 100 signatories, Cotler said. The Liberal party's special counsel on human rights and international justice said he recently met with UN Secretary General Ban Ki-moon and exhorted him to do more to counter the Iranian threat.

"I advised him that the UN has a responsibility, under Article 99 of the charter, to bring this issue before the Security Council," Cotler said.

Cotler also met with Foreign Affairs Minister Lawrence Cannon and advised him that Canada should make Iran a priority in their discussions.

Cotler restated the four main threats posed by Iran that are articulated in the petition: nuclear capability, state-sanctioned incitement to genocide, sponsorship of international terrorism and massive repression of the country's citizens.

All this constitutes a "toxic convergence" of threat, Cotler said. Iran today is "a genocide waiting to occur."

Irwin Cotler

Ahmadinejad has demonstrated nothing but "mocking defiance" of the international community, Cotler added.

Cotler's petition with a comprehensive list of measures the international community can take has been signed by jurists, politicians and human rights figures, including Nobel laureate Elie Wiesel, former UN human rights high commissioner Louise Arbour and Senator Roméo Dallaire, the former UN mission commander for Rwanda.

Asked about Ahmadinejad's recent trip to the United States, where he was interviewed on television and appeared at the United Nations, Cotler said it's all about the "culture of impunity" that surrounds a man bent on destroying Jews, Israel and even his own people.

"Here's a person who belongs in the docket of the accused, and yet he's received at the United Nations, he's given a podium at a conference against nuclear weapons," Cotler said. "You begin to think you're living in Alice in Wonderland in international terms."

Last week, Cotler rose in the House of Commons demanding that the government list the Iranian Revolutionary Guard Corps (IRGC) as a terrorist entity.

He called the IRGC a "leading international sponsor and perpetrator of global terrorism, responsible for the commission of more than 100 terrorist acts on every continent, while engaged in the massive domestic repression of its own people."

Cotler said the government has been "considering" listing the IRGC as a terrorist entity for three years and that the time had now come for it to act.

In response, Peter Kent, minister of state of foreign affairs for the Americas, said the government viewed the IRGC as "an ongoing concern" and that it would "continue to consider the possibility of such sanction."

With files from Andy Levy-Ajzenkopf

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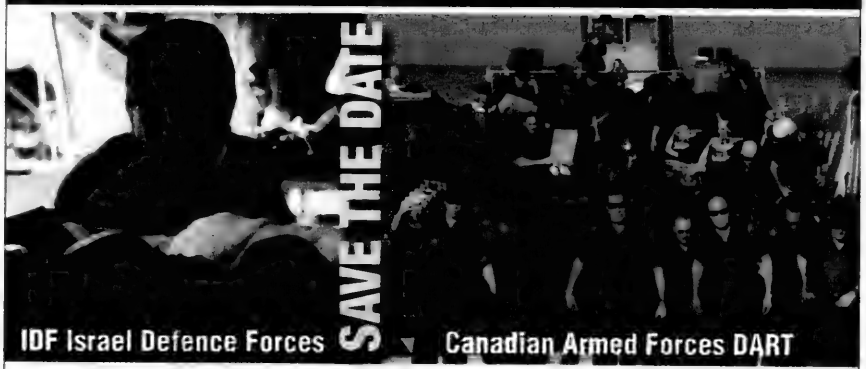

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Islam promotes culture of death, says Muslim writer

Ahmadinejad on a 'suicidal mission' to get nuclear weapons

By SHELDON KIRSHNER
Staff Reporter

Islam promotes a culture of death rather than life itself, charges Ayaan Hirsi Ali, a fierce critic of Islam and a defender of women's rights in Islamic societies.

A 40-year-old Somali Muslim who renounced Islam and now considers herself an atheist, she levelled this accusation in a tough speech June 8 at the CBC's Glenn Gould Studio in downtown Toronto.

Here to deliver a lecture sponsored by the Donner Canadian Foundation, Ali recounted that she was raised with the belief that life on earth is brief and merely a test and that "eternal life" in heaven only begins after death.

"I was groomed into investing in the hereafter," she explained, later adding that Islam is fixated on "the other side," the period following death on earth.

While Islam isn't the sole religion brimming with notions about the hereafter, it's the only one that places so much emphasis on death, she argued.

Raised in Kenya, Ethiopia and Saudi Arabia after her family fled Somalia, Ali said she discovered a more life-affirming philosophy and an alternative to Islam after settling in the Netherlands.

There she was exposed to a here-and-now rather than a hereafter philosophy of life, she explained.

In the Netherlands, where she served as a member of parliament from 2003 to 2006, she learned that people do not submit to rigorous religious systems, such as in Islam, and are free to mould their own individualistic lives.

Ali transformed herself into an outspoken advocate of Muslim women's rights in her adopted homeland, which is home to almost one million Muslims.

Ayaan Hirsi Ali

In 2004, she and Dutch film director Theo van Gogh made *Submission*, a documentary about the oppression of women in conservative Islam countries.

After *Submission* was broadcast on Dutch television, a Dutch Muslim subscribing to Islamic radicalism murdered van Gogh and threatened to kill Ali, forcing her to go into hiding.

Ali generated headlines again when the government stripped her of her Dutch citizenship, claiming she had lied in an asylum application.

Ali immigrated to the United States, becoming a resident fellow at the American Enterprise Institute.

In 2007, her memoir, *Infidel*, was published. Last month, the Free Press published her second book, *Nomad: From Islam to America*.

In her appearance in Toronto, Ali charged that Saudi Arabia, through mosques and schools it finances abroad, has spread the message that eternal life commences only after death.

She said that Muslim immigrants in the West are the target of this message.

Mahmoud Ahmadinejad, Iran's president, has embarked on a "suicidal mission" to acquire nuclear weapons because he yearns for eternal life and thus welcomes death, she asserted.

Lamenting that reformers within Islam are stifled and killed, Ali said they have few followers.

In other comments, Ali suggested that the Arab-Israeli conflict is a symbol of the West's conflict with Islam, and that both sides are engaged in a "clash of civilizations, a war of ideas."

A feminist, Ali urged women, Christians and humanists to compete with Islam for hearts and minds.

Voicing skepticism about U.S. President Barack Obama's outreach policy to the Muslim world, Ali caustically observed that he will achieve popularity once he accepts Israel's destruction, Iran's acquisition of an atomic arsenal and Arab despotism.

In lashing remarks on the western media, she said it is generally uncritical of Islam, refusing to use a term such as "Islamic terrorism," and treats Israel harshly.

Wading into yet another controversial topic, Ali said the notion of building a mosque at "ground zero," the Manhattan district where Arab terrorists destroyed the World Trade Center on Sept. 11, 2001, is both "tasteless" and "insensitive."

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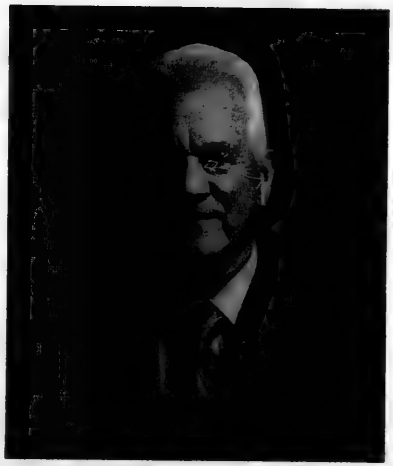

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Religious issues pervade 'all aspects of life' in Israel, says Middle East analyst

By FRANCES KRAFT
Staff Reporter

Whether they recognize it or not, people in Israel who call themselves secular Jews are affected by religious issues, political scientist and Middle East analyst David Goldberg said last week.

Speaking June 8 at a continuing education program at Beth David B'nai Israel Beth Am Congregation, Goldberg said that even secular Jews live by a Jewish calendar in Israel, and that religious divisions there are more complicated than the secular-vs.-haredi model that North Americans often refer to.

"Religious issues are intertwined into all aspects of life in Israel," he said, citing during the course of the evening politics, socio-cultural aspects, and the Israel Defence Forces – which, he noted, now has a modern Orthodox majority among its officers.

Goldberg's talk, titled "Redefining the Secular-Religious Divide in Israel," was the third in a series on Israel's domestic challenges. The former director of research and education for the Canada-Israel Committee, Goldberg founded a consulting group last year to deal with Middle East issues, and is Canadian Jewish Congress' project manager and educational consultant for the upcoming Nov. 11 commemoration in Halifax of the MS St. Louis, a German passenger ship that was turned away from Canada in 1939.

Goldberg said that the majority of Israeli Jews – some 55 per cent – define themselves as traditional in terms of religious practice. Only a small fraction – about 20 per cent – would say they are "militantly" secular, he added.

Haredim – the most religiously right-wing of the Orthodox sector – represent eight per cent of the Israeli Jewish population, but Goldberg anticipates an increase in the future, because of the population growth in that sector.

David Goldberg

Within the Orthodox population, there are internal divisions along Sephardi and Ashkenazi lines, reflected in their political parties, Goldberg noted.

Over the past 20 years, he said, Israel has seen a bump in the secular population with the influx of Russian Jews, but those immigrants have started to integrate into the rest of Israeli society.

Non-Orthodox synagogues are still, for the most part, perceived as an "external," Diaspora phenomenon, he added.

For Conservative and Reform Jewry to create "a true presence" in Israel, Goldberg said, "they have to stop thinking of themselves only as religious movements. They have to play down-and-dirty politics with the Orthodox community… That means creating a place for themselves in political parties."

Goldberg illustrated the reach of religion into politics when he recalled that "the cutting back of additional subsidies to large families nearly brought down the Sharon government," referring to a 2003 cutback threat that prompted haredi parties Degel HaTorah and Agudat Israel – functioning together under the banner of United Torah Judaism – to say they would pull out of the government.

The Orthodox Shas party, with 11 seats in the Knesset, could "easily bring down the government," Goldberg said.

Haredim in Israel have had an influence not because of their numbers, but because of bloc voting in a Knesset made up of many parties, he explained in a follow-up interview.

One of the main problems in Israel, according to Goldberg, is exemplified in recent developments concerning the current government's proposed conversion bill.

"It's taking what was a relatively understood, wink-and-nod system that had functioned for the past 60 years since Israel was established as a secular state but with the Orthodox in charge of religious affairs… and enacting it into law.

"That changes the [political] dynamic," he said.

"It won't destroy the state," he told *The CJN*, "but it will set back efforts by the Reform and Conservative movements to establish a presence for themselves in Israel."

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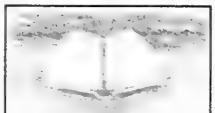
The graduation ceremony will take place on Monday, June 21, 2010 at 7:30 pm at Beth David Synagogue, 55 Yeomans Road, Toronto

Jewish Life

The kashrut professional

By RABBI TSVI HEBER

Keeping kosher has never been as easy as it is today. Just take a stroll down the "kosher aisles" of many local supermarkets and you will observe a plethora of kosher products. All your basic food groups and more are readily available bearing kosher certification. Culinary experiences offered at an array of kosher restaurants and event venues have reached an unprecedented level of sophistication and taste.


Rabbinic Reflections

Some may remember a time when kosher food production simply referred to the local milkman who went down to the farm to supervise the milking of the cows, or to a woman who kashered her chickens by salting them in her kitchen.

Needless to say, much has changed since then. Ingredient complexities and highly sophisticated manufacturing techniques and machinery have redefined the meaning of kosher production. We live in an age when the addition of an emulsifier (often derived from cow or hog) in ice cream can render it non-kosher; and where 100 per cent vegetable oil may be produced on the same equipment as animal fat. Seemingly basic ingredients such as natural flavours and colours may be derived from insects, and artificial flavours from cats.

Indeed, the job of the kosher certifier has become all the more challenging.

At the helm of successful kosher supervision programs and unrelenting in their willingness to meet these challenges, are the mashgichim, literally, kosher supervisors. Briefly put, a mashgiach's job is to ensure that the food manufacturer is in compliance with the policies of the governing kosher certifying agency. Accomplishing this feat requires an array of technical, social and halachic skills.

As a rule, companies and food establishments can look forward to working with professionals who are knowledgeable in the areas of kosher law that pertain to their particular assignment, are eager to understand the company's operations, can explain kosher requirements and will work with the company to resolve issues. Although in many cases, mashgichim do not have rabbinic ordination, they do have training appropriate to the handling of their responsibilities and they seek rabbinic guidance when necessary. Often, the mashgiach will be referred to as "rabbi" as a recognition of this religious responsibility, irrespective of a formal degree of ordination.

Kashrut professionals who supervise industrial manufacturing facilities have multifaceted knowledge of food plants. They use their knowledge of food science and chemistry to determine potential pitfalls in the company's ingredients and formulae. In order to kasher non-kosher industrial equipment, they require a basic understanding of mechanical engineering.

The kashrut professional also has a strong understanding of the different manufacturing processes that are used by the plant to determine if there is any risk of cross-contamination between kosher and non-kosher. Good computer skills and knowledge of the kosher certifier's database are always prerequisite qualifications.

Kashrut professionals who supervise food service-type establishments also have basic knowledge of commercial equipment and processes. They are trained to understand aspects of entomology in order to understand insect infestations in food. They also have an understanding of basic aspects of financial reporting to identify any abnormalities in purchases and sales. Select mashgichim are trained to safely operate torches and hot water kettles for the purpose of kashering non-kosher equipment.

Whether young or old, novice or veteran, the New-Age mashgiach has evolved into a true kashrut professional.

Rabbi Tsvi Heber is the director of kashrut, foodservice division, Kashruth Council of Canada in Toronto.

Business ethics needs more attention

The field of Jewish business ethics is often a lonely one. When people discuss Jewish law, it's usually rituals such as Shabbat, kashrut or the Jewish holidays that they have in mind. One would be hard-pressed to find issues relating to corporations, the stock market, competition, taxation polices or advertising guidelines in the curriculum of most Jewish day schools and yeshivot, or in adult education courses at most synagogues.

Money Matters

By Rabbi Jay Kelman CA

While the reason for this neglect are many and varied – some may even have a modicum of validity – the impact isn't hard to discern. Somehow, otherwise observant Jews are much too often lax in this area of Jewish law. While stringencies have become part and parcel of modern Jewish life – at least amongst those committed to observance of Halachah – issues relating to money seem to be an excuse to search for leniencies.

While the meticulous observance of these laws isn't easy, other areas of Jewish law that also have many difficult challenges have met with much greater luck. Despite the difficulties involved in going to shul twice daily through thick and thin, those saying *Kaddish* seem to manage to overcome all obstacles in their desire to honour the memory of their parents. Ironically, while no observant Jew would think of violating Shabbat even if he were to miss out on a deal worth millions of dollars, that same person might decide not to declare some income on his tax return, violating the prohibition of stealing for a mere few dollars.

If there is one area where our spiritual energies should be focused, it's the realm of money, morality and the marketplace. The business world presents us with many ethical challenges and dilemmas, and all too often we don't rise to the challenge. Slowly but surely, business schools have started to understand this and have introduced mandatory courses in business ethics to try to sensitize us to the issues involved.

I sense that while most Jewishly engaged people can articulate the uniqueness of Jewish ritual, they'd be hard pressed to do so the same for a Jewish monetary code of ethics. While Jewish law demands that Jews follow the laws of the lands in which they reside, there's much more to Jewish business ethics than that. Areas such as limited liability, conflict of interest and the availability of credit are three of the many areas where the perspective of Jewish law differs from that of secular law.

Perusals of the daily newspapers present much material that deserves comment from a Jewish perspective. Often, these stories involve accusations against individuals or corporations. My intent is not to discuss the validity of such accusations, but to offer a Jewish perspective regarding those accusations. While their ultimate truth is crucial, for our purposes they serve as a springboard for discussion. My acceptance of "mere accusations" as the basis for an article might mistakenly lead a reader to believe that I accept such accusations as fact.

In my last article on the investigation into the trading practices of Goldman Sachs, I was critical of the practices that the firm was accused of without clearly noting that Goldman denies all allegations against it, and many prominent people who have an understanding of the often complex world of financial transactions have defended Goldman Sachs' trading practices. Yet by stating that the firm may have acted legally, if not morally, I was accused by others of being too easy on them.

It's difficult in a monthly column to deal with the necessary nuance that is part and parcel of all legal (and moral) systems, especially one that dates back close to 4,000 years. It's my hope that these columns will serve to generate further study.

Jewish Life

This Bible guide reaches out to all

By MARTIN LOCKSHIN

For as long as there have been rabbis, they have written and preached with the goal of making the words of the Torah more meaningful to Jewish readers.

Of course this can be done in many ways. An ancient text can be more meaningful if you have a better understanding of the world from which it originated. As Moses Maimonides put it in his Guide of the Perplexed (3:50): "The chronicles of those times [biblical times] are hidden from us today. If we knew them and were cognizant of the events that happened in those days, we would know in detail the reasons of many things mentioned in the Torah." An interpretation that explains a text in its historical context is often referred to as *pshat*, the plain or contextual understanding of the Bible in its historical setting.

Martin Lockshin

But most rabbis want to show Jewish readers that the text is relevant to us today. That type of exposition – taking a 3,000-year-old text and showing how it can guide us with our own contemporary problems – is often referred to as midrash, which implies searching deeply into the text to find hints or allusions to events and problems of our times. Only in some few cases are interpretations relevant both to ancient readers with their set of problems and to us today.

Rabbi Shmuel Goldin, one of the leading Orthodox rabbis in the United States today, has just published the third volume in his inspirational series entitled *Unlocking the Torah Text*. Published this year (Gefen Publishing House and OU Press), this volume is about the third book of the Bible, Leviticus (Vayikra), a challenging book for any interpreter.

Rabbi Goldin teaches at Yeshiva University in New York. He has served as rabbi of a major Orthodox synagogue in Englewood, N.J., for 26 years (a tenure that is an accomplishment for any rabbi). He is active in the Rabbinical Council of America (RCA), the leading group of modern or "centrist" Orthodox rabbis in North America. Currently, he is the first vice-president of the organization, meaning that, barring the unforeseen, he will be its next president. He is known as a moderate who has spoken out thoughtfully in favour of the peace process in Israel and has worked together with non-Orthodox rabbis on a number of issues (both gestures that are not standard in the American Orthodox rabbinate). Ten years ago, he delivered an often-quoted public talk at the Jewish Theological Seminary of America (the Conservative rabbinical school), entitled "Why Can't We All Just Get Along: An Orthodox Rabbi's View on Pluralism."

In this book, Rabbi Goldin demonstrates his skill as a reader of the Bible and his impressive command of the different layers of pre-modern Jewish Bible interpretation. He professes a deep love for *pshat*, the historical contextual interpretation, and shows that he is adept at that type of interpretation. For example, when commenting on the verse (Leviticus 10:9) in which God instructs Aaron the priest to refrain from drinking wine or any intoxicating beverage when serving in God's sanctuary, Rabbi Goldin notes that the use of alcohol as a stimulant for religious or "spiritual" activity was very common in the ancient world. He explains that the Torah wanted Jews to be different.

But like rabbis throughout the ages, most of Rabbi Goldin's explanations would be classified, in my assessment, as midrash, attempts to make the text of the Bible relevant to people alive today and the problems that they encounter. Understandably, the kinds of issues that Rabbi Goldin identifies in the text generally relate to the lives of his congregants or of other observant Jews. When discussing verses in Leviticus that deal with the difference between intentional and accidental behaviour, he gives the example (which speaks to any observant Jew) of walking into a room on the Sabbath and automatically flipping on the light switch without thinking about what you are doing.

He also provides a learned discussion of how rabbinic tradition expands the ethical statement (Leviticus 19:14) "Do not place a stumbling block before the blind," to include any case where someone's action might lead to another person misbehaving. The examples that he provides are from common Orthodox conundrums: if I am a kosher caterer, may I cater a function where I know that Jewish law will be broken in various ways, or am I putting a stumbling block before the guests by providing the kosher food and the kosher imprimatur? May I invite a non-Orthodox Jew to my home for a Sabbath meal if I know that he/she is likely to drive to get there?

(I was actually surprised that, when discussing the verse mentioned above, against using alcohol in the service of God, the book passed up the opportunity of making the ancient text relevant to modern observant Jews by speaking out against the troubling phenomenon of private "kiddush clubs" that meet in an anteroom in the middle of the prayer service in so many synagogues, or the phenomenon of competition between synagogues to attract members by providing the fanciest brands of scotch at the public kiddush.)

Many modern Orthodox rabbis, myself included, struggle with the question of the appropriate use of language when speaking and writing in English about Jewish topics. Some circles of Orthodox Jews feel that the use of standard English – including terms that Christian clergy might use – when describing Jewish holy things is inappropriate. For example, recently I was at an Orthodox synagogue where a visiting rabbi made reference in a public talk to "the Temple in Jerusalem." He was told, politely but in no uncertain terms, that language like that was not appreciated in that synagogue. He should have said "the beis ha-mikdash."

Rabbi Goldin generally avoids the use of untranslated Hebrew, Aramaic and Yiddish terms in this series of books, but does not quite reach the level of universal linguistic accessibility achieved by other modern Orthodox rabbis, such as Rabbi Jonathan Sacks of England. For biblical names, Rabbi Goldin attempts to replicate the Hebrew pronunciation in English letters, but only someone who knows Hebrew is likely to realize that "Yeravam" is the name of the king generally known to English readers as Jeroboam. Many Hebrew words such as *kehunah* (meaning priesthood) are used, when, to my mind, the English word would have been fine. Such words are explained the first time they appear, but without a glossary in the book, it's hard to imagine that a reader encountering the word *kehunah* 20 or 30 pages later would be able to handle the book's language without previous Hebrew knowledge.

The frequent use of Hebrew terms in an English book about Torah is understandable. It can help create a community, a group of Jews who share a language in addition to sharing values. But there is a down side, too, as it also excludes others (i.e. other Jews) while it builds up the "in" group.

Rabbi Goldin is well aware of the insider/outsider problem of modern Orthodoxy. In the last pages of this book he writes movingly: "A growing sense of triumphant insularity, particularly in the Orthodox community, prevents any meaningful sharing with those 'outside.' Unaffiliated Jews feel less and less connected to thriving Jewish communities in their backyards, while the communities themselves do little to change that. I have often wondered how 'successful' modern Orthodox congregations, such as my own, will one day be judged. Will the credit we receive for our own internal accomplishments be offset by our lack of involvement with the disappearing Jewish community beyond our walls?"

Perhaps there is reason for some hope that the RCA under the leadership of someone as sensitive as Rabbi Goldin will find a way to become more open and inclusive, and to speak the language of all North American Jews.

Martin Lockshin is a humanities professor at York University and also a member of the RCA.

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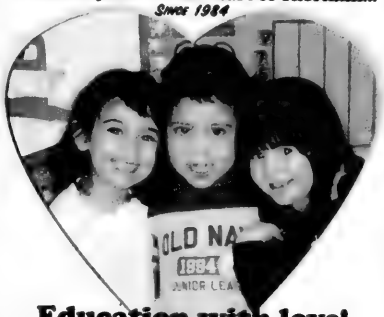
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Birthright alumni fashion show supports seniors

By CARA EDELL
Special to The CJN

The Birthright Israel Alumni Community (BAC) held its second BAC2FASHION event, a runway and dance show, on June 3 at Six Degrees.

Hundreds of Birthright Israel alumni, family members and friends gathered at the nightclub to support the charity event which raised $33,000 for the UJA Federation of Greater Toronto's seniors initiatives.

"Seniors comprise one of the largest vulnerable groups in the community," said Melissa Lass, a co-chair of BAC-2FASHION. Noah Zatzman, Ehren Gluckstein, Jessica Taylor and Jen Weisz, all past Birthright Israel alumni or trip leaders, were fellow chairs.

"Many of us have been privileged to share wonderful relationships with our grandparents. They are our teachers, our role models and our heroes. We feel deeply connected to our cause and look forward to giving back to a generation who has given so much to us," Lass said.

Today, many seniors live alone and lack connections to or awareness of social, recreational, educational and wellness support. BAC2FASHION aims to enhance this support through UJA initiatives that provide portals for isolated seniors to access vital services and programming, as well as increase assistance for the poverty stricken.

This year's theme, the Remix, displayed how modern fashion, music and dance have been influenced by previous generations. "With the idea that everything old is new, and that trends come back, we wanted to honour our grandparents and loved ones through the show. That is why much of the music was modern remixes from classic songs," said Zatzman.

BAC2FASHION was born from a vision to showcase talent and encourage young people to make a positive impact on society, Zatzman said. "We wanted to pay tribute to 'the greatest generation' and so that became the show's cause and a theme that was woven through the visuals and dance."

Zatzman said it's essential that younger Jewish community members come together to help the older generation. "As the baby boomers begin to retire, we all have to be aware of our responsibilities to them. They took care of us, and now the time has come for us to take care of them."

One of the evening's highlights was a series of video clips interspersed throughout the show of Birthright participants and their grandparents reflecting on their memories and relationships. "I think they really touched everyone and brought the theme and cause full circle," Zatzman said.

Lionel Robins, chair of the UJA Seniors Task Force, congratulated the Birthright Israel Alumni Community on their efforts to combine "the passion for fashion with the passion for giving back to the Jewish community." He said he looks forward to working with the leaders and participants of the show "to put the funds they have raised to use through engaging marginalized and socially isolated seniors."

Models strike a pose at BAC2FASHION event. *[Noah Gano photo]*

The show featured fashion from boutiques such as American Apparel, Over the Rainbow, Sense of Independence, Boa and Quagmire Golf. It also highlighted collections from up-and-coming Canadian designers, including Jay Godfrey and Erin Kleinberg, whose lines are gaining traction in the New York fashion scene.

With an eco-friendly twist and hand-sewn beading and embellishments, Kleinberg provides the ultimate in luxury while maintaining comfort in her line. Recognizing her design esthetic from the start, Barneys New York picked up her first collection and has since been a strong supporter of her brand.

Godfrey's collection targets the fashion-forward and glamorous woman and has been featured in *Elle*, *Cosmopolitan* and the *New York Post*. His designs have also attracted a celebrity following, including Eva Longoria Parker, Jennifer Lopez, Eva Mendes and Petra Nemcova.

"The evening was an incredible success," said Weisz, who founded BAC2FASHION in 2008 with Jordan Morra and was the show's model choreographer. "We had a packed house, great feedback to the raffle prizes and every person in the audience loved the event."

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The Star's flotilla piece was crass propaganda

That Israel walked into a trap on May 30 in its effort to prevent the Mavi Marmara from running its blockade of Gaza is not in dispute, and it's a valid subject of criticism.

But what is also beyond dispute is that much of the worldwide reaction to this event (partly described in last week's column) can only be described as a fit bordering on hysteria. The next time many in the media rush to condemn Israel for its "disproportionate" reaction (a term never applied to U.S.-NATO operations in Afghanistan and former U.S.-British operations in Iraq, where large numbers of civilians have been killed), they should stop to consider whether the extent of the criticism is itself proportionate to Israel's actions. While some of it was, too much of it was off the deep end.

According to Reports

By PAUL MICHAELS

Consider this: by one measure – the total number of items tallied by Google News on a given story – worldwide media paid as much, if not more, attention to the Gaza flotilla saga (of important but limited international significance) as they did to the election of Barack Obama as the first black U.S. president.

As befits Power's extreme polemic, there's no mention at all of Hamas' racist, anti-Semitic covenant and its violent rejection of Jewish sovereignty. He's silent on the launching of more than 10,000 rockets and mortars into Israel since 2005, when Israel withdrew unilaterally from Gaza. No mention is made of the long history of Israeli compromise leading to peace treaties with Egypt and Jordan, and even territorial compromise with the Palestinians under the Oslo process – stopped only by the late Palestinian Authority president Yasser Arafat's own violent rejection of the Israeli-U.S. offer for Palestinian statehood in 2000. In short, there's no mention of any salient fact that could possibly weigh against Power's determination to demonize Israel.

Power's article is so twisted with distortion and deceit that it's hard to understand how such a screed could end up in a respectable Canadian paper, let alone this country's largest daily.

Yet, absurdly, the *Star* has defended printing this piece on the grounds that it's fair-minded "analysis," even though there's not a shred of what constitutes real analysis in it. Power's article has been described by a prominent and very moderate Israeli academic (in a private exchange) as "ignorant bigotry."

Irate Israelis last week demonstrated their disdain of the Turkish government's condemnation of Israel's actions regarding the "Freedom Flotilla." *[Israel Sun]*

When one surveys what else Power has written about Israel, that description seems apt. For instance, in a piece headlined "Looking at the end of Israel?" (*Jordan Times*, May 2, 2008), Power argued that the Balfour Declaration, which promised the Jews a homeland in Palestine, was a historical injustice inflicted on the Arabs.

He wrote something that's eerily reminiscent of former White House correspondent Helen Thomas's recent bigoted attack on Israel: "The Jews would not be driven into the sea. But those who wanted to return to Europe, America or even Russia would be more than welcome. Both Germany and Russia, the great centres of anti-Semitism in the past, have seemed to have flushed that horror away." The last line, meant as cover for the previous one, will fool no one. For Power, apparently, the real "horror" is the Jews' presence in the Jewish state.

Why the *Star* felt it justified to turn to someone like Power, and why it considers the June 2 piece to be analytical, are important questions that require answers.

Paul Michaels is communications director for the Canada-Israel Committee.

Speaking of being off the deep end, as of late last week, the *Toronto Star* had run six columns and op-eds on the subject reflecting one point of view – harsh criticism of Israel. One in particular by Jonathan Power, a British writer with a well-earned reputation for Israel-bashing, published on June 2, opened as follows: "The unprovoked and murderous Israeli commando attack on the peace flotilla is the Selma of the Arab-Jewish struggle for the land of Palestine."

Power's piece is crass propaganda. He casts the Palestinians in the role of U.S. blacks during the days of the civil rights struggle under the non-violent leadership of Martin Luther King Jr. He depicts the Israelis as brutal oppressors who "seized 80 per cent of the land that early in the 20th century belonged lock, stock and barrel to the Arabs." Power insists that having usurped the land, Israelis refuse to compromise over the remaining 20 per cent.

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Your creation must be original artwork in a format that you can scan for submission purposes. Winners will have the honour of having their creation displayed on the cover of UJA's 2010 Rosh Hashanah tribute cards and their artwork will also be displayed in the Lipa Green Centre or Koffler Centre of the Arts.

DESIGN SPECIFICATIONS:

Card size

5.5" wide x 8.5" tall (14 cm x 21.5 cm).
Vertical/portrait orientation only.

Entries should be submitted in a high-resolution digital scan and e-mailed along with the official contest entry form to **smarco@ujafed.org**. Adult contest is open to those 14 years and over and children's contest is for those 6-13 years old.

Submission deadline:

Monday, July 12, 2010 at 5 p.m.

For full contest details, official entry form and contest rules, please visit **jewishtoronto.com** or call 416.635.2883 ext. 5302.

All contest submissions become the property of UJA.

UNITED JEWISH APPEAL OF GREATER TORONTO

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A-G urged to prosecute Hossain

By PAUL LUNGEN
Staff Reporter

Police have concluded their investigation into former York University student Salman Hossain and turned over the file to Ontario Attorney General Chris Bentley to determine whether criminal charges should be laid.

Hossain, who is rumoured to have left Canada, has been linked to the website "filthyjewishterrorists.com," that calls for the murder of all Jews and blames Jews for wars and other catastrophes.

Under Canada's Criminal Code provisions against advocating genocide or promoting hate, prosecutions can proceed only with the consent of the attorney general.

Hossain's alleged postings to the website created a public outcry last winter, prompting York to announce it was suspending him.

Earlier, Bentley declined to sanction charges against Hossain, saying he appeared to be rehabilitated. However, a lead item on the website last week was titled, "The Destruction of the West is the Only Way to Exterminate the Jews!"

Bernie Farber, CEO of Canadian Jewish Congress, said "I believe this is exactly what the law was written for."

He said that assuming police were able to link Hossain to the site and prove he authored the content, "I would think it's the kind of case sections [against advocating genocide and promoting hate] were written for. It would be unbelievable if charges weren't laid."

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NEW JF&CS OFFICES: Jewish Family & Child recently celebrated the grand opening of their new flagship offices at the Lipa Green Centre. Pictured from left are MPP Mike Colle, JF&CS executive director Richard Cummings, JF&CS board president Sharon Shore, MPP Monte Kwinter, UJA Federation of Greater Toronto President and CEO Ted Sokolsky, Federation board chair Alan Winer and MPP David Zimmer.

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Charlotte Axelrod	שפרה	*Ari Levine*	ארי	*Nicole Shapero*	דפנה
Alexis Bass	מרים	*Josh Levine*	יוסף	*Talia Shapiro*	טלי
Julian Binder	משה	*Lorne Levy*	ליאו	*Sara Shear*	חנה
Matthew Bogorvch	ירון	*Max Levy*	מנחם	*Samantha Shore*	צפורה
Megan Brenkel	חיה	*David Lipson*	דוד	*Amanda Silcoff*	אביבה
Zoey Fox	זהבה	*Mollie Manley*	מלכה	*Mitchell Small*	משה
Amanda Freedman	אהבה	*Masad Markus*	מסד	*Maxwell Solomons*	אהרון
Rachel Fuhrer	רינה	*Adam Marr*	חנן	*Rachel Srebrolow*	רחל
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Jessica Goldentuler	שרה	*Alanna Moness*	חנה	*Noah Stotland*	נח
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Madeline Grubert	מלכה	*Daniel Ptasznik*	אליעזר	*Ryan Wajs*	יהושע
Erica Herman	עדינה	*Arielle Raskikovan*	אריאל	*Maya Waldman*	מרים
Dara Karasik	דרה	*Samantha Richmond*	חיה	*Ellen Weiss*	רחל
Kylie Kessler	חיה	*Samara Roher*	שושנה	*Marlee White*	מרים
Benjamin Kettner	בנימין	*Tessa Rootenberg*	מאיה	*Isabella Williams*	דודה
Shelby Kisliuk	שלומית	*Chelsea Rozansky*	אריאלה	*Rebecca Williams*	חילה-בילא
Eden Kleinhandler	פרידה	*Aaron Schenk*	אהרון	*Eton Ziner-Cohen*	יעקב

דער יידיש ווינקל

דזשערי קעין

די "אלגעמיינע ענציקלאָפּעדיע"
די איינציקע ענציקלאָפּעדיע אויף יידיש
פון פּראָפ. בערי סאַכטענבערג
(אלבערט אוניווערסיטעט ניו יאָרק)
אין דזשערי קעין

פּאַרוואָס אין אלגעמיינע ענציקלאָפּעדיע פֿאַר יידיש
רעדנדיקע יידן אין יידיש? דער ענטפער געפינט מען אין דעם
אַרײַנפֿיר פון ערשטן באַנד. "אויב דאָס איז איינגעפֿירט...אין די
שפּראַכן וואָס פֿאַרכאַפּן אומגעהײַערע ליטעראַטורן, איז דאָס נאָך
פֿיל מער בארעכטיקט און נויטיק אין אונדזער אלגעמיינער
ענציקלאָפּעדיע אויף יידיש."

די אידעע פֿאַר די ענציקלאָפּעדיע איז אויפֿגעקומען אין
בערלין אין 1930. דער פלאָן איז נעזען אַרויסצוגעבן, צום ערשטן
מאָל, פֿאַר די מיליאָנען יידישע לייענער אין מזרח אייראָפּע, די
אַמעריקעס און אפֿריקע, צוזעלף בענד פון אלגעמיינער וויסנשאַפֿט
פלוס אַ באַנד אַפּגענעבן צו דער יידישער קולטור.

אָבער פון אַנהייב אין איז דער פלאָן צעשטערט געוואָרן.
היטלער איז געוואָרן דער פירער אין דײַטשלאַנד און די לאָגע איז
געוואָרן זייער שווער פֿאַר די רעדאַקטאָרן פון אַ יידישער
ענציקלאָפּעדיע.

די ערשטע זעקס בענד זענען אַרויסגעגעבן געוואָרן אין
פֿאַריז און די לעצטע זעקס בענד אין ניו יאָרק. בלויז פֿינף פון די
בענד שפּיגלען אַפּ דעם אָריגינעלן פלאָן. כּיט דער אָנטוויקלונג
פון דער היטלער קאַטאַסטראָפֿע האָבן די רעדאַקטאָרן אָפּגעשטעלט
דאָס אַרויסגעבן די בענד מיט אלגעמיינער וויסנשאַפֿט ביז דעם אות
"ב" און אָפּגעגעבן די פֿאַלגנדיקע בענד צו דער טעמע – יידן.

פון בערלין האָבן זיך די רעדאַקטאָרן אריבערגעצויגן קיין
פֿאַריז און דאָן אין 1940 פון פֿאַריז קיין ניו יאָרק. דער לעצטער
באַנד פון דער אלגעמיינער ענציקלאָפּעדיע האָט כּמעט אויסגעגעבן
אין ניו יאָרק, אין 1966. תּוך די רעדאַקטאָרן פון פֿראָיעקט האָבן
אָנגעפֿאַנגן צו אַרבעטן האָבן זיי נעהאַט אַ פֿאַטעוודיקן צו
דערגרייכן מיליאָנען יידן פֿאַר וועמען יידיש איז בעוודן די שפּראַך
פון זייער טאָג טעגלעך לעבן. אָבער איינע פון די קאָנסעקווענצן
פון דער כּמט גאַנצער פֿאַרשילינקטע פון זייער שולם איז בעוודן די
נויט צו ענדערן דעם פלאָן. אַנשטאָט אַן אלגעמיינע ענציקלאָפּעדיע
האָט וועט העלפֿן דערהײַנטיקן די קנעטנעיש פון יידן וועט זייער
אַרבעט מוזן תּורה איבערגעבן צו רעקאָרדירן די דערגרייכונגען פון
א יידישיע וועלט וואָס איז אומגעקומען אויף די שלאַכטפֿעלדער און
פון חילטערס סם-המוות.

די רעדאַקטאָרן האָבן אין גיכן פֿאַרשטאַנען אַז די
אָריגינאַלע וויזיע צו ברענגען אַ בריטער, אלגעמיינע קענטעניש
אויף פֿראַשידענע נעבעטן צו דערהײַנען דעם יִיד פון אַ גאַנצע תּאַר
וועט מוזן איבערגיין צו אַ ניַיעם אימפּראַקטיוו – דער תּורכן
ליטעראַטור. די ענציקלאָפּעדיע איז נעוואָרן אַ דענקמאָל פֿאַר
וועלט וואָס איז פֿאַרטרונען נעוואָרן. פֿאַר די וואָס האָבן
דורכגעמאַכט דער הורבן זיינען די ניַיע בענד אַ ספּעציפֿיש
צוריפֿבריינגען פון דער קולטורעלער ירושה פון די טויזנטער
יידישע פּרעזענלעכקיַטן, נעלעדטע, שרײַבער, דיכטער,
קינסטלער, אָרטסטן, נעזעלשאַפֿטלעכע און פּאָליטישע טוער וואָס
האָבן געגעבן יידישקייט איר כאַראַקטער און פֿורכטבאַרקייט.

***פון רעדאַקציע:** אויב איר האָט נעראַקען וועגן אונדזער וויקל לאָזט
וויסן. שרײַבט מיר אויף מײַן אַדרעס, דוידן פּאָסט אַדער בליץ-פּאָסט:*
info@cjnews.com

Edelstein urges 'speak up, be active'

Continued from page 1

Asked whether he believes the constant vilification of Israel is affecting young people's attachment to the Jewish state, Edelstein said, "There's a legitimate concern that young Jews do not want to be associated with Israel."

He told the story of an e-mail that an event organizer showed him during an earlier trip to the United States. The e-mail came "from an affiliated Jew and it said, 'Why do you invite these Israeli speakers in the first place? I feel about Israel what I feel about India.'"

The younger generation may not have the same emotional attachment to Israel that was common among earlier generations, Edelstein said. "We have to work hard to find a common denominator. Birthright [which provides a free trip to Israel] is a wonderful program that changes attitudes."

When speaking to young Jews, "I try not to talk about the conflict, but show a broader picture, things that young people can be proud of, and we have plenty. I hope when things become calmer, we'll be able to talk more about high-tech, culture and sports," Edelstein said.

In reference to the criticism Israel suffered after the flotilla incident, in which nine people died when the Israel Defence Forces intercepted six ships attempting to break the naval blockade of the Gaza Strip, Edelstein acknowledged that Israel is often too slow off the mark to respond to the accusations of its opponents. Israel had video evidence demonstrating that the passengers on the Turkish cargo ship were armed thugs ready to do battle with Israeli marines, not the peace activists and humanitarians their supporters claimed.

The video was released hours after Israel's detractors went into full attack mode, because, unlike its foes, Israel is a democratic state ruled by law that must carefully vet its public pronouncements, Edelstein said.

The videos, which showed "peace activists" clubbing Israeli soldiers with rods and throwing one from one deck to another, had to first be approved for release by the army chief of staff and then Israeli legal advisers, he said.

It took 10 to 12 hours for the videos to be released, and in that time, Israel came under heavy criticism.

Israelis last week demonstrated their support for their government's actions in the "Flotilla incident" ***[Flash90 photo]***

"We are not organized well enough and there are things we can improve," Edelstein said. "But we are a responsible nation. We need to check the facts before releasing them. Palestinian supporters, they have no problem lying and saying things you can't believe – that soldiers shot while in the air [in helicopters]."

Edelstein believes that in his media appearances, he has been able to show that the situation wasn't black and white, as pro-Palestinians described it.

"I try to present a true picture of what happened – the reason for the blockade, to protect the lives of civilians on both sides – since the more access Hamas has to weapons, the less stable the situation, more attacks and reprisals."

Edelstein said Canadian Jews should "speak up, be active" and not cede ground to Israel's foes.

Groups to march alongside Kulanu

Continued from page 3

It describes itself as a "coalition of queer Torontonians that support diversity of political opinion in Pride Toronto activities."

Flanders said she is a member of the coalition.

"There are those who argue that Pride is not political, that it should not be political, that it is merely a party, a celebration of our hard-won rights… my Pride is political," she wrote. "All those invited this year to speak to the human rights agenda have cancelled coming to Toronto Pride this year in opposition to [Pride's] decision to ban QuAIA. They understand that freedom of speech is the basic tenet for equal rights and democracy. They do not see criticizing Israel for its action as hate speech, but rather about exercising one's right to criticize state policies."

Justine Apple, executive director of Kulanu Toronto, a group representing many Jewish gay Torontonians, said she has received confirmation from many local community organizations – including Canadian Jewish Congress, UJA Federation of Greater Toronto, congregation Darchei Noam and Hillel of Greater Toronto – of their intention to march alongside Kulanu in this year's parade.

Apple said she expects up to 300 people to march with Kulanu at the parade in support of Israel, which would make it the biggest contingent the organization has had at the event.

Toronto-Pride week begins June 25 and culminates in the July 4 Pride Parade.

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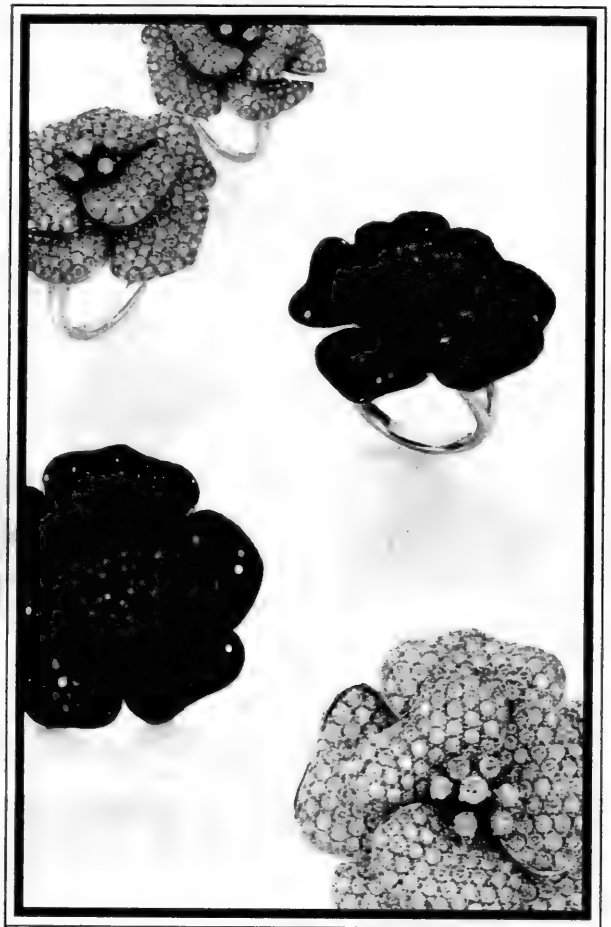

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On Campus

Project keeps Holocaust survivors' stories alive

By RON CSILLAG
Special to The CJN

None of Bailey Horenfeldt's grandparents are Holocaust survivors. That fact helped spur the young Toronto photographer to her evocative senior class project.

"How my grandparents lived and how Holocaust survivors lived… they were two totally different lives," says the 21-year-old graduate of Ryerson University's four-year image arts program. "It's the real and the surreal. I think that is part of the reason I am so interested in the subject."

Drawn by the stark contrast of her own familial exposure to the Holocaust – or lack of it – and that of some of her contemporaries, Horenfeldt chose to photograph local Holocaust survivors as her major thesis project. The results do not sound the customary themes of haunting or darkness, but of light and even optimism. All the subjects are photographed in their homes, surrounded by family pictures and albums of their children and grandchildren.

The collection, according to Horenfeldt, shows the courage and resiliency of these Jewish survivors and their devotion to recreate what the Nazis stole from them: family.

"To me, family is the most important thing in the lives of these survivors, and they are the ones who will keep the survivors' stories living," Horenfeldt says. "The significance of the photo frames and albums of the families in the photograph is to represent that the survivors survived, and these are the people who will make sure that their stories will be told and remembered forever.

"Their Jewish names will continue. That to me is huge."

Titled *Family Generations*, the series currently consists of seven 20-inch by 20-inch black-and-white photos depicting 10 survivors and indirectly, many of their progeny. Horenfeldt hopes to expand the total with the 30 or so more names she still has on her list of survivors.

She was inspired by a visit last summer to Israel's Yad Vashem memorial and museum.

"It came to my attention that in the next 10 to 20 years, there will not be any remaining survivors, and it is very important to me that these peoples' unbelievable and tragic stories live on forever," she says.

Though a child of the digital age, Horenfeldt chose to use film to convey an added authenticity.

"I thought it was more appropriate for this period in history."

She found her subjects through word of mouth and by attending Holocaust Education Week programs and the Dinner of Miracles, an annual affair that fosters dialogue between Holocaust survivors and the third generation.

Some of her subjects are familiar to Toronto residents: Faye Schulman, the one-time Polish partisan and herself a renowned wartime photographer who forms the project's central focus; Peter Silverman, who fought with the anti-Nazi resistance, his wife, Claire, and a galaxy of framed family pictures; Charles and Regina Goldfinger, Polish survivors whose tale is harrowing.

Horenfeldt formed a "strong bond" with those she photographed, she says.

"I loved listening to their stories."

The pictures were well received by her professors, she says (she's not sure but thinks she got an "A" on the project).

Three of the portraits were shown in April at the Gladstone Hotel's art gallery as part of the school of the image arts program's annual graduation exhibit, *Maximum Exposure*.

Horenfeldt says that as a young Jewish woman from Canada, "it's important to me to educate people on the Holocaust and document as many people's stories and testimonies before it is too late."

The portraits and survivors' stories are at baileyhorenfeldt.com, Horenfeldt's website.

Peter and Claire Silverman were photographed as part of a photography project about Holocaust survivors.
[Bailey Horenfeldt photos]

Faye Schulman, a Holocaust survivor, was photographed as part of a photography project by Bailey Horenfeldt, a Ryerson graduate.

On Campus

Canadian student hopes to connect to roots — in India

By RITA POLIAKOV
Staff Reporter

Hayley Gold wants to get involved in Toronto's Jewish community. Which is why she's going to India.

The Toronto resident will be one of five students to participate in Hillel Toronto's "Travel with Purpose" trip to India.

Hayley Gold

Participants on the trip, which is in its second year and runs from July 7 to Aug. 12, will spend a week in Israel and then go to Dharmsala, India, 12 hours north of Delhi, where they'll volunteer with a variety of organizations that work with the local Tibetan refugee population.

"My best friend went on it last year. She told me about it. I was extremely jealous when she was going, I saw how it changed [her]," Gold said. "I think experiencing another culture allows you to look at yourself and your own culture and reflect on it."

Gold, a McGill University graduate who will be studying food and nutrition at Ryerson University in September, hopes the trip will help her connect to her community and heritage, something she's found difficult in the past.

"Growing up in a Jewish neighbourhood, I didn't really find my Jewish identity until I studied in Israel for a year," she said, noting that, three years ago, she attended Hebrew University in Jerusalem. "It's about the actual people. It's the way you interact with people more than going to the synagogue."

After her time in Israel, Gold tried to get involved in her local Jewish community, but it wasn't quite the same.

"I made so many close friends [in Israel], it made me want to become more involved in my Jewish community... I tried when I went back to Montreal [for school], but it didn't feel the same," she said.

Laura Herman, the trip leader, is hoping to change that.

"One of the unique opportunities we present is to not have this trip be an isolated experience. We want to encourage people to use their skills when they come back to campus," Herman said. "Our goal is that they use this as a jumping-off point to advocate for certain things that speak to them or become active in Jewish life."

In order to accomplish this, organizers have enhanced the trip's educational components, which will touch on international development issues and the importance of volunteerism. Students will volunteer both in Israel with local organizations and in Dharmsala, where they'll be able to choose which charities and sectors to work in.

"They'll focus on different community issues... [like] women's rights, helping children in the community, working with the elderly," Herman said, adding that some will teach English. "We'll all be living together and learning together... but all the volunteers will be matched with different organizations."

Herman hopes that this first-hand experience will help participants understand the importance of tikkun olam.

"There are many communities that need our assistance... we are obligated on a Jewish level to assist everyone," she said.

The trip leader also hopes that the Canadians and Israelis will connect.

"That's one of the focuses of the program. We want them to have these encounters with Israelis so it's not just an isolated experience. There's a lot we can learn from Israelis," she said.

Gold agrees.

"I'm really excited about that. I think Israelis are amazing people. They're... living in our Jewish nation and they fight in the army for it," she said. "I think we have so much to learn from them."

To participate on the trip, students must be heading back to school in the fall, and all must be interviewed and vetted by Herman.

"I'm just looking... to understand why people are motivated to go on the program. This is not going to be a sitting on the beach kind of thing. It's not a vacation. We're going to work," she said.

For more information, contact laura.herman@hilleltoronto.org.

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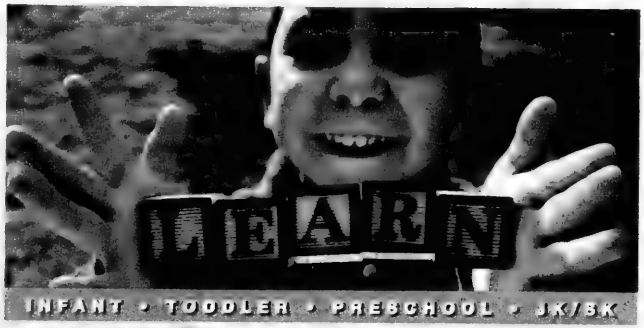

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The Board of Directors and Staff of
PAUL PENNA DOWNTOWN JEWISH DAY SCHOOL
take great pride in congratulating our Grade 8 Graduating Class
Monday, June 21, 2010

Eli Burley - אליעזר
Noah Freedman - נח
Ezra Greenspoon - עזרא
Zoe Lazar - יעל
Zachary Leranbaum - זכריה
Amelia Loomer - עמליה
Zoe Mitz - שרה
Yael Rubinoff - יעל

May You Go From Strength to Strength מחיל לחיל

Janet Nish-Lapidus, Principal — Mikè Harris, President of the Board

Paul Penna Downtown Jewish Day School is a pluralistic and egalitarian SK-Grade 8 school in downtown Toronto. Our Middle School promotes mastery of curriculum content, character development through leadership opportunities and respect for diversity of Jewish expression and culture.

Class Acts

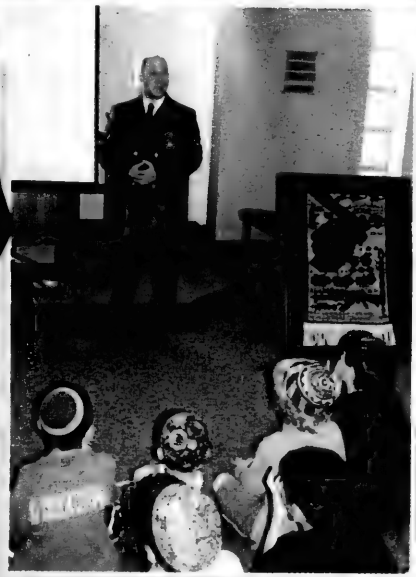
BNOT MITZVAH: As part of their bat mitzvah program at school, girls in Grade 6 at Netivot HaTorah Day School designed a toy for children at Zareinu Educational Centre that addressed specific learning issues facing children with special needs. The Design- A-Toy activity was a part of a school involvement project from the Zareinu Moveathon and was on display at the event. Pictured, from left, are Atara, Orly, Hadas and Meirav.

[Rebecca Ansel photo]

CHICKS AT SCHOOL: Junior kindergarten students and teachers at Bialik Hebrew Day School recently welcomed baby chicks to their classroom after nurturing their eggs for a month. All of Bialik's junior and senior kindergarten students enjoyed visiting daily to watch the eggs move, crack, and hatch as part of the JK spring farm animal study.

TZEDAKAH PROJECT: Children at the Allen Nadel JCC Nursery School learned about tikkun olam by having a lemonade and bake sale at their school that helped raise $3,000 for a family in need. Pictured at the stand, from left, are Simone Rose and Reuben Finfgeresky Roth. Pictured at the food tables are Connor Dibello, left, and Ali Silver.

CHARITABLE TUG-OF-WAR: Students in junior kindergarten to Grade 6 – including Sarah Leigh, left, and Spencer Ochsberg – at Robbins Hebrew Academy's (formerly United Synagogue Day School) Beth Tzedec campus took part in a Ronald McDonald House field day that incorporated elements of tikkun olam and exercise. In the weeks leading up to the event, students collected donations for their self-selected charity for the 2009-10 school year, the Ronald McDonald House.



SOLDIER SPEAKS: Grade 2 students at Associated Hebrew Schools' Kamin branch in Thornhil got a special visit recently from Master Seaman Michael Boyes to share pictures, artifacts and experiences related to being a Canadian soldier in Afghanistan.

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FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Only paid Family Moments announcements can be guaranteed to appear in a specific issue, when received by deadline, 10 days prior to publication date. All other items will appear on a first-come, first-served basis, as space allows.

Mazel tov announcements featured on onlysimchas.com will appear as space permits.

SEND US YOUR PHOTOS!!

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Please keep all announcements to 25 words, maximum.

To send in digital photos, please visit

www.cjnews.com

and click the Family Moments banner at the top.

Happy 90th birthday Yecheskel Sneiderman. With love from your children, grandchildren and great-grandchildren. The Sneiderman, Iseman, Brasg, Katz, Todes, Glass families.

Happy 94th birthday to Henry Balaban, upcoming 85th birthday to Fanny Balaban and congratulations on your upcoming 64th anniversary! With love, from the entire family.

Mazel tov Polly & David Silverhart

on your 65th wedding anniversary

With love from your children, grandchildren and great-grandchildren.

Mazel tov Rose Fogle on your 100th birthday. You are amazing! Love, your daugther, six grandchildren and seven great-grandchildren.

Ezra Thorsch Epstein-Shapiro, May 12. Loving family Cheryl, Michael, Adda and Lyla. Grandparents, Paula & Stanley Epstein, Monica & Barry Shapiro, Gertrude Birchwood.

Congratulations Elana Skop & Elliot Steele on your recent marriage. Much love from parents Corinne & Leslie Skop, Joyce & Michael Steele and all your family and friends.

Wishing Lana Schwartzberg Klaiman & Eric Levin mazel tov on their engagement. Love, Ron & Barbara Fisher and Israel & Paula Levin.

Mazel tov to Seymour Frank on the occasion of his 90th birthday! With much love and best wishes from his children, grandchildren and great-grandchildren.

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What's New

By LAURA STRICKER

our regular columnist, Leila Steinman, is away on medical leave.

Social Networking @ The Canadian Jewish News
for the :-) generation
YT
BLOGGING

Deadline for July 1 issue is June 21. Deadline for July 8 is June 28. Phone 416-391-1836. Fax 416-391-0829. E-mail cjnwhatsnew@gmail.com.

Thursday, June 17

THE WANDERING JEW

Screening of **Ben Feferman**'s film documenting his spiritual journey that led him abroad until he rediscovered his own tradition. He will speak from Israel. 8 p.m. $5 at the door. Part of Beth Tikvah summer series Praying for God.

'HOW CULTS RECRUIT'

Rabbi Michael Skobac on "The Power of Persuasion: How Cults Recruit." Shaarei Tefillah, 3600 Bathurst St. 7 p.m. Register: toronto@jewsforjudaism.org, 416-789-0020.

'LIFE IN BALANCE'

Dr. Joseph Weil Memorial Lecture. 8 p.m. Shaarei Shomayim. **Dr. Marla Shapiro**: "Life in Balance: Facing Life's Challenges and Overcoming Obstacles." $10, $15 at door. Reserve, 416-785-8946.

GOLF TOURNAMENT

Canadian Shaare Zedek Hospital Foundation's golf tournament at Caledon Woods, Bolton. 18 holes of golf, all day BBQ, dinner, silent auction. Proceeds to Shaare Zedek Medical Center in Jerusalem. 416-781-3584, hospitalwithaheart.ca.

Saturday, June 19

TORAH STUDY

Beth Tikvah Torah Study class. **Rabbi Jarod Grover** on parshah Chukat. 9:45-10:45 a.m.

MINYAN

Toronto Partnership Minyan (south) meets at Habonim, 5 Glen Park. Shiur 9 a.m. Service 9:30 a.m. Kiddush follows. tpmsouth@gmail.com.

CHANUKAT BAYIT

Shir Libeynu invites all to celebrate their early summertime Chanukat Bayit at First Unitarian Congregation. Light meal after Shabbat service. 10:30 a.m. 175 St. Clair Ave. W.

SERVICE IN OAKVILLE

B'nai Shalom Congregation of Halton-Peel, Mississauga, Oakville, Burlington and area invite the public to join them for their monthly Shabbat service in Oakville. Kiddush following. Conservative egalitarian congregation with warm, family feel. Details and location: bnaishalom.ca, 905-901-9889.

Monday, June 21

LECTURE SERIES

Temple Sinai Congregation's lecture series continues with "The Music of **Jerome Kern** and his Contribution to Broadway." **Gordon Green** speaks. 1:30 p.m. Members $10, guests $12. Reserve with **Marcie**: 416-487-3281.

Wednesday, June 23

COMPOSTING 101

Discover how to turn your vegetable scraps into nutrient-rich soil. 141 Markham St. 7-9 p.m. Register with **Risa**: 416-805-8382, risa@torathateva.org.

Thursday, June 24

PUB NIGHT

Kulanu Toronto's Pride Pub Night. 8 p.m. Churchmouse and Firkin, 475 Church St. RSVP by June 22: kulanutoronto@gmail.com.

OTHER NEWS

CHRISTIE PITS RIOT

Cyril Levitt, sociology professor at McMaster University, speaks about the Christie Pits Riot. July 8, 12 p.m. Free Times Cafe, 320 College St. $15. Includes lunch, tax, tip and program. RSVP: yiddishvinkl@yahoo.ca.

YIDDISH SHOW

Committee for Yiddish of UJA Federation, Friends of Yiddish and Toronto Workmen's Circle present Shane Baker in *Vortkontsert*. 471 Lawrence Ave. W. Free for members of sponsoring organizations, guests $10. Reservations: Sandy, 416-736-8073. June 28, 7:30 p.m.

Continued on page 27

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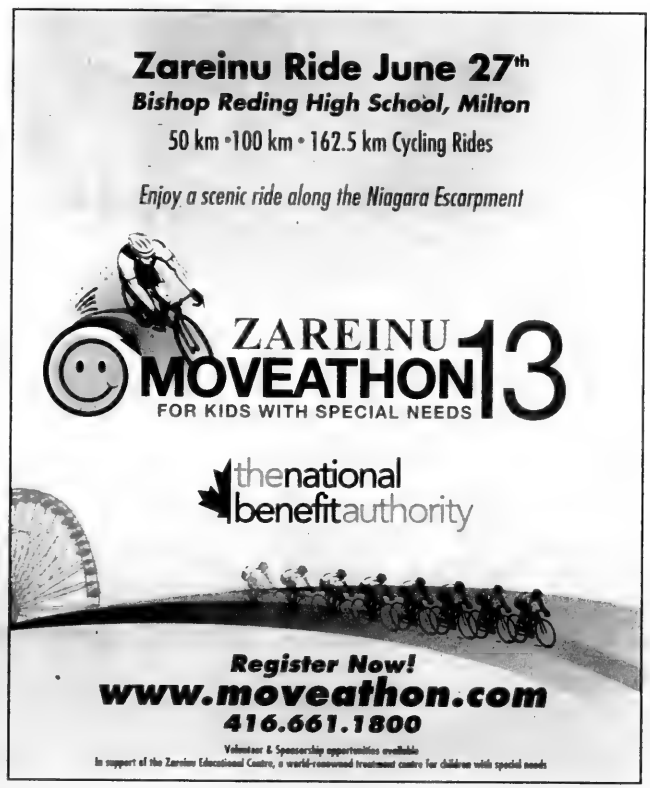
Zareinu Ride June 27th
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Continued from page 26.

MEDINA THEATRE

Medina Theatre Ensemble presents a staged reading performance of *There Comes a Time*. June 27 at 2 p.m. Temple Sinai, 210 Wilson Ave. $7. Includes refreshments. **Roselle**: 416-633-2057 or **Morris**: 416-785-0344.

HOSPICE THORNHILL

On July 9, Hospice Thornhill plants the first flowers and shrubs in its memorial garden. All who have had a relationship with the hospice over the years, including presently, are invited. 12 p.m. Those attending are invited to plant an annual or perennial plant.

ISRAEL HIKE

Join One Family Fund for a 5-day hike across Israel. From Oct. 17-21. $1,595 includes transportation from start of hike and back to Tel Aviv or airport, and accommodation and meals while on hike. Responsible for own airfare. Minimum $2,500 must be raised. 416-644-4955, louise@onefamilyfund.ca.

VOLUNTEERS NEEDED

Jewish Information Service of Greater Toronto needs volunteers during the day, 4 hours weekly for info desk. Computer skills and fluent in spoken and written English essential. Hebrew and Russian-language skills asset. **Barbara**, bbarak@ujafed.org, 416-631-5843.

THEATRE TRIPS

Beth Emeth goes to the theatre. Aug. 5, *The Women* – Shaw Festival Theatre. Fall trips to Stratford: *Kiss Me Kate*, Oct. 6 and *Evita*, Oct. 28. Members $90 guests $95. Includes transportation. 416-633-3838, temaw@rogers.com.

SINGLES GAME NIGHT

June 27, 7:30 p.m. Who Wants To Be a Millionaire, Scrabble, Rummicube, etc. Prizes and refreshments. $8. **Mollie**: 416-733-3634, mollie_rothman@yahoo.ca.

MARCH WITH KULANU

Kulanu Toronto needs more feet on the street for Pride, July 4. If you would like to march with them to show your solidarity with queer Jews locally and in Israel, e-mail kulanutoronto@gmail.com.

JF&CS GROUPS

Shawna Sidney, 416-638-7800, ext. 6215, www.jfandcs.com. Registration required for all programs.

When You're About to Separate: What to Tell the Kids: For parents about to separate or in early stages of separation. How and when to tell the kids, how to handle moving day, ways to best meet your child's needs. June 17, 9:30 a.m.-12 p.m. Lipa Green Centre.

Adolescents and Divorce: For parents with adolescents going through separation or divorce. Understand your adolescent during this time and help them cope. June 17, 7-9 p.m. Promenade Mall, # 313.

FOR SENIORS

Adath Israel Congregation. Wednesday social afternoons for men and women. Bridge, mah-jong, cards, refreshments. $2. **Pearl**, 416-635-6317, or **Marcia**, 416-932-1229.

Active Seniors Miles Nadal JCC. "From Memory to Memoirs: Writing our Family Stories." publisher **Bill Gladstone** offers 10 tips for writing your family stories. **Kitty Wintrob** discusses her book *I'm Not Going Back: Wartime Memoirs of a Child Evacuee*. June 17, 1:30 p.m. Info: 416-924-6211 ext. 155.

Earl Bales Seniors Club in the Park. Casino Rama July 14, departs 10 a.m. Father's Day dance June 20, 6-8:30 p.m. Do you play chess or want to learn? Free lessons – $25 membership required. Walking group Tuesday and Thursday, 9 a.m. Social bridge Thursdays, 12:30-3 p.m. Bingo Tuesdays, 12:30-3 p.m. **Valerie**, 416-395-7881. Non-members welcome.

LZA Senior's Cultural Club. Tuesdays 10 a.m. Discussion group at Borochov Cultural Centre, 272 Codsell Ave. 416-630-9444.

Bernard Betel Centre, 1003 Steeles Ave. W., 416-225-2112.

June 17: Wellness lecture: "Corrective Camouflage Makeup – Empower Your Best Self!" With **Riva Waldman**. 1:30-2:30 p.m. Free.

June 22: Bowling with Nintendo Wii. Weekly, 12-1 p.m. Music room. Drop-in – no experience necessary. Free.

June 22: Lecture – "Queen Esther's Legacy: The Jews of Iran." With **Diana Mingail**. 10-11:30 a.m. $3 members, $6 guests.

June 23: Information session for power of attorney. 1:30-3 p.m. Free.

Wagman Centre, 55 Ameer Ave., 416-785-2500, ext. 2267.

Monday afternoons in June, origami lessons with a guest instructor. Creative Arts Studio. Also in the Creative Arts Studio, flower pressing on June 22. 1-2:30 p.m. For more information, contact **Meital**: ext. 2939.

Bluffer's Park Picnic. Enjoy a kosher picnic at Scarborough Bluffs on June 23. Bus leaves at 10:30 a.m., returns by 2:30 p.m. $8 members, $11 guests – includes transportation and lunch.

Stress Relief Day: June 23, 1-4 p.m. **Guy Proulx**, professor at York University, speaks on "Active Aging: Success over Stress." 45-minute workshops to follow – choose two at registration desk. $20 members, $25 guests. Includes light refreshments. Ext. 2267.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St. 416-638-1881, www.prossermanjcc.com.

Registration continues for Kolel's summer ulpan, Introduction to Conversational Hebrew. Tuesdays and Thursdays, 7:30-9:30 p.m. $170, $100 for students and seniors (plus $30 book fee). ext. 4235.

"Memory and Aging." In partnership with York University, learn how memory abilities change across one's lifespan. June 22, 1-2:30 p.m. Free. Room 205.

Reverence and Regard: The Many Faces of Women in Hollywood Movies. Wednesdays, July 7-Aug. 4. With **Kevin Courrier**. 1-3 p.m. $50 member, $60 guest.

International and Israeli folk dancing. June 23-August 11. 10:00-11:30 a.m. $18 members, $20 guests. Single drop-in classes: $2.50 members, $3.50 guests.

Latin dance: Wednesdays, July 7-Aug. 25. 8:30-9:30 p.m. $60 members, $100 guests.

Summer cakes and tarts, delightful desserts using summer's bounty: June 17, 9:30 a.m-12 p.m.

Tic Tac Summer Program, July and August. For 2 years+. 9 a.m.-12:30 p.m. Monday to Friday. Lunch included. Register with **Kailah**, ext. 4351.

MILES NADAL JCC

750 Spadina Ave., 416-924-6211, www. mnjcc.org.

Michael Bernstein Chapel services. Sunday 8 a.m. Thursday 7:15 a.m. Kosher breakfast included. **Coleman Bernstein**, 416-968-0200.

2010 Canadian Jewish Playwriting Competition. $1,000 awarded to winner. Deadline is June 30. Contact **Esther** at theatre@mnjcc.org, ext. 606 or check the MNjcc website for details.

Pride @ the J. "I Don't Know from Funny: Tears and Laughter in Queer and Jewish Cultures." June 30, 7:30 p.m. Al Green Theatre. Film: *Sidney Turtlebaum*. Discussion with noted speakers from the queer/Jewish community. Free, all are welcome. Ext. 606, esthera@mnjcc.org.

Israel Dance Festival 2010: July 2-4. With choreographers **Dudu Barzilay, Rafi Ziv, Ofer Alfasi, Victor Gabbay and Carina Saslavsky**. Friday night Shabbat dinner, performances and more! israelidancetoronto.com, **Sofie** at sofsof@sympatico.ca, 416-221-6280; **Inbal** at 647-271-1157, inbaldery@hotmail.com.

Koffler Centre of the Arts, 4588 Bathurst St., 416-638-1881, www.kofflerarts.org.

Koffler Fundraiser. *Half Jewish, Half Very Jewish*. **Elon Gold**'s Toronto première of his one-man show. July 6, 7 p.m. Berkeley Street Theatre, 26 Berkeley St. $75. Tickets: 1-888-222-6608.

Create ceramic art pieces and engage in stimulating discussions about Judaism. For girls 12+ and their moms. Bubbies welcome, too! Mondays, 4:30-6:30 p.m. July 5-Aug. 30. To register, ext. 4269.

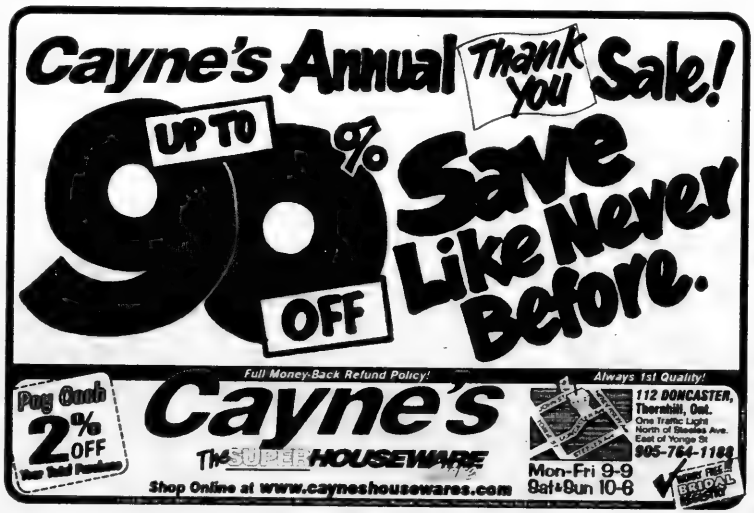
CORRECTION

In the caption accompanying the photograph "FAST wins award," in last week's What's New, one of the people was misidentified. Ayman Al-Yassini, CEO of the Canadian Race Relations Foundation, is the man pictured with Nicole Miller, national program manager of Fighting Antisemitism Together.

What's New is now online, for subscribers only. You can find it at cjnews.com

FARBER ON ANTI-SEMITISM: Bernie Farber, CEO of the Canadian Jewish Congress, presented a video program on anti-Semitism to Na'amat members and supporters. He urged the audience to be proactive by sending letters to the editor and speaking up for Israel when necessary. From left are Orit Tobe, national vice-president of Na'amat Canada, Farber and Doris Wexler-Charow, president of Na'amat Toronto.

SINGLES EVENTS CAN BE FOUND ON PAGE 33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OBITUARIES
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Steeles Memorial Chapel

Nadas, Elizabeth	May 27/10	16 Almington St
Miller, Milton	May 28/10	9800 Yonge St
Rotman, Karen	May 28/10	3015 Lawrence Ave. E
Albert, Norman Morris	May 29/10	92 Lakehurst Rd
Waks, Goldie	May 28/10	
Sequerra, Rachel Mangalit	May 30/10	4 Crimson Millway
Pekarsky, Eduard	May 30/10	3 Goldfinch Crt
Gelb, Harriet Linda	May 30/10	Private
Kirk, Faiga	May 30/10	
Gutman, Emil	May 27/10	
Fisher, Jessie Ruth	May 31/10	Private
Landau, Albie	June 2/10	150 Neptune Dr
Levine, Leslie	June 4/10	340 Lonsdale Ave

BENJAMIN'S PARK MEMORIAL CHAPEL

Frances "Faigie" Glick	May 29/10	645 Castlefield Ave
Ann Talesnick	May 31/10	90 Fisherville Rd
Helen Icyk	Jun 1/10	80 Antibes Dr
Clarice Green	Jun 1/10	310 Spadina Rd
Andrew Herzenberg	May 29/10	822 Manning Ave
Etta Gaum	Jun 2/10	44 St. Joseph's St
Arnold Schildkraut	Jun 2/10	2700 Bathurst St
Lorraine Loomer	Jun 2/10	3580 Bathurst St
Maggy Thurston	Jun 2/10	22 Clarissa Dr
Alisa Sharabi	Jun 2/10	6171 Bathurst St
Pearl Kaplan	Jun 4/10	44 Pinnacle Rd
Hettie Lipton	Jun 3/10	1925 Steeles Ave E

HEBREW BASIC FUNERAL

Frank Weiner	Jun 3/10	4003 Bayview Ave
Avner Magen	May 29/10	918 Manning Ave

The unveiling of a monument to the memory of the late
MYER SHELSON ז"ל
will take place
Sunday, June 27th at 11:00 a.m.
Pardes Shalom Cemetery
Dufferin St. N of Major Mackenzie
Beth David Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
NINA FOGEL ז"ל
will take place
Sunday, June 20th at 11:30 a.m.
Pardes Shalom Cemetery
Beth Emeth Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
REBBETZIN GITEL GORDON ז"ל
will take place
Sunday, June 20th at 10:30 a.m.
Bathurst Lawn Memorial Park
Clanton Park Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
KLARA KOCSIS ז"ל
will take place
Thursday, July 1st at 11:00 a.m.
Pardes Shalom Cemetery
Ahavath Achim (JF) Section
Relatives and friends are invited to attend

The unveiling of a monument to the loving memory of the late
RON TOUFAR ז"ל
(beloved brother of Lily Lash)
will take place
Sunday, June 27th at 2:00 p.m.
Mount Sinai Memorial Park
Sunnyside Section
All who knew him are invited to attend.
This is the last honour you can give him.

The family of the late
Milton Miller ז"ל
wish to express their heartfelt appreciation for your kindness, support, and many donations during our recent bereavement. Sincere thanks from his children, brothers and sisters.

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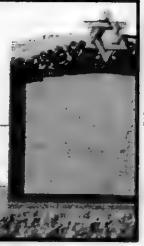

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Coast to Coast

Ottawa deli closes after 50 years

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — An Ottawa landmark, Nate's delicatessen served its last smoked meat sandwich on the date of its 50th anniversary last month.

According to owner Dave Smith, "It was time to hang up my apron."

The decision to close was made some time ago. "We sold the building two years ago and leased it back for two years, so I was able to prepare myself," Smith said.

The decision to open the deli was more spontaneous. One day back in 1959, Smith, then 26, and his sister, Freda, drove by a house for rent on Rideau Street and decided to take the plunge. They were joined by two other siblings, Jack and Nathan (for whom the deli was named) and the rest, as they say, is history.

Ottawa 50 years ago was no culinary mecca, and multiculturism had not yet arrived in the restaurants of the nation's capital. Nate's offered what was considered exotic fare at the time – smoked meat, knishes, blintzes and other assorted ethnic delicacies. There was really no competition – for anyone looking for a deli experience in Ottawa, Nate's was the place to go.

Musicians, artists and performers from more cosmopolitan cities found their way to Nate's, as evidenced by the walls filled with photos of the rich and famous. The food was good, the service loud and friendly, and the atmosphere boisterous.

Nate's offerings once considered exotic food

Longtime staff knew longtime customers and Nate's became, for many, a home away from home.

"Fifty years of cutting meat" will be a hard habit to break, Smith said.

He's already talking about the possibility of opening another, perhaps smaller deli after a bit of a break, but in the meantime, he plans to spend his time on his philanthropy.

"Yes, there was a tear in my eye on the last morning, but I want to spend more time doing my charity work. I want to do the stuff that really changes people's lives."

A well-known auctioneer at charity auctions around town, Smith said he does between 50 to 55 a year for various causes.

"I love it! I get such a high from it," he said. Over the years, he has helped to raise many millions of dollars, one of his proudest achievements.

One of Smith's projects is a residential treatment centre for youths dealing with substance abuse, which opened in 1993 and was the first of its kind in the Ottawa area.

After touring Africa, he came home determined to help, and ended up sending 37 containers of medical supplies there.

When he sees a need, he is determined to fill it, and he has big plans to help rebuild Haiti after last year's earthquake. He intends to "teach the kids to build houses" and establish a working farm and a fish farm which will be modelled after a kibbutz, with "everyone working."

He may not be cutting smoked meat, but Smith's hands won't be idle.

The Canadian Jewish Shmooze
Read the CJN's new blog!
http://canadianjewishnews.blogspot.com

Calgary family celebrates 100 years in Canada

By IRENA KARSHENBAUM
Special to The CJN

CALGARY — An early childhood memory after my family immigrated in 1979 to Calgary from Kharkov, Ukraine (then in the former Soviet Union), is of a little old lady and her husband coming over to our government-subsidized apartment.

My parents were amused by this feisty lady, always "Mrs. Switzer," who had a very tall husband, Mendle. They also had four large sons (Israel, Albert and twins Henry and Jack). I can still see old Mendle reaching over to give me a quarter after I found the afikoman at a seder in 1980.

When I grew up, I learned that the Switzers were members of a large, extended family that has touched the lives of many.

The patriarch, Wolf Baer Scwajcer (1847-1924) circa 1920. [Photo courtesy the Jewish Historical Society of Southern Alberta]

The seeds of this family were planted in Poland with the birth of Wolf Baer Scwajcer in 1847. He had nine children – Mendel, Mindell, Faiga, Rifka, Sarah, Jacob, Jessie, Bella and Myer – with his first wife, Chaya Leeba, who died in 1884. He then remarried and had two children – Noma and Gershon – with Miriam Rzeczynski who outlived him by six years. She died in 1930.

The same fate would have befallen the Switzers that befell most other Jews who remained in Poland during World War II. But they understood that the escalating anti-Semitism would not end well, and Wolf Baer's daughter, Bella Singer, and her husband, Abraham, left Poland in 1907.

For a couple of years, they struggled as pedlars in Toronto, and then defeated, returned to Poland. But Bella saw the hopelessness in Poland and convinced her husband to return to Canada, this time settling in booming Calgary in the summer of 1910. This final move triggered a chain migration.

Bella and Abraham Singer began cleaning rooming houses. They had four children – Hymie, Diane, Jack and Rosalie – and still managed to save enough money to bring over the first of their relatives, 14-year-old Charlie Switzer.

Myer's granddaughter, Darlene Switzer-Foster, explains: "Every family member Bella would bring over would pay her back and she would use the money to bring over the next person. Every person would then start to save money to bring over their immediate family."

Using this system, Bella Singer is credited with having brought 300 family members to Canada.

Those early years were filled with hard work. Mostly illiterate, Mendle Switzer, Jacob's son, was a pedlar, then a cattle dealer, and eventually he and his wife, Rifka (our "Mrs. Switzer"), sold kosher chickens.

At age five, Sam Switzer, Myer's son, began contributing to his family's income by selling ice he scavenged from under the trains at the CPR tracks.

By the early 1930s, the Canadian government had adopted a policy that virtually banned immigration of Jews.

R.B. Bennett who had spoken at the ceremony for the laying of the cornerstone of the original House of Jacob in Calgary in 1911, was prime minister from 1930 to 1935 and Opposition leader from 1935 to 1938, but he refused to help the Jewish community.

Only a handful of those who were left in Poland after 1930 survived.

In 1942, Abraham died. Bella lived 42 years more and died at 103. After World War II, she was finally able to bring over her great-nephew, Sucher Cyngiser, Faiga's grandson.

Bella's youngest son, Jack, went on to buy Hollywood Center Studios, and his name graces Calgary's Jack Singer Concert Hall. The little boy who once sold ice, Sam Switzer, went on to build the Elbow River Casino. Jack Switzer has almost single-handedly written the Jewish history of southern Alberta. Edmontonian Daryl Katz (great-grandson of Jessie), assembled a network of pharmacies making him one of the richest people in Canada. He recently bought the Edmonton Oilers.

Today, the Switzer family includes names like Aizenman, Barron, Belzberg, Bronfman, Cohen, Fishman, Groner, Hector, Mendelman, Zysblat and others. At more than 1,700 members, it is believed to be the largest family in Canada.

The family website lists "City Liaisons" in Calgary, Toronto, Ottawa, Montreal, Edmonton, Vancouver, Winnipeg, Los Angeles, the United Kingdom and Israel.

Switzer family reunions began in 1990. The next reunion will be held in Calgary on Sunday, July 4. If you are a Switzer, you can register at www.switzer.ca.

West Bank village's suit to be reviewed

Compiled by CJN Staff

MONTREAL — The Quebec Court of Appeal has taken under advisement the case of a West Bank Palestinian village that wants to sue two Quebec-registered companies building homes for Israeli settlers on lands claimed by the village.

On June 3, the province's highest court accepted a petition to review the file submitted by Toronto lawyer Mark Arnold on behalf of the municipal council of Bil'in and 11 of its residents, and will decide whether it will hear the case.

Last September, Quebec Superior Court Justice Louis-Paul Cullen decided the case would not be heard in Quebec, upholding the two companies' motion asking that the court exempt itself from the case.

The civil suit was brought against Green Park International Inc. and Green Mount International Inc., and their sole director, a resident of Quebec.

The appeal alleges that Superior Court made grievous legal and factual errors in declining jurisdiction. Arnold argues that the villagers have to turn to Quebec courts for justice because Israeli courts have consistently ruled that the legality of the Jewish settlements is a political matter that they will not hear.

The lawsuit alleges the construction of homes for Israeli citizens violates Article 49(6) of the Fourth Geneva Convention, which prohibits an occupying power from transferring its own population into the territory occupied. The lands in question was lost to the Palestinians in the 1967 Six Day War and more recently with the erection of Israel's security barrier.

That provision of the Geneva conventions is recognized under Canadian law, but has not been incorporated into Israeli law, the litigants claim.

The litigants want the court to declare that the construction is illegal under international law, issue an injunction to halt the construction and demolish the existing approximately 30 condominium and apartment buildings, and $2 million in punitive damages.

In a 67-page ruling, Cullen found that the High Court of Justice, Israel's supreme court, is "clearly the logical forum and the authority in a better position" to decide this dispute.

Courts will allow multiple religions

Family Matters

by

John Syrtash

B.A. (Hon.), LL.B.
Counsel
Garfin Zeidenberg LLP
Family Lawyer & Mediator
for 28 years

Question: I have been separated from my ex-wife for over five years and have custody and primary residency of our son, age six, since he was two years old. Neither myself nor my ex-wife are religious but my ex-wife does celebrate some of the Jewish cultural activities. She claims that our son is Jewish and demands that he miss school on days that are Jewish Holidays, Does she have the right?

Answer: Yes, if she truly practices Judaism. Canadian law technically gives you the sole right to decide the child's religious upbringing since you are the custodial parent. However, it curiously also gives the access parent — in this case the mother — freedom to enjoy her religious traditions and to introduce her religion to the child on her time with him, even if it appears to contradict your religion.

Normally, these seemingly inconsistent rules are interpreted to mean that the mother can take the child (in this case your son) to synagogue and introduce him or her to Judaism and you can give him your take on religion in any way you want when he is with you. The reason is that Canada is a multicultural country and the courts show great deference to this tradition ensconced in Canada's constitution, particularly Article 27.

Canadian children are not, in fact, confused by their parents' differing religious positions if the parents are tolerant of each other and don't allow their differences to upset the children. The Courts enforce this principle by allowing the access parent maximum freedom when it comes to religious instruction, subject only to the rare situation where a child could be in some physical danger, such as Jehovah's Witness cases where a parent refuses to allow blood transfusions for a seriously ill child.

In your case I suspect that a Court would likely give your wife extra access to you child on her religious holidays, which by definition means that she could remove the child from school on those days. However, if she simply demanded that the child stay home from school without spending time with him on those same religious days, then she may well have a problem.

In most cases, if the parties are separated, one parent cannot unilaterally enforce his/her religious practises on the other parent when the children are in the other parent's care. The exception to this line of judicial reasoning occurs when a child has been raised as a faith-based observant Jew and that parent has been reasonably consistent in observing the Torah and its mitzvot, such as keeping Shabbat Holy (shomrai Shabbat), keeping kosher (not "kosher style"), and sending their children to Jewish day schools. Canadian Judges have made exceptions for a faith-based Orthodox child whose normal lifestyle would be otherwise disrupted by a parent seeking to impose something foreign, such as driving on the Sabbath by the other parent. For further information, consult my book, Religion and Culture in Canadian Family Law (Butterworth's 1992) available at some libraries or on Amazon used books.

Mr. Syrtash is Counsel to Garfin Zeidenberg LLP, Suite 800, 5255 Yonge Street (at Norton) just north of Mel Lastman Square, Civic Centre Subway station, Toronto, ON M5G 1E6. John Syrtash can be reached at (416) 642-5410, Cell (416) 886-0359. Visit www.freemychild.com; www.spousalsupport.com; www.garfinzeidenberg.com.

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Former White House aide backs Israel

By JANICE ARNOLD
Staff Reporter

MONTREAL — Former White House press secretary Ari Fleischer accused countries critical of Israel's "legitimate and legal blockade" of Gaza of hypocrisy, at a Jewish National Fund Negev dinner, held June 7 at Congregation Shaar Hashomayim.

Israel has the right to defend itself against the possibility of its enemies delivering weapons to Hamas-led Gaza, said Fleischer, who was the primary spokesperson for U.S. president George W. Bush from 2001 to 2003.

Ari Fleischer

"Israel has shown more restraint than any other nation would," said Fleischer, who now has his own communications company, "yet the world always blames Israel for what is wrong in the Middle East."

He contended that the leaders of sixth boat in the May 31 flotilla, where the nine deaths occurred, were determined to breach the blockade through aggression.

No other country, he said, would have endured rocket attacks on its civilians for years before taking action. "What would Turkey have done if rockets from the Kurds had landed daily?"

Even Egypt, he noted, has a blockade against Gaza, because it views Hamas as a "terrorist threat, and that tells you something."

Fleischer also said that Palestinian Authority President Mahmoud Abbas is "a weak man" and that even "punishing" sanctions against Iran won't halt its march toward the development of nuclear weapons.

"The basic problem in the Middle East is that Israel does not have a reliable partner to negotiate with," he said. Abbas cannot clean up the corruption in his Fatah party or contain the civil strife in the Palestinian Authority, let alone undertake a peace agreement with Israel, according to Fleischer.

Under his watch, Gaza since the Israeli withdrawal in 2005 has become "the new Mogadishu" rather than a prosperous, moderate Arab polity such as Dubai.

"The fact is Israeli has proven it is ready and willing to make peace with its neighbours. The question is not what Israel will do for peace, but what the Arab world will do." What is needed, Fleischer thinks, is a Palestinian leader with the strength of an Anwar Sadat of Egypt or King Hussein of Jordan.

Israel's biggest worry today, however, is Iran, he continued. "Iran is getting closer to developing nuclear weapons every day," he said, despite six years of negotiations through international channels.

Fleischer indicated that Israeli or U.S. military action is the only option to stop Iran's nuclear program, but he said the Obama administration would never take that route.

He acknowledged that a strike by Israel would bring on a new round of missile attacks by Hezbollah in Lebanon and Hamas is Gaza, and perhaps other fighting.

Fleischer made only oblique reference to former "dean of the White House press corps" Helen Thomas' recent remarks about Jews and Israel, which led to her retirement last week.

Fleischer related that his mother was born in Hungary and immigrated to the United States in 1939 to escape anti-Semitism.

"When I hear people say Jews should go home, I think 'All we yearned for is a place we could call home.'"

He underlined that whether Jews are liberal, like his parents, or conservative like he is, they "stand together" on Israel.

Fleischer, who grew up in New York, said he was a liberal Democrat when he entered Middlebury College in Vermont in 1978, but emerged four years later as a Republican, "thanks to Jimmy Carter."

Fleischer spent a total of 21 years in Washington. Before becoming White House press secretary, he was a press aide for three Republican congressmen and one senator, and then worked on Bush's presidential campaign in 1999.

He was the voice of the administration during 9/11 and the launch of the wars in Afghanistan and Iraq.

"Every day that I stood at the podium [during press briefings], I was always mindful of my religion and proud to be a Jew, especially when my briefings were carried live on Al Jazeera."

1,200 Montrealers take part in rally

By DAVID LAZARUS
Staff Reporter

MONTREAL — An estimated 1,200 supporters of Israel – including many Christians – massed in front of the Israeli consulate June 7, waving scores of huge Israeli flags in a passionate show of support in the wake of the May 31 commando raid on a Turkish ship alleged to be carrying both aid and arms to Gaza.

Organized by the Canadian Rabbinical Caucus, led by rabbis Chaim Steinmetz and Reuben Poupko, the event at Westmount Square saw speaker after speaker, including Conservative and Liberal politicians, angrily challenge the world criticism that deluged Israel when nine on board the boat were killed.

Israel counters that its forces were attacked with clubs and knives when they boarded the ship.

"Once again, we are in the ridiculous position of having to defend ourselves for defending ourselves," Israeli consul-general Yoram Elron told the rally, which was "inspired," Rabbi Poupko said, by Ariela Cotler, wife of Liberal MP Irwin Cotler.

Elron referred to a demonstration two days earlier in Montreal condemning Israel (others took place worldwide) as a "march of shame."

"When will we see multinational bodies not judge us before the facts are known?" he asked.

Despite the serious reason behind the rally, a boisterous mood seemed to prevail under the sunny sky as the crowd waved their flags, broke into songs and chants of "Am Yisrael chai" and brandished signs such as "Des Québécois aux cotés d'Israel" and, "No Excuse for Terror!"

The crowd loudly cheered speakers on numerous occasions, reserving its most sustained show of approval for Rabbi Poupko, as well as for the two Tories on-hand to speak, MP Pierre Poilievre (Nepean-Carleton) and freshman senator Leo Housakos, and Irwin Cotler.

"Getting a lecture on human rights from Turkey is like getting a lecture in business ethics from Al Capone," Rabbi Poupko said, referring to the outcry from the Turkish government in the wake of the raid.

"Considering Turkey's genocide of the Armenians," he continued, "they have no right to talk on how to treat other people.

"This was not a 'blockade,'" he added, saying it should have been more accurately described as a "weapons inspection protocol."

In his remarks, Rabbi Steinmetz wondered angrily why protesters who marched two days earlier against Israel never do the same "for those oppressed in China, Turkey, Darfur and Iran."

To read complete story, please go to cjnews.com

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Stay connected! Bialik's Alumni Association welcomes you.

Students pray for rabbi with brain tumour

By RITA POLIAKOV
Staff Reporter

Keren Green read tehillim before her wedding for luck. Now she'll be reading them to try to save a life.

Green is one of dozens of students who will be part of a tehillim circle for Rabbi Daniel Elkin of Beth Israel Congregation in Kingston, who will undergo surgery at Toronto Western Hospital for a brain tumour at the end of June.

The growth, which is near the rabbi's pituitary gland, is likely not cancerous, but can be dangerous if not removed.

Rabbi Daniel Elkin, centre, who will be undergoing brain surgery, officiated at Keren and Alex Green's wedding this May. ***[Hudson Taylor photo]***

"I'm a little bit more tired at this point, but it's not a rapidly growing growth," Rabbi Elkin said, adding that "It's got to come out."

Rabbi Elkin, 66, has been spiritual leader at Beth Israel, one of two shuls in Kingston, for the last 13 years. The former teacher and social worker grew up in Montreal and studied and worked in England, Israel, New York and Seattle before settling in Kingston, where he became involved not just in community life, but in student life.

For Green, who studied drama and Jewish studies at Queen's University in Kingston from 2004 to 2008, he was more than a religious leader. He was, and is, a friend.

"My first Shabbat in Kingston was during frosh week in September 2004. Because I'm observant, I didn't want to be part of frosh week," Green, who moved to Kingston from Toronto, said.

Instead, she decided to visit the Beth Israel Shul, a modern Orthodox synagogue.

Rabbi Elkin was the first person she met.

"I walked in and Rabbi Elkin was standing in the hallway. He turned to me and said, 'You must be new here.... here, this is Leah, you guys can be friends, sit beside her. I'll take care of you,'" she said. "There's seriously not a bad bone in his body. He's one of a kind. He's a really, truly amazing person."

Rabbi Elkin, who found out that he had a brain tumour in mid-May and told his congregation soon after, said even though he's received a positive prognosis, he appreciates the students' support.

"I can use all the prayers I can get. Brain tumours are not small things. It's not supposed to be life-threatening, but you're going under the knife. The doctors don't give you a 100-per-cent guarantee," he said.

Green is studying for her master's of education degree at the University of Toronto now, but she still sees Rabbi Elkin, who officiated at her wedding on May 2, as her rabbi.

"I always come back [to Kingston] because I miss the shul. Queen's was fine, but it was the shul that made it for me," Green said.

And she's not alone.

The rabbi reaches out to Jewish students at Queen's through Shabbat dinners and Talmud Torah, a school that several university students taught at. Rabbi Elkin is also involved in Hillel and the Hillel House is on Beth Israel's property.

So when his congregants, many of them students, heard about his surgery, they reacted the only way they knew how – by organizing a traditional prayer circle and reciting passages from *Tehillim*, the Book of Psalms, for someone who is ill.

The tehillim circle will function both online and in the form of a group reading in Kingston the day before Rabbi Elkin's surgery, on June 27.

The entire book of *Tehillim* will be split into parts and read both in Kingston and by former Queen's students in other cities, possibly through social media sites and Skype.

For Shira Sasson – who, along with Eric Chapman, will be Queen's Hillel president next year – Rabbi Elkin is an important part of student life.

"The students were able to get a sense of a Jewish community around them when they were in Queen's. That was through Queen's Hillel, but also through the rabbi's help," said Sasson, who is helping to organize the tehillim circle through social media sites such as Facebook.

She added that, since the rabbi and his wife are firm believers in prayer, this initiative seemed most appropriate.

"It would be so meaningful for him to see everyone joining together, using the strength he's given the community to pray for him and his family," said Sasson, who next fall will be entering her fourth year studying history at Queen's. "It's a Jewish way to respond."

Rabbi Elkin will be going for a consultation on the day of his surgery to make sure doctors can operate on the tumour.

"It's only about 95 per cent sure I'm going in for surgery. If they don't like me, they'll do a botched job," he joked, adding that he plans to continue his work at Beth Israel after the surgery.

"My contract is for 140 years," he said. "God willing, I'll heal and be able to continue."

For more information about the tehillim circle, visit the Facebook group Tehillim for Rabbi Elkin, which has more than 70 members.

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A special resolution will be presented for approval to extend the three-year term of the current chair of the Baycrest Board of Directors by one year.

Baycrest Hospital Medical Staff By-law No. 1 – 2010 will be presented to members for approval. This by-law amends the general Medical Staff By-law by replacing the Medical Quality Management Committee with the Quality and Safety Coordinating Committee. The by-law also sets out the duties of the Medical Education Committee and provides that it will report to the Medical Advisory Committee.

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Bike ride raises funds for victims of terrorism

By CARA EDELL
Special to The CJN

Some 40 people took part in the Gidion One Family Fund bike ride on June 6, and raised more than $50,000, despite the downpour.

The funds from the 55-kilometre ride around Lemonville, a small community north-east of Toronto, will go to help victims of terror and their families in Israel.

One Family Fund is a non-profit organization dedicated to providing financial, legal and emotional assistance to Israel's injured and bereaved. This year, the ride celebrated the life of Gidion Lee, a former member of the Yidden on Wheels Motorcycle Touring Club (YOW) and a One Family Fund volunteer.

Born in 1934 in Israel, Lee immigrated to Canada in 1966. With a passion for motorcycling, he joined YOW shortly after the club was formed and became an active member. To the Yowies, Lee will always be known as "one of those guys that took long rides with friends for weeks on end, had a huge heart and gave everyone a warm welcome."

The One Family Fund remembers Lee for his generosity and kind spirit. As a van driver for the organization, he took visiting Israeli children and their families to Niagara Falls. He was also responsible for helping marshal the annual bicycle fundraiser, which is now a cornerstone of the YOW charity initiative.

In addition, Lee helped organize the Yowie Ride to Remember (Holocaust Memorial Day) pilgrimages, his son, Jeff Lee, said. The first ride took place in Washington D.C., in 2005, where hundreds of Jewish motorcyclists "asserted that despite the best efforts of some of world's sickest minds, the Jewish People were still alive and kicking, with a vengeance."

At this year's One Family Fund ride, Jeff said it was an honour that his father was recognized for being such an important part of "a great organization whose purpose is truly altruistic." On a personal level, he said it's nice to know that the effort his father put forth to help the organization was much appreciated. "The ride was important to [my dad], so it's now become important to us."

Pam Albert, executive director of One Family Fund Canada, said Lee was one of the first volunteers to help when the organization was launched. "We started our group seven years ago, but he joined us about six years ago when we needed help interacting directly with victims that would visit. He… has added so much to our organization."

Albert said One Family Fund deals with each family unit individually and figures out how to meet the needs of every member. "We are the connector. Our goal is to help the family return to their functioning level prior to an attack, on all levels. We also help every Israeli citizen who is in an attack, which is unique."

An attack lasts seconds, but the aftermath lasts a lifetime, Albert said. "We are the family that will be there for the victims as they go through numerous and varying traumas, both physically and emotionally, as they heal, and the healing process takes years. We are the constant that is there for them."

Jeff said his father felt strongly that the victims of terror, who in most cases are innocent children, should not be allowed to forget what childhood can and should be.

"Because of its randomness, terror often leaves its victims feeling utterly alone and defenceless," he said. "Adults and children alike can end up being extremely fearful of common, everyday things such as loud noises and large crowds. A car backfiring can be sufficient to send a small child into a hysterical panic. Left untreated, these fears can easily overwhelm a person and destroy their life completely."

Albert said she has seen victims who were injured four or five years ago, who are only now able to start a new career, go back to school, be physically stable enough to function, or simply experience normalcy in their lives. "This takes a long time. Or, it may be that the family is doing well except for one child, who needs more emotional counselling for post-traumatic stress disorder and more support because they cannot function in school."

At this year's bike ride, Albert said she was delighted to see the Toronto community unite to support the Israeli community. "It's wonderful to see young adults and teenagers who understand that we have an obligation to support the land and people of Israel."

Albert said a victim once told her that every Israeli is like a soldier, living on the home front so that we in the Diaspora can have a place to call home.

Albert's favourite aspect of the bike ride was seeing Jews from different walks of life and different age groups come together to support the victims of terror.

"I know that this is something I feel an obligation to do, but to see others join me in these efforts warms my heart and gives me hope for our future."

Jeff said helping victims of terror "is neither as flashy or popular as most other causes. However, these victims can be quite strongly impacted, first by the negative aspects of their experience, and second by the positive aspects of seeing that there are actually people that do give a damn."

It's become a family affair, Jeff said. His brother, Rob Lee, assisted with marshalling the ride on his father's bike. In addition, Rob's son Kobi did the ride on his own bicycle, which "gave him a sense of completion as well as a feeling that his bond with his Saba was still intact in some way."

One Family Fund Bike Ride co-chairs Marilyn Gotfrid, left, and Lisa Stern. *[Jen Silverstein photo]*

This year's ride celebrates life of former YOW member

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Correction

In the article "Clinic fundraiser a tribute to Barbra Schlifer" (June 10), an incorrect date was published. Schlifer was murdered on April 11, 1980. *The CJN* regrets the error.

Women talk about experiences with domestic abuse

By CAROLYN BLACKMAN
Staff Reporter

Elissa, 46, a survivor of domestic violence, finds it "cathartic" to talk about her life.

The mother of four children, ages 12 through 19, joined Jewish Women International of Canada's (JWI/C) speaker's bureau after she answered an ad in *The Canadian Jewish News* that said the bureau was seeking survivors of domestic violence to tell their story at community programs.

Penny Krowitz, JWI/C executive director, said the aim of the bureau is to "give a face to abuse. It is very powerful for women to see other women, just like them, tell their story."

Krowitz said that she opens the program with some information on domestic violence, then the survivor speaks, followed by a question-and-answer period. "It puts light on the issue. This proves that it can happen to anyone."

Elissa, who met her husband when she was a university student, said the abuse started right away. "We had a little fight, and he called me a nasty name. When I was that young, though, I didn't see it as a problem. I just saw it as horsing around.

"Why didn't I say, 'Go away?' I was enamoured with him. I was enthralled by his looks."

She said that throughout their relationship and subsequent marriage, whenever he got abusive, "I always sought forgiveness. I was always trying to get his approval."

When she was pregnant with their fourth child, she said, he pushed her off a porch, and she tore ligaments in her ankle. "There was always a power struggle. It was all about his problems, his ego, his needs."

Psychologically, she said, "I was brainwashed. I was in denial, otherwise how could I have lived like that?

"Fear was the overriding element – it permeated our relationship. I was always afraid of doing something wrong. I walked on eggshells. A relationship is like a pendulum, and in an unhealthy relationship, the pendulum is unbalanced."

She said that domestic abuse leads a woman to believe that she is no good. "Every decision I made was second-guessed. I never felt confident to make one on my own. Even in the grocery store I thought I could buy only what he wanted."

She has a new boyfriend now, she said, "and I asked him if I could make the television louder. He said 'Why did you ask? Just make if louder.' That behaviour was left over from my husband."

Elissa said that during her marriage, "misery became my normal. I had almost become a tragic hero of my own life story. I didn't know any other way of life. I forgot that there was another way to live. I always thought he was in love with me, though. I mistook his control for love and devotion.

"He eventually had an affair, and that blew away everything I had felt. Even then, though, I thought I couldn't leave him."

In speaking to other women, Elissa said, she wants to stress that there is another life. "I tell them that everyone is entitled to peace of mind, and it is never too late to gain their own life back. Happiness is out there."

Krowitz said that the women who become part of the speaker's bureau "are giving a gift to other women – their intimate selves, and I am in total awe of all of them."

She said that JWI is planning an open forum aimed at teens ages 12 to 15 and their parents about understanding healthy relationships – teens and parents will meet separately – on Oct. 21.

HAIRY DONATIONS

Rebecca Hirsch, right, from Associated Hebrew Schools' Kamin campus in Thornhill has made her second hair donation to Kids with Cancer.
Jillian Amanda, below, from Silver Pines Public School in Richmond Hill recently cut off 11 inches of her hair she had been growing for over a year. She made her donation to A Child's Voice Foundation. This is a non-profit foundation that helps children in Canada facing illness. In addition Jillian raised $249.06 to accompany her hair donation.

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And now for something completely different: HEEBONICS

Twins' haunting music based in folklore

By CARA STERN
CJN Intern

Dark, haunting myths and folklore inspire the songwriting of Ghost Bees, identical twin sisters whose performances are distinguished by their beautiful harmonies.

They've been going through some changes lately, though, and the sisters, Romy and Sari Lightman, 25, are planning to rename their band Tasseomancy.

The new name is a perfect fit for them, as tasseomancy is the art of reading tea leaves – a form of divination that has been passed down through their family, beginning with their great-great-grandmother, Clara Chernos.

The band has become something of a tribute to her, with her face appearing on a cake on the cover of their previous album, also named *Tasseomancy*.

Chernos was an orphan who immigrated to Canada in 1913 to escape the Russian pogroms, Romy says, adding she learned about her from her grandmother, Merle Snider.

Their initial interest in investigating Chernos came from a Celtic shaman, who advised them to look for a matrilineal relative, Romy says, adding that their grandmother immediately identified this link as Chernos.

And coincidently, one day when she was singing in synagogue, Romy says her grandfather heard her voice and told her she sounded exactly like Chernos.

These familial stories inspire these musicians, particularly because they "contribute to our own existence," Romy says.

"There's something about being in the Old World," Sari says. "It's so different from how we exist today."

They agree that ancestry is not something of the past, but rather is a necessary part of understanding yourself.

And it's this fascination that contributed to a connection with Israel when they visited the country two years ago.

Sari describes Israel as a place that links so many civilizations.

"I envision the land there as these sediments of rock," she says, "and if you keep going deeper and deeper, [you'll see] so many people have lived there and existed there before us. It's pretty humbling."

"But the things we're pulling on has less to do with Israel and more to do with the Old World," Romy says.

Some of the new material is inspired by Yiddish folklore and ghost stories, for example, the myth of a dybbuk, a spirit that inhabits someone's body after death.

There's the idea of romanticizing the Old World, since it's so different from the modern way of life, Sari adds.

"There's so much mysticism and myth that's so involved in our ancestry that we can't really comprehend because we don't live like that anymore," she says. "Practising any kind of marginalized religion wasn't really easy, so there's a lot of passion and suffering."

Although they spent their childhoods in Thornhill, Ont., and their teenage years in Toronto, Sari describes them as having been "musically conceived in Halifax," where they moved for school at 17 years old.

"There's this period in one's life [where] it's almost like a second coming, when you kind of come into yourself in whatever way that may be," Romy says, adding that if they hadn't moved to the East Coast, they may not have become the people they are today.

They just finished their new album, *In a Glass, Darkly*, which Sari describes as having a heavier and fuller sound than their last, and involves experimenting with different sounds and pedals. Instrumentation on the album, by Romy and Sari, includes guitar, banjo and mandolin.

Romy Lightman, left, and Sari Lightman

The Ghost Bees discovered tea-leaf reading runs in the family

The album will likely be released later this year.

"It's a winter record," Romy says. "It was recorded in the winter, and as much as we thought we'd be able to put it out sooner, I think we're both content with waiting for the right allies to put it out."

They're currently signed with Youth Club Records, a Halifax-based one-man-show record label, but they are on the hunt for a new label.

"[Youth Club Records] definitely facilitated a time and a place," Romy says, "but similar to us changing the band name, we're looking for more help and we want to give this album its proper..."

"Leverage," Sari says, finishing the sentence.

Although they say they've always been singing together, it wasn't until their early 20s that they began to accompany each other on their independently written songs.

That's essentially the model of their writing process. They write them separately, then join forces to complete the song.

"Whoever's song it is, the other person will back it," Romy says.

The lyrics tend to tell stories, as the duo come from a more literary background than a musical one. But the music creates the feeling and the essence of the songs.

"It's more about the language of music than the language of words," Romy says.

There is a recurring theme of isolation in the songs, she says, which may have stemmed from her experiences living in an artist residency on the Toronto Islands.

"It was a pretty lonely time in the month of November, which is why I think the winter resonates in the record," she says.

For now, they're back in Toronto, and will perform two shows as part of the annual North By Northeast music festival and one show at the Toronto City Roots Festival.

Being back in their hometown, they can reconnect with old friends and people in the Jewish community who are also interested in the arts and music scene, Sari says. "It's exciting because before we left, no one was really their own person at 17, so it's interesting to see how they've all grown and developed."

Both women have grown and developed significantly since they were teenagers, they say.

From teenagers living in the big city to women in the East Coast, the Ghost Bees have also grown into their unique style of eerie, mysterious music.

The Ghost Bees play at C'est What and the Gladstone Hotel on June 18, as part of the North By Northeast festival (www.nxne.com), and on June 26 at the Toronto City Roots Festival (http://torontocityroots.com). Visit myspace.com/ghostbees for more information.

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Iran sanctions a positive step, Netanyahu says

By BARAK RAVID
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JERUSALEM — Prime Minister Benjamin Netanyahu said the fourth round of sanctions on Iran over its nuclear program, approved by the UN Security Council last week, is a positive step.

But in responding to the decision, he expressed hope that it would lead countries to take broader economic and diplomatic measures, including sanctions on the Iranian energy sector.

The United States also hailed last Wednesday's UN vote to impose further sanctions, but a defiant Iran immediately vowed to continue with its nuclear program.

"The UN Security Council resolution..., led by the determination of [U.S.] President [Barack] Obama, is a positive step," Netanyahu said. "The resolution made clear to Iran that the world's leading powers oppose its nuclear program.

"The biggest danger to peace is that the most dangerous regimes in the world will use the most dangerous weapons of all. The international community needs to continue to keep the prevention of this threat at the top of its agenda."

Michael Oren, Israel's ambassador to the United States, said the sanctions "can serve as a viable platform for launching very far-reaching sanctions by the United States or like-minded nations against Iran."

Mahmoud Ahmadinejad

Those sanctions could be aimed at Iran's ability to import gasoline, he said.

"They have a lot of oil, but not a lot of refined oil or the ability to export oil abroad," Oren said.

The resolution also creates a basis in international law for nations to target Iran's energy and banking sectors and to target third-party entities – companies, individuals and states – that deal with Iran's energy sector.

Prime Minister Stephen Harper said Canada fully supports the sanctions.

"Canada strongly urges Iran to agree to a constructive dialogue with China, France, Germany, Russia, the United Kingdom and the United States with a view to reaching a diplomatic, negotiated solution as soon as possible," he said in a statement last week.

"In the meantime, Canada will use its G-8 presidency to maintain international focus on Iran's nuclear program. Canada will fully implement these sanctions, and we stand ready to implement additional sanctions until Iran meets its international obligations."

Obama said the new sanctions send an "unmistakable message" that the international community will not allow Iran to develop nuclear weapons.

Speaking shortly after the Security Council voted to impose some of the toughest sanctions on Iran so far, Obama faulted the Islamic state's leaders for failing to seriously address concerns about the country's nuclear activities.

"These are the most comprehensive sanctions that the Iranian government has faced," Obama said.

Iran immediately rejected the resolution against its nuclear activities, vowing to continue enriching uranium.

Iranian President Mahmoud Ahmadinejad dismissed as "valueless" the resolution, which passed by 12 votes to two with one abstention – Brazil and Turkey voted against, while Lebanon abstained – saying it should be thrown out.

Sources close to the American administration told *Ha'aretz* on Thursday that the United States views Turkey's vote against the UN Iran sanctions as a slap in the face, in light of the efforts put forth by the Obama administration to enlist global support for the sanctions.

Iranian Foreign Ministry spokesman Ramin Mehmanparast called the UN Security Council vote to impose a fourth round of sanctions a "wrong move."

Iran's ambassador to the International Atomic Energy Agency, the UN's nuclear watchdog, said after the vote that Iran would not halt its nuclear enrichment activities.

"Nothing will change. The Islamic Republic of Iran will continue uranium enrichment activities," Ali Asghar Soltanieh told reporters in Vienna shortly after the UN vote in New York.

The European Union's foreign policy chief, Catherine Ashton, said Wednesday that she was ready to meet Iran's nuclear negotiator to discuss its enrichment program.

Ashton, who has the backing of all five permanent members of the Security Council – the United States, Britain, France, Germany, Russia and China – said shortly after the vote that she was willing to meet Iran's chief nuclear negotiator Saeed Jalili at the earliest opportunity, as long as Iran's nuclear program was on the agenda.

Following the UN vote, several countries hailed the new sanctions.

China, which has been reluctant in the past to back UN measures, urged Iran to comply with the new demands and said the point of the sanctions was to bring Iran back to the negotiation table.

German Foreign Minister Guido Westerwelle said the sanctions send a clear signal that Iran's nuclear program must not produce bombs, but added that the goal must still be a diplomatic solution to the dispute.

Russia's UN Ambassador Vitaly Churkin said Russia's building of the Bushehr nuclear power plant in Iran was proof that Moscow supports the Islamic state's right to peaceful nuclear energy.

Speaking in New York, Churkin said the sanctions were a "forced measure, the implementation of which involved a carefully and proportionally weighted approach," according to Russian news agency Interfax.

Britain also hailed the vote as a "good and powerful" signal from the international community that Iran could no longer refuse to negotiate over its nuclear program.

Foreign Secretary William Hague repeatedly stressed the importance of the support of China and Russia for the UN move. "It's the world saying that Iran cannot just to refuse to negotiate, and that we are not just going to walk away."

In related news, last Friday, Liberal MP Irwin Cotler tabled a petition in the House of Commons calling on the government to "act against the Iranian regime's clear and present danger to international peace and security and increasingly, and alarmingly, to the Iranian people."

Cotler said he hoped the Canadian government would immediately enact the Iran Accountability Act to prevent Iran from achieving nuclear arms; hold Ahmadinejad and other Iranian leaders to account for violating the prohibition against incitement to genocide in the genocide convention; and to support Interpol arrest warrants against Iranian leaders implicated in terrorist acts against the Jewish organization AMIA in Argentina.

"On the anniversary of the fraudulent [Iranian] election we stand in solidarity with the Iranian people, remember... those who have lost their lives and continue to suffer at the hands of this repressive regime, and commit to action as set forth in this petition," he said.

With files from Andy Levy-Ajzenkopf and JTA

Countries agree on restitution rules

JTA

PRAGUE — Forty-three countries have agreed on non-binding rules for the restitution of property seized by the Nazis during the Holocaust.

The rules were presented June 9 in Prague by Czech Prime Minister Jan Fischer and the U.S. State Department's adviser for Holocaust assets Stuart Eizenstat.

The document recommends principles on which the restitution and compensation for the property of the Jewish victims of Nazi persecution should be based, according to the *Prague Daily Monitor*.

They deal with private real estate along with religious buildings and property such as synagogues, schools and cemeteries. They also state that private property without heirs should go to indigent Holocaust survivors, Eizenstat told the *Monitor*. About 250,000 survivors around the world live below the poverty line, he said.

Russia has said it won't follow the recommendations, as have Belarus, Serbia and Malta. Russia wants a reference to the postwar arrangements in Europe, according to the report.

European Union representatives signed the Terezin Declaration in 2009, during the Czech EU presidency. It calls for the restitution of the Holocaust victims' property, including private property.

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Turkey-Israel relations strained

Continued from page 1

The committee will consider the legality of the blockade of Gaza and the legality of the navy's actions. The committee will also determine whether investigations of claims of war crimes and breaches of international law conform to western standards.

Retired Israeli Supreme Court justice Jacob Turkel will head the committee. An Israel Prize laureate, Shabtai Rosen, 93, a professor of international law; and reserve Maj.-Gen. Amos Horev, former president of the Technion-Israel Institute of Technology, are the other members of the committee.

Ken Watkin

The two non-Israeli observers will take part in the committee's deliberations.

The committee will also examine Turkey's position and actions taken by the flotilla's organizers, especially the Turkish group IHH, which allegedly has ties to terrorist groups, as well as the identity of the participants in the flotilla and their intentions.

In response to the Israeli announcement, Turkish Foreign Minister Ahmet Davutoglu said Monday that Ankara insists on an international commission to investigate the Israeli commando raid on the Gaza aid flotilla that ended in the death of nine Turks.

"If an international commission is not set up and Turkey's rightful demands are ignored, Turkey has the right to review its relations with Israel," Davutoglu said at a press conference in Ankara.

Responding to Israel's announcement that it had set up its own inquiry that includes two international observers, Davutoglu said, "A commission which will conduct an inquiry into an attack staged in international waters should be international. We demand that an international commission should be formed under the supervision of the UN with participation of Turkey and Israel. We will insist on this matter.

"We believe that Israel, as a country which attacked a civil convoy in international waters, will not conduct an impartial inquiry," he added.

The Israeli raid has led to a severe strain in the once-close ties between Turkey and Israel.

Russia freezes missile delivery to Iran

© *Ha'aretz Daily Newspaper Ltd.*

PARIS — Russian Prime Minister Vladimir Putin has told France that Moscow will freeze a delivery of surface-to-air missiles to Iran, French President Nicolas Sarkozy's office said on Friday following talks between the two men.

Russia has a contract to sell S-300 missiles to Tehran, and there was confusion whether the deal could go ahead under the terms of a fourth round of United Nations sanctions introduced earlier this week to penalize Iran over its nuclear program.

However a spokesperson for Sarkozy told reporters that Putin had confirmed the delivery would be frozen. The official quoted the Russian leader as saying Iran was "very unhappy" and wanted to impose penalties on Moscow for breaking the contract.

Since the UN sanctions resolution against Iran was approved last week, Russia has released several contradicting reports regarding its missile deal with Iran. Russia said last Thursday that it was in discussions with Iran on possible new nuclear power plants in the Islamic state, the country's Foreign Minister Sergei Lavrov told reporters.

"We are discussing these [new plants] with our Iranian partners, we are practically discussing this now," Lavrov said.

Earlier last Thursday, Russia's Foreign Ministry said that new UN sanctions against Tehran over its contentious nuclear program do not oblige Moscow to scrap a controversial deal to deliver surface-to-air missiles to Iran.

The clarification came after the Russian Interfax news agency cited an arms industry source as saying Russia would freeze its unfulfilled contract to sell S-300 missiles to Iran after the UN Security Council imposed a fourth round of sanctions on the Islamic Republic, Foreign Ministry spokesman Andrei Nesterenko told journalists, however, that the UN resolution does not apply to air-defence systems, with the exception of mobile missiles.

The report citing an unidentified source in Russia's arms industry, contradicted Russian officials and others who have said the sanctions approved last week with Moscow's support would not affect the air-defence missile deal.

"The UN Security Council decision is binding for all countries and Russia is no exception," Interfax cited the source as saying. "Naturally, the contract to deliver S-300 missile systems will be frozen."

Russia has used its unfulfilled deal to provide Iran with S-300 missiles as a lever in its delicate diplomacy with Tehran and western powers seeking to rein in Iran's nuclear activity, which western powers say is aimed at acquiring atomic weapons.

Israel and the United States have asked Russia not to deliver the missile systems, which can shoot down several aircraft or missiles simultaneously and could potentially be used to protect nuclear facilities.

Iran sends supply ships to Gaza

© Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Iran is sending supply ships to blockaded Gaza, state radio said on Monday, a move likely to be considered provocative by Israel which accuses Tehran of arming the Palestinian enclave's Islamist rulers, Hamas.

One ship left port on Sunday and another will depart by Friday, loaded with food, construction material and toys, the report said. The boats would be part of international efforts to break Israel's isolation of the Gaza Strip.

"Until the end of the Gaza blockade, Iran will continue to ship aid," said an official at Iran's Society for the Defence of the Palestinian Nation.

While Israel has long suspected Iran, which rejects Israel's right to exist, of supplying weapons to Hamas, Tehran says it only provides moral support to the group.

On May 31, Israeli troops boarded a flotilla of Turkish aid ships heading to Gaza and killed nine pro-Palestinian activists, all of them Turks.

Public opinion in Muslim countries was inflamed by the killings. An official of the Iranian Red Crescent Society's youth organization said some 100,000 Iranians had volunteered as potential crew for aid ships, Iran daily reported.

A senior Iranian official said earlier that Iran's elite Revolutionary Guards were ready to provide a military escort to aid ships heading to Gaza if Supreme Leader Ayatollah Ali Khamenei so commands.

But the Guards' deputy head, Hossein Salami, said there were no plans to do so. "Such a thing is not on our agenda," he was quoted as saying by the official IRNA news agency on Monday.

Any such military mobilization would risk a major confrontation with Israel, which fears that Iran's nuclear enrichment program is aimed at developing atomic bombs.

Israel regards Iran's nuclear ambitions as a mortal threat. Iran says its nuclear program is meant solely to yield electricity or isotopes for medicine and agriculture.

Zionism is Nazism: Chavez adviser

A foreign policy adviser to Venezuelan President Hugo Chavez equated what he called "international Zionism" with "Nazism." Raimundo Kabchi, a professor at the Institute for Higher Diplomatic Studies, which is connected to the Ministry of Foreign Relations, said Israel's "pretensions" over Palestinian territories constitutes "a new Nazism, international Zionism," during an interview June 9 on National Radio of Venezuela. Kabchi also criticized the UN Security Council's decision to pass new sanctions on Iran for what he called the nation's "peaceful" and "scientific" use of atomic energy. Kabchi is cited frequently in the local government press as a Middle East specialist and often is quoted referring to the "Zionist lobby."

OAS rejects anti-Israel motion

The Organization of American States rejected a resolution criticizing Israel for its deadly Gaza aid flotilla raid. The resolution at the annual OAS general assembly, taking place this year in Lima, Peru, was proposed by Ecuador, which has in recent years become close to Venezuela, where the Chavez regime has become a stalwart of international anti-Israel activism. Only 10 of the 33 OAS foreign ministers voted in favour.

Israel news channel?

The Israeli government is looking into creating an international news channel, a lawmaker said. The channel would present Israel's perspective on the news, Public Diplomacy and Diaspora Affairs Minister Yuli Edelstein told the *Jerusalem Post*. Edelstein said his ministry has acquired some government funds for the project, adding that it also would require private funding. "We could have our own channel, which would at least broadcast on the Internet," he told the *Post*. "We're not there now, but we are seriously discussing that."

Free dental care for kids

A Knesset committee approved legislation that gives Israeli children up to age eight free dental care. Free care begins on July 1. Free services will include twice-yearly checkups, a cleaning and twice-yearly X-rays. Fillings and extractions will cost a nominal fee. Deputy Health Minister Yaakov Litzman, who runs the ministry, wants to expand coverage to children up to age 18. Some 2,000 health fund dental clinics and 5,000 independent dental clinics are located throughout the country.

Hamas, Turkey to file suits

Israeli media reported that Hamas and Turkey are joining forces to take legal action against Israeli military officers involved in the May 31 interception of a Gaza-bound flotilla. Hamas Justice Minister Faraj al-Ghoul and Turkish Justice Minister Sadulla Ergin agreed during a phone call last week to work together to file suits against those involved in the raid, which left nine passengers dead, the London-based Arabic *al-Sharq al-Awsat* newspaper reported. The Hamas government in Gaza said that Ergin said Turkey will continue to support the residents of Gaza and that Turkey is willing to pay the price that comes with this support.

Files from JTA

Appointment Notice

Zaki Ghavitian, FIC, ing.

Engineers Canada is pleased to announce that Zaki Ghavitian, FIC, ing., has been elected to serve as its president for the 2010-11 term. In the coming year, Mr. Ghavitian will guide Engineers Canada through many initiatives, including implementing a renewed strategic plan and working with the engineering profession's leadership toward the objective of enhancing the profession and improving its responses to the needs of Canadians.

Having worked in various positions at Hydro-Québec for almost 30 years, on everything from the planning of production and electricity transmission equipment to project management, he is currently Project Control Manager at Hydro-Québec Équipement / Services Partagés and SEBJ. A licensed practitioner of the Ordre des ingénieurs du Québec since 1976, he is currently the Ordre's executive vice-president of Public Affairs.

He also served as its president from 2006 to 2009, and its vice-president of Finance, Member Services and Corporate Affairs. In 2008, he was elected to the executive committee of the Conseil interprofessionnel du Québec, which represents the 45 professional orders of Québec. He is also an active member of the Montréal community, serving on several not-for-profit organizations' boards.

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Actress was always drawn to fiery Peanuts character

By RITA POLIAKOV
Staff Reporter

Lizzie Kurtz was 12 when she first saw *You're a Good Man, Charlie Brown*.

"Another girl was playing Lucy. I remember watching her and thinking, 'I need to play that part.'"

And now, at 38, she will.

Kurtz, a drama teacher and actor who has starred in musicals such as *Cats*, will depict the fiery, black-haired Peanuts character from June 17 to 26 in Beyond Boundaries' production of the musical, which follows Charlie Brown and his friends through a typical day.

Kurtz is no stranger to Charlie Brown. She's watched the cartoons since childhood and has always been drawn to Lucy.

"I get her… I think she has this honesty, she says what everybody thinks but doesn't say, so I think there's a private part of myself that wishes I was more like her," Kurtz said, adding that the key to playing the character is understanding that honesty.

"Lucy really wants… to live authentically, even though she's so young. She's so brutally honest… I think children have a lot of depth and insight, and as we get older we tend to cover it up, to mask it," she said.

"If I can unmask Lucy, I can get closer to the heart of her, so it's just about finding the honesty."

Now a drama and vocal teacher at York Memorial Collegiate in Toronto, Kurtz first fell in love with acting as a child, while watching other kids go up on stage at a show.

"I didn't get picked [to go on stage], and I remember sitting in my seat and all of a sudden it was like I got bitten by the bug and I wanted to get up there so bad," she said.

"I was only five or six and I came home that night after the show and said to my parents, 'I want to act.' I didn't even know what it was, it was like something bigger than myself."

Kurtz, whose first musical role was in *Annie* at Beth Tikvah Synagogue, attended the Claude Watson School for the Arts before going to Sheridan College for musical theatre.

She graduated from Sheridan in 1996 and set herself a goal.

Lizzie Kurtz

Gabi Epstein

"I wanted to get a mega-musical by 30," she said.

And she did.

While doing a show called *Forever Swing* with jazz singer Michael Bublé, she was cast as the lead in a German production of *Cats*.

"So I went to Germany for a year," she said.

When she got back to Toronto, Kurtz found it difficult to get any roles, even with her musical experience.

"It was like nobody cared… I came home and… couldn't even get a chorus job," she said. "It really affected me deeply, and I decided to go back to school and get a teacher's degree so I would never feel desperate… It's a terrible feeling. No job is worth being desperate."

Now, as a drama teacher, Kurtz can appreciate her role in the musical.

"The kids are real, and in acting, you need to be real," she said. "I love their honesty."

Charlie Brown is a partnership between Beyond Boundaries productions and organizations that work with children at risk in the Toronto area, which include Jewish Family and Child of Toronto, the Kids Up Front Foundation and the Toronto District School Board. The production will also include drama workshops to introduce kids at risk, aged seven to 12, to acting.

For Gabi Epstein, who plays Sally in *Charlie Brown*, the show is a perfect fit for this kind of initiative.

"It's such a great show. The music is amazing and the characters are so much fun to play… it speaks well to that age group, but it challenges them a little bit," she said.

Epstein recently finished performing a one-woman musical show called *Gabi's Highschool Trailmix* and will release her debut album of cover cabaret songs in the fall. She currently works for a birthday party company, which helped her connect to the character of Sally.

"You forget what kids do. It's very easy to fall into that sort of realm of playing them [like they're] stupid. Kids are actually really smart, and they have their own way, their own system of doing everything."

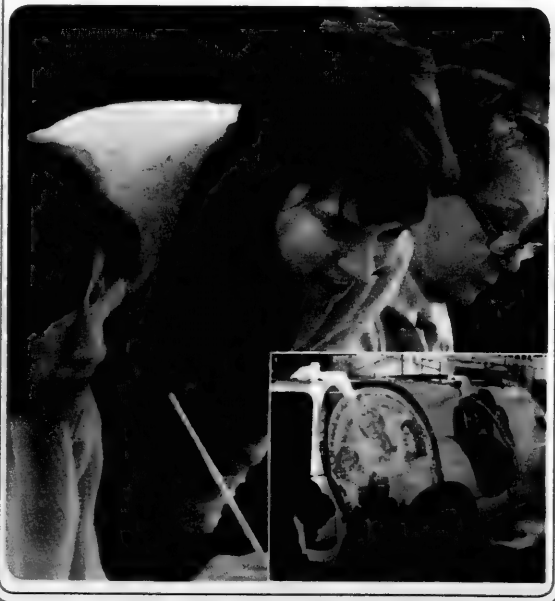
When developing her role, Epstein, 25 was determined not to go the cutesy route.

"I really sort of wanted to make it seem like she was in her own world. She has this genius mind, but nobody knows it except for her," Epstein said.

The show runs at the Lorraine Kimsa Theatre for Young People in Toronto from June 17 to 26. Call 416-862-2222 or visit www.da-capo.ca for more information.

ON THE MOVE

Toronto painter Leah Gold recently teamed up with a group of senior citizens at the Davenport-Perth Neighbourhood Centre to turn a contractor's truck into a moving work of art [inset], as part of Art on the Move, a city-wide initiative where artists and community groups work together to create art-wrapped vehicles to beautify the city. The truck, one of five moving canvases painted by local artists and community groups, was unveiled June 15.



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Satin Dolls sing jazz classics for Father's Day

By BARBARA SILVERSTEIN
Special to The CJN

Listening to the Satin Dolls perform evokes images of the 1930s and '40s. Their music transports the listener to that era of elegance, when men wore top hats and tails, and women wore fur stoles and gowns. That was the time of swing bands, bold tunes, strong vocals and layers of harmony.

On this Sunday night in late May, the Satin Dolls are rehearsing for their upcoming Father's Day concert at Hugh's Room in Toronto. Theatre director Jeremy Smith is helping the women with staging their numbers. Pianist Mark Kieswetter accompanies the women as they run through a number of popular jazz classics that include *Bye Bye Blues*, *Bei Mir Bist Du Shein* and *As Times Goes By*, the famous theme song of the iconic 1942 film, *Casablanca*.

The women who make up the Satin Dolls – Donna Green, Karen Bell, Ilana Waldston and Aviva Rajsky – all sing in other musical groups as well. They range in age from their mid-40s to mid-50s, and they are all mothers with children of varying ages.

"Between us we have 12 kids," says Donna Green, founder and leader of the Satin Dolls. The mother of two teenagers says the group has its origins in a choir she started 12 years ago, which was made up of parents and teachers from Montcrest School in Toronto.

"When the group disbanded five years ago, I wanted to continue with something," she recalls, noting that the group has evolved with different people participating, except for Bell, who's been there almost from the start.

The singers in the present configuration have been together for around three years, Green notes. "It's working very well… It's the right vocal mix, the right personality blend; the right motivational direction.

"All of these things have nourished me, and I believe it's true for all the Dolls," she says. "We all have a passion for 1930s and '40s jazz. We laugh hard. We work hard. We share our lives."

The Satin Dolls do private functions and community work along with their annual showcase concert.

The women may have a lot of fun together, but Green stresses that it's a serious endeavour. "We rehearse two or three times a week. We work with vocal coaches, and we're accompanied by a pianist and a bass player."

She says music has always been an integral part of her own family life. Green, her husband and her two children all play a variety of musical instruments. She traces her own love of music to her upbringing.

The middle child of philanthropists Al Green and Goldie Feldman, Green says that she was raised with an appreciation of entrepreneurship, community and creativity. These were values that she and her four siblings have all embraced, she says.

Green has been performing as a singer-songwriter since she was 20. She sang at folk festivals and clubs, but the performing slowed down once her children were born.

"It's too hard to keep bands together while you're raising children."

Bell, a teacher at Montcrest and mother of five, has been singing with the Satin Dolls for some 10 years "I absolutely love the women I sing with. We tend to laugh as much, if not more than we rehearse."

She taught Green's son in junior kindergarten and was invited to sing in the Montcrest choir. "I was delighted. I love that genre of music."

A guitarist, saxophonist and singer- songwriter, Bell is also a member of an acoustic folk trio and an R&B band.

Waldston has been singing with the Satin Dolls since 2007. She has a theatrical background, but stopped performing professionally in 1987. When her daughters were little, she joined the Miles Nadal Jewish Community Centre community choir. "I really missed the ensemble singing experience I used to get in musical theatre."

In her early 40s, Waldston started working with a vocal coach. "I found a voice I never knew I had, and I discovered a love of jazz." She has since been performing solo jazz and cabaret all over Toronto.

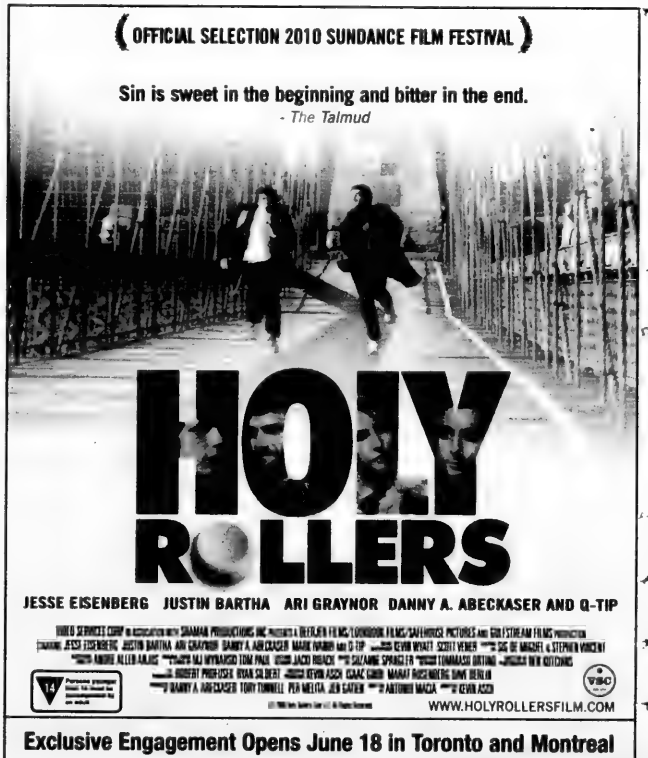
Rajsky, a longtime piano bar and session singer, has been with the Satin Dolls for about two years. She divides her performing time between the Dolls and the Jazzabelles, a musical group she started with three other mothers from the Paul Penna Downtown Jewish Day School.

The mother of three is also very active in the school. She chairs the fundraising committee and is past president of the board.

"I love getting together with these women. They're great musicians with huge hearts," Rajsky enthuses. "We have so much fun together. We've become really close friends through our music."

The Satin Dolls (www.thesatindolls.ca) play Hugh's Room (www.hughsroom.com) on June 20 at 2 p.m. For more information, e-mail jazznlaughs@yahoo.ca or call 416-461-5083.

Donna Green, Ilana Waldston, Karen Bell and Aviva Rajsky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Eye on Arts

By BILL GLADSTONE

***LOVE, LOSS, AND WHAT I WORE* COMING TO PANASONIC THEATRE**

Toronto theatre impresario **Michael Rubinoff**, in association with **Daryl Roth**, presents the Canadian première of *Love, Loss, and What I Wore*, an intimate collection of stories by sisters **Nora Ephron** and **Delia Ephron**, based on a bestselling book by **Ilene Beckerman** and winner of a Drama Desk Award recently in New York. "Sweet and saucy," said one New York critic, noting the show's particular appeal to women.

Apart and together, Nora and Delia Ephron have written numerous iconic romantic comedies such as *Julie & Julia*, *You've Got Mail* and *When Harry Met Sally*. The New York cast of *Love, Loss and What I Wore* has included **Rosie O'Donnell**, **Carol Kane**, **Brooke Shields** and many others. The Toronto production will feature a cast of five that will rotate in four-week cycles. $35 to $65. At the Panasonic Theatre, 651 Yonge St., July 16 to Sept. 4. 416-872-1212, www.ticketking.com

* * *

Yiddish One-Man Show: Yiddish and off-Broadway actor **Shane Baker**, whom one U.S. critic said may be "the new incarnation of Yiddish theatre," brings his one-man show *Vortkontsert* here from New York under the sponsorship of Friends of Yiddish, Workmen's Circle and Committee for Yiddish of UJA Federation. *Vortkontsert* (*Wordconcert*) is a form of Yiddish vaudeville in which the performer brings a monologue or narrative poem to vivid life, using a blend of theatrical techniques. Non-members, $10. Workmen's Circle, 471 Lawrence Ave. W. Monday, June 28, 7:30 p.m.

* * *

Year of the Flood: **Ralph Benmergui** hosts this production of **Howard Wiseman**'s play *The Year of the Flood* about the relationship between a Russian-Jewish furrier and a Native chief in Winnipeg of 1950, each of whom feels betrayed by the other as the floodwaters rise. $30. Wychwood Barns, 601 Christie St. Wednesday, June 30, 7:30 p.m. www.theflood.ca or www.thresholdtheatre.ca

* * *

Just For Laughs: Included in this year's Toronto Just For Laughs Festival is **Elon Gold**'s *Half Jewish, Half Very Jewish*. Gold takes his "what's the matter with us" insights and observations, and zeroes in on the absurdities of his own people. Gold's personal, offbeat take on his religion and culture is supposed to "dispel negative stereotypes while reinforcing many others." Berkeley Street Theatre, July 6 to 11. www.hahaha.com/toronto

* * *

Jazz Lessons: The TD Toronto Jazz Festival, June 25 to July 4, kicks off summer with a vast array of free concerts and workshops, late-night jam sessions and some of the biggest names in jazz. But if jazz has you scratching your head, the Artistic Director's Guide to the Jazz Festival may be just the ticket. Led by **Josh Grossman**, these free weekly prep sessions are open to everyone and feature an hour of interactive talk.

Vocalist **Christine Duncan** joins Grossman at The Rex to discuss the Next Wave Series and the avant-garde side of jazz, Thursday, June 17, 5:30 p.m. Grossman teams up with radio host **Walter Venafro** to discuss Jazz @ The Trane Series. Trane Studio, Thursday, June 24, 5:30 p.m. www.torontojazz.com

* * *

At the Fringe Festival

• *Factcheck*, a new one-man comedy by Globe and Mail writer **Michael Posner**, is performed by **Courtenay Stevens** under the direction of **Briane Nasimok**. $10. St. Vladimir's Theatre, 620 Spadina Ave., south of Harbord. June 30 to July 11. 416-966-1062.

•*Eve's Garden*, a play by **Dorothy Lichtblau**, is a retelling of the Adam and Eve story in which Eve attempts to prove that she was unjustly banished and finds the forces of good and evil are trickier than she imagined. $10. July 2 to 11. www.fringetoronto.com

•**Brian Goldenberg**, artistic producer of Angelwalk Theatre, presents *Seven of Us*, a new musical by Goldenberg and **Jean-Paul Yovanoff**, about seven friends and their relationships, and featuring a pop-rock musical score. Bathurst Street Theatre, 736 Bathurst St. July 1 to 10. 416-966-1062, www.sevenofus.ca

* * *

Arts in Brief

• Pride @ the J presents "I Don't Know From Funny: Tears and Laughter in Queer and Jewish Cultures." A screening of the short film *Sidney Turtlebaum* (U.K., 2008) is followed by a lively discussion with speakers from the queer and Jewish communities. The panelists are **Ronna Bloom**, **Aviva Goldberg**, **Scott Rayter** and **Oscar Wolfman**. Free admission, everyone welcome. Miles Nadal Jewish Community Centre, Al Green Theatre. Wednesday, June 30, 7:30 p.m. 416-924-6211, ext. 606.

• Guest choreographers **Dudu Barzilay**, **Rafi Ziv**, **Ofer Alfasi**, **Victor Gabbay** and **Carina Saslavsky** put your Israeli-folk-dancing talents to work over a three-day intensive workshop at the Israel Dance Festival 2010. With a Friday night Shabbat dinner, performances and more. Miles Nadal JCC, July 2, 3 and 4. Contact Sofie, 416-221-6280 or Inbal, 647-271-1157, or visit www.israelidancetoronto.com

* * *

• There's still time to finish that play you've been working on and submit it to the 2010 Canadian Jewish Playwriting Competition. The top prize is now $1,000 and the deadline is June 30. For submission guidelines, visit www.mnjcc.org or e-mail theatre@mnjcc.org

Holy Rollers evokes core values of chassidim

By SHELDON KIRSHNER
Staff Reporter

Keven Asch has chosen a most unusual, even surprising, topic for his first feature film: the involvement of chassidic Jews in the international drug trade.

Inspired by real events in the late 1990s, *Holy Rollers* unfolds in Williamsburg, an insular chassidic enclave in Brooklyn, N.Y.

Scheduled to open in Toronto and Montreal on June 18, the film is basically a cautionary tale with a wise and enduring message: crime does not pay.

Hollywood has churned out numerous moralistic films about the drug culture, but to the best of my knowledge, this is the first one in which chassidic Jews are at the centre of the plot.

Though Chassidim are highlighted in *Holy Rollers*, the narrative is depressingly familiar. An innocent, pure young man, Shmuel (Sam) Gold, drifts into a life of crime, cunningly lured there by a more worldly chassidic Jew, Yosef (Justin Bartha).

Shmuel, competently portrayed by Jesse Eisenberg, works in his father's fabric shop. He is under parental pressure to become a rabbi and get married.

Shmuel's friend, Yosef, convinces him there is easy money to be made in smuggling "medicine" to people in need. Being naive and eager to make "some extra gelt," Shmuel buys into his cock-and-bull story and becomes a "mule," an unwitting accomplice in the illegal trade in ecstasy.

Jackie (Danny Abeckaser), the mercurial Israeli American drug dealer who runs the drug ring, is only too happy to recruit chassidic Jews as smugglers. U.S. custom agents do not suspect them.

Jesse Eisenberg, left, Justin Bartha and Jason Fuchs in *Holy Rollers* opening June 18.

As expected, Shmuel encounters no problems smuggling the pills on flights to Amsterdam. For each trip, he is paid $1,500, plus expenses.

On these trips, he is exposed to the hedonism of the secular world: loose women, nightclubs and porn films.

Shmuel eventually learns the true nature of Jackie's business, but instead of turning back from the abyss, he carries on, swept away by temptations. In the process, he gradually moves away from his traditional religious lifestyle and alienates his family.

Holy Rollers, shot on location in Williamsburg, manages to evoke the timeless rhythms and nuances of Chassidism through such core values as the importance of family and tradition and the respect for authority.

Nonetheless, *Holy Rollers* is a plodding film, virtually bereft of tension and the frisson of excitement. Everything seems so pre-ordained and predictable.

Nor, with the exception of Shmuel and his explosive father (Mark Ivanir), are the characters even remotely compelling. There is something wooden in their respective personalities. They seem lifeless.

It's a pity, since *Holy Rollers* brims with considerable potential.

Kuerti performs at Sharon Temple

By KATHRYN KATES
Special to The CJN

Internationally renowned concert pianist Anton Kuerti will be performing at The Sharon Temple on June 20 at Music at Sharon 2010.

Anton Kuerti
[Martin Tosolan photo]

Kuerti will be joining the Tokai String Quartet for the second part of an afternoon program, to perform Schumann's *Piano Quintet in E flat major, Op. 44.*

"The Schumann *Piano Quintet* is a wonderful, big work, which is very enjoyable for anybody. It was chosen partly because it's Schumann's 200th anniversary of his birth, so everybody is playing a lot of Schumann this year," Kuerti said.

"Three of the movements of the piece are very happy, enthusiastic and warm, and the fourth movement is sort of like a funeral march."

Kuerti has never played with the quartet before, but said they have played at the Mooredale Concert Series in Toronto, of which he is the director.

He took over the Mooredale Concert Series and the Mooredale Youth Orchestras from his late wife, acclaimed cellist Kristine Bogyo, who died four years ago. He also founded the Festival of the Sound in Parry Sound, Ont.

The Austrian-born pianist was raised in the United States. At the age of 11, Kuerti performed Edvard Grieg's *Piano Concerto* with Arthur Fiedler, the longtime conductor of the Boston Pops Orchestra. Kuerti has more than 50 CDs to his credit and has performed all over the world.

He moved to Canada during the Vietnam War. He is an officer of the Order of Canada and was awarded the Canadian Governor General's Performing Arts Award for Lifetime Artistic Achievement.

In 1988, he ran unsuccessfully for the NDP in the federal election. "I'm still politically active, but not running for office," he said. "I take a key interest in political developments."

The 230-seat, Sharon Temple is a national historic site in the small community of Sharon, just north of Newmarket, Ont.

"It's a very special place. It's an historical building with excellent acoustics. It's not very large and it's quite a remarkable place for music," he said.

Kuerti and the Tokai String Quartet at the Sharon Temple National Historic Site and Museum, 18974 Leslie St. Sharon, Ont., June 20, 3 p.m. 905-478-2389, www.sharontemple.ca

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To be eligible to win click on "Contests" at www.cjnews.com and email us your name, address and daytime phone number or mail/fax us the information.

All entries received by 3 p.m. on **Tuesday, June 22nd** are eligible. The winning entries will be randomly selected at The CJN offices on **Wednesday, June 23rd.** The winners will be notified the same day. Odds of winning depend on the number of entries received. One entry per person.

The CJN will not enter into any correspondence with contestants.

Email your information to "contest@cjnews.com" Re:**"Elon Gold" Contest CJN1,** or mail to: The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ont.M3B 3K4 or fax to: 416-391-0949.

Employees and family members of The CJN, Toronto Just For Laughs Festival and Endeavour Marketing are not eligible to enter.

Books & Authors

Graphic novel set in 1904 is relevant today

By SHLOMO SCHWARTZBERG
Special to The CJN

James Sturm, the highly talented Vermont-based graphic novelist (*The Golem's Mighty Swing*) describes his work as "simple," meaning he's not one to go for excessive artistic flourishes, dense text or overwhelming design.

Like the late, legendary Will Eisner (*A Contract with God*), he prefers to draw stark, painterly images full of beautiful detail but not to the extent that they detract from his story.

Sturm's latest novel *Market Day* (Drawn & Quarterly) is very much in this vein, a subtle, poignant and thought-provoking tale of an ordinary man with a special talent, and the not so ordinary day when he recognizes that his abilities are going for naught in the increasingly industrialized world of 1904.

Heading out to market, a typical bustling one in eastern Europe, Mendleman is worried about the impending birth of his first child, about the dangerous world he is bringing that child into and the thoughts of mortality surrounding the birth, in an age when many babies and/or mothers died during childbirth.

He is also beginning to wonder if marriage and a conventional life is the life path he should have taken. His one hope, that he can sell his finely hand-woven rugs to provide for his family is dashed when his usual buyer, Finkler, is gone, replaced by his son-in-law, who's not interested in what Mendleman or the other craftsman from his village have to offer.

Trying to sell his rugs elsewhere, Mendleman discovers, to his shock and chagrin, that his product is not in demand, not when rugs can be made cheaper and quicker by others who are less concerned with quality.

Market Day unfolds quietly and with a seeming lack of drama. Not much seems to happen when Mendleman discovers the truth about the store where he's been selling his rugs but, in fact, everything happens. He learns a hard truth about the outside world that, as a self-described dreamer, he has been oblivious to, and indulges in a bit of drink, which brings out heretofore unexpressed aspects of his personality. Mostly, though, he has to recognize that his future is uncertain just at the point when he needed to know that things were not going to change.

Of course, the meaning and ramifications of change are the whole point of *Market Day*, as the 20th century and its cookie-cutter, conformist and uncaring mentality begins to make itself known, leading to the horrors of the Holocaust that are not that many years away.

Unlike *The Golem's Mighty Swing*, which chronicled the adventures of a Jewish baseball team barnstorming across a prejudiced and anti-Semitic America in the 1930s, the world in *Market Day* is an entirely Jewish one and hence, except for an encounter with his rabbi, that Jewish aspect of his life, as familiar and comfortable for Mendleman as an old hat, is not one that needs to be remarked upon.

Sturm's concerns go deeper than location and religion, delving into a sharp analysis of what comprises art, talent and individualism, and whether there is a place for those virtues in the new "modern" century. A century later than than the era in which *Market Day* is set, those questions are still pertinent ones.

Fortunately, in great works such as *Market Day*, James

THE FAMILIAR FACE IS RABBI SOYER
LOOK! MY NEW GLASSES!
A FEW YEARS AGO WE DISCUSSED WHEN SABBATH TRULY BEGINS
SABBATH BEGINS QUITE A BIT EARLIER NOW!

Sturm, the 21st-century artistic personification of Mendleman, is around to provide the memorable, indelible answers to those queries.

From bedwetting to Comedy Central Sarah Silverman's guide to success

By RITA POLIAKOV
Staff Reporter

She's not kidding herself. She knows you're reading her book in the bathroom. Probably while having a bowel movement. But that's OK.

"I'm honoured that you've chosen to bring me into this very private and vulnerable part of your life," writes Sarah Silverman in the foreword of her new book, *The Bedwetter; Stories of Courage, Redemption and Pee*, HarperCollins, 2010.

Silverman, a comedian and star of *The Sarah Silverman Program*, does talk a lot about bodily fluids in her first memoir. From her bedwetting issues – she wet the bed until she was 16, to her first sexual experience, which was highlighted in the chapter *Hymen, Goodbyemen*, the comedian is in words what she is on stage – spunky, slightly shocking and deceivingly adorable.

But she's also serious.

Between stories of LSD trips and stripping naked in public 11 times to get a laugh, she also delves into her bout with depression, which lasted through her teen years.

"As quickly and casually as someone catches the flu, I caught depression," she writes, later explaining that she "felt homesick, but I was home."

After seeing several counsellors, one of whom hanged himself before a session, Silverman was prescribed Xanax (alprazolam), a benzodiazepine used to treat anxiety and panic disorder –16 pills a day.

She was also bullied as a child. "I probably have been 10 to 12 per cent raped," she wrote about her experience with a particular bully who, upon hearing that she was a vegetarian, held her down and forced her to eat meat.

Born in 1970, Silverman is the youngest of three sisters. She grew up in New Hampshire, where she was one of only a handful of Jews.

"Growing up, the only way I really sensed I was a Jew was by dint of the fact that everyone around me was not," she writes.

This theme is clear throughout the book, especially in the chapter appropriately titled Jew.

As a child, her parents had no other option but to send her to a convent, the only place with a day care.

When she was a toddler, Silverman learned to swear from her father, who also taught her the power of shock value. At four, when her Nana asked her if she'd like a brownie, Silverman instructed her to place them up her rear end. Which instantly got a laugh.

And she was hooked.

The comedian eventually dropped out of New York University and got a job as a writer for *Saturday Night Live*, where she spent a day dressed as a monkey, stabbed her boss in the head with a pencil and then got fired.

"I can't actually say which I'd rather believe – that I was fired for stabbing Al Franken in the head, or because in 25 weeks, I'd gotten exactly no sketches on the air," she writes.

In addition to talking about her comedic journey, Silverman gives readers a peak at what happens behind the scenes of her show, which involves constant censorship battles – like getting Comedy Central to agree to have a gay couple on the show, or allowing a description of female genitalia in the script.

One of the best things about *The Bedwetter* is the photos, e-mails, hate mail and hastily scrawled, half-done jokes that Silverman included.

In one fax, the censors were asked to look over a drawing of a penis to make sure it was appropriate for the show. Both the fax and the drawing are in the book.

The Bedwetter does get a little preachy in between the phallic references and urine talk, especially when Silverman discusses the role of comedy in fighting or supporting racism, but, for anyone with a healthy appreciation for bodily fluids, it's a quick, fun read.

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5 HOUSES FOR SALE
10 HOUSES FOR SALE PRIVATE
15 HOUSES FOR RENT
20 HOUSES FOR SALE/RENT
24 HOUSES WANTED TO BUY
25 HOUSES WANTED TO RENT
30 CONDOMINIUM FOR SALE
35 CONDOMINIUM FOR RENT
40 CONDOMINIUM FOR SALE/RENT
45 CONDOMINIUM WANTED &
50 ACCOMMODATION AVAILABLE
55 ACCOMMODATION WANTED
60 SHARED ACCOMMODATION AVAILABLE
62 SHARED ACCOMMODATION WANTED
65 ACCOMMODATION SWAP/EXCHANGE
67 HOUSE SITTERS
70 UNIVERSITY ACCOMMODATION
75 APARTMENT FOR RENT
78 SHORT TERM RENTAL AVAILABLE
80 SHORT TERM RENTAL WANTED
81 APARTMENT TO SUBLET
82 ROOM AVAILABLE FOR RENT
84 ROOM WANTED FOR RENT
85 APARTMENT WANTED
87 PROPERTY MANAGEMENT
105 COTTAGE FOR SALE
110 COTTAGE FOR RENT
115 COTTAGE FOR RENT/SALE
120 COTTAGE WANTED
122 TIME SHARE FOR SALE
123 TIME SHARE FOR RENT
124 ARIZONA PROPERTIES
125 FLORIDA PROPERTY FOR SALE
130 FLORIDA PROPERTY FOR RENT
135 FLORIDA PROPERTY FOR SALE/RENT
140 FLORIDA ACCOMMODATION WANTED
143 FLORIDA SHARED ACCOMM AVAIL
145 FLORIDA SHARED ACCOMM WANTED
147 FLORIDA ACCOMMODATION
150 FLORIDA TRANSPORTATION
155 ISRAEL PROPERTY FOR SALE
160 ISRAEL PROPERTY FOR RENT
165 ISRAEL PROPERTY FOR SALE/RENT
170 ISRAEL PROPERTIES WANTED
175 ISRAEL ACCOMMODATION WANTED
178 ISRAEL TRANSPORTATION
180 OUT-OF-TOWN PROPERTIES
185 OUT-OF-COUNTRY PROPERTIES
190 VACATION PROPERTY AVAILABLE
195 VACATION PROPERTIES WANTED
196 VACATION PROPERTIES-EXCH /SHARE
198 SPACE FOR LEASE
199 COMMERCIAL PROPERTY AVAILABLE
200 OFFICE SPACE AVAILABLE
201 OFFICE SPACE WANTED
202 STORAGE SPACE WANTED
203 STORAGE SPACE AVAILABLE
205 LAND/LOTS FOR SALE
210 LAND/LOTS FOR LEASE
220 INVESTMENT PROPERTIES
225 INVESTMENT OPPORTUNITIES
230 BUSINESS OPPORTUNITIES
232 BUSINESS FOR SALE
235 BUSINESS WANTED
237 CAREERS/RECRUITMENT
240 EMPLOYMENT OPPORTUNITIES
245 EMPLOYMENT WANTED
246 VOLUNTEERS
247 DAY CARE AVAILABLE
248 DAY CARE WANTED
250 DOMESTIC HELP AVAILABLE
255 DOMESTIC HELP WANTED
257 HEALTHCARE AVAILABLE
258 HEALTHCARE WANTED
259 SENIORS
260 BUSINESS PERSONALS
265 PEOPLE SEARCH
270 PERSONALS
273 INTRODUCTION SERVICES
275 PERSONAL COMPANIONS WANTED
278 PROFESSIONAL DIRECTORY
280 ANNOUNCEMENTS
290 LOST & FOUND
295 PETS
300 ARTICLES FOR SALE
305 ARTICLES WANTED
313 BOATS
315 CARS
320 CONTENTS SALE
325 GARAGE SALE

SERVICE DIRECTORY

345 ACCOUNTING
350 APPLIANCES
355 AUDIO-VISUAL SALES/REPAIRS
357 AUTOMOTIVE
358 BRIDAL
365 CARPENTRY
368 CARPETS
370 CATERING
372 CHUPPAHS
375 CLEANING/CLEANING SUPPLIES
379 CLOCKS/WATCHES
380 CLOTHING
382 COUNSELING
385 COMPUTER
386 DANCING
387 DECORATING
390 DRIVING
392 DRY CLEANING/LAUNDRY
394 EDUCATION
395 ELECTRICAL
396 ELECTRONICS
400 ENTERTAINMENT
402 FINANCIAL
404 FITNESS & WEIGHT LOSS
405 FURNITURE
408 GARAGE DOORS
407 GIFTS
410 HEALTH & BEAUTY
412 HEATING/AIR CONDITIONING
415 HOME IMPROVEMENTS
416 HOME INSPECTION
419 INTERNET SERVICE
420 INVITATIONS/PRINTING/CALLIG.
425 JEWELLERY
427 JUDAICA
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431 LANDSCAPING/LAWNCARE
432 LAWYERS
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434 LIMOUSINE/TAXI
435 LIQUIDATION
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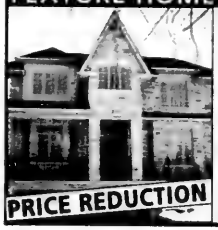

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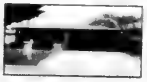

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Israel & the Jewish World

Question in Italy: how do we reach non-Orthodox Jews?

By RUTH ELLEN GRUBER
JTA

ROME — The years-long battle that ended recently with the dismissal of the chief rabbi of Turin, Italy, highlights a 21st-century identity crisis afflicting the oldest Jewish community in the Diaspora.

Rabbi Alberto Somekh, who like all recognized rabbis in Italy is Orthodox, had served as chief rabbi in Turin since 1992. But critics said he had antagonized a sizable segment of the city's largely non-observant 900-member Jewish community with a confrontational personal style.

His ouster last month marked the first-ever dismissal of a chief rabbi in an Italian Jewish community.

It focused attention on the challenges facing Italian Jews, ranging from intermarriage, falling birth rates and budget woes to factionalism, political infighting, and sharp divisions over religious practice and Orthodoxy.

In particular, some have become disaffected by what they say is a lack of pluralism and increased Orthodox rigidity in the official community, alienating many.

"Italian Jewry was always nominally Orthodox, but it accepted everybody, observant or not, under one umbrella," Daniele Nahum, 27, the recently elected vice-president of the Milan Jewish community, told JTA. "Now, however, the rabbis here have been adopting a more conservative mentality, and this has pushed some people toward Reform or Chabad."

The Jewish presence in Italy dates back to ancient Roman times. Approximately 30,000 Jews now live in the country, but only about 25,000 are formally affiliated with Italy's official Jewish communities in cities such as Turin, Milan and Rome – and the number dwindles from year to year. Most Jews live in Rome, with about 12,000 affiliated, and Milan, with about 6,000 affiliated.

Italy has no national chief rabbi, but the post of chief rabbi exists as a tenured position in some of the 21 communities linked under the umbrella of the Union of Italian Jewish Communities, or UCEI. The UCEI leadership serves as the official political representative of Italian Jewry.

About three years ago, when the community's lay leadership initiated attempts to oust Rabbi Somekh from the Turin post, Turin Jewish community president Tullio Levi accused Rabbi Somekh of "attitudes of ill concealed or even open contempt" for less observant members of the community, as well as a "serious lack of sensitivity and consideration" for their problems.

Community leaders formally ordered Rabbi Somekh's dismissal in early 2009, but the rabbi appealed – his appeal was rejected last month. While Rome Chief Rabbi Riccardo Di Segni said the decision had nothing to do with Rabbi Somekh's Orthodoxy or alleged rigidity, Rabbi Somekh had become a symbol of the lack of openness to non-Orthodox Jewish practice.

Rabbi Somekh himself declined to comment about the issue, but told JTA he "feels good" and is moving on.

Orthodoxy historically has been the only recognized Jewish stream in Italy, and the incident illustrates tensions between the official Orthodox establishment and parts of the broader Jewish population.

"The leadership of the Italian Jewish community is very concerned that it continues to be recognized by the Israeli rabbinical establishment as being Orthodox," said Lisa Palmieri Billig, the American Jewish Committee's representative in Rome. "But the fact is that a very large section of Italian Jews behave as Reform or Liberal Jews would in other countries, or are totally secular. At the moment a feeling of belonging to an emotionally cohesive, culturally unified 'ethnic' group is lacking."

> ***Rabbinical decisions have sharply limited the conversion of young children of mixed marriages***

One especially painful controversy in a country where the rate of intermarriage is high stemmed from rabbinical decisions over the past few years that have barred or sharply limited the conversion of young children of non-Jewish mothers in mixed marriages.

"In Venice, 30 years or so ago, it was sufficient to say to the community that you wanted your child to be Jewish," Anna Vera Sullam, a Venice Jewish community leader, told JTA. "Now it's much stricter. Child conversion doesn't exist anymore."

Others see the problem differently. More than 250 people, for example, joined a Facebook group set up to support Rabbi Somekh after his dismissal was made final.

"It's clear that a great part of the community has lost the intellectual tools to comprehend the role of a rabbi according to Jewish tradition," one member, Paolo Schiunnach, wrote on Facebook.

"Rabbis are not just salaried functionaries, with merely pastoral and preaching roles," he wrote. "The rabbi is a scholar who has received smichah and is authorized to decide on community needs and general and particular halachah," or Jewish law.

Dario Calimani, a member of the UCEI council, said inconsistency and lack of communication in the Italian Rabbinate itself is part of the problem.

"In Italy, there is no national mark for kashrut, there is no unified policy on conversion, there is no halachic co-ordination in general or synergy in the cultural field, there is no agreed policy regarding relations with the Catholic church," Calimani wrote in a recent edition of the Turin Jewish magazine *Ha Keillah*.

"In a community as small as that in Italy, co-ordinated solutions should be sought," he said. "Instead, we see kashrut treated as a purely commercial question, and conversions that provoke communal crises or are resolved outside the rules."

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Hard work vaults Volfson to top tennis ranking

By PAUL LUNGEN
Staff Reporter

Although his birth certificate says he's only 12, David Volfson has the demeanour and maturity of someone much, much older. He's also got a burning desire to excel and a work ethic that would put many grown-ups to shame. Add it all together and you've got a mighty dynamic tennis player who is ranked No. 2 in Canada for boys under age 14.

Volfson, a Grade 7 student at Leo Baeck Day School, attained that rarified ranking after first place finishes in singles and doubles at Tennis Canada's U14 Rogers Junior National Championships in Edmonton in April.

Those were, he said, his proudest moments as a player – those and a semifinal finish in an under-12 event in Auray, France, last February and a quarter-final position in the Orange Bowl in Miami.

Oh, and there's the first place finishes in singles and doubles at the Jug Open in Skopje, Macedonia, last month and the loss in the final to No. 1 seed Bogdan Borza of Romania at the Subotica Open in Serbia a little after that.

Those tournaments pitted Volfson against top competitors from around the world.

"It's unbelievable what I achieved in those two weeks," said Volfson of his trip to the former Yugoslavia. "I've worked very hard and I'm happy for what I've achieved, and I've got to continue to work hard."

"I love to play tennis," he said. "I'm very competitive and that's why I think I get these great results, because of my character."

His success on the tennis court has vaulted Volfson to the national program, and for the past four years he's been training at the Rexall Centre at York University with Canada's tennis elite. Not only does he get the best coaching, he has access to nutritionists, sports psychologists and all the other elements of the program designed to develop world class players.

It certainly seems to be helping him beat the odds. In addition to being a year younger than most of his competition (he doesn't turn 13 until September), at five-foot-two and 97 pounds, he's kind of on the small side.

"A lot of the kids I play are much bigger," he acknowledged. "I've got to play smart and tactically to win my matches."

So what does that mean on the court?

"When bigger players hit the ball harder, I neutralize it and send the ball deep so they can't keep attacking me. Then I move up close to the net and attack them."

His coach, Guram Kostava at the Players Edge Tennis Academy, has been working with Volfson to develop his skills and strategy. He also accompanies him on his tennis forays abroad.

Kostava said Volfson's future is virtually unlimited. "He's going to make history, that's what I think. Time will tell, but he has all the potential.

"He's very good at everything, good at the baseline, he's got good first and second serves and he's mentally strong. He has a good fighting spirit.

"He keeps the ball inside and fights until the last point. He's like a machine. He never breaks down."

Kostava believes Volfson will be "the foundation of Tennis Canada" for years to come, and his results abroad prove it. He's moved up in European rankings to 38th place, and "he still has one year to be under 14. Perhaps he'll be in the top 10 or top five," he said.

Volfson took his first tennis lesson when he was four-and-a-half and immediately loved the sport.

"I enjoy hitting the ball. I like the feeling when I hit the ball on my racquet," he said.

And hit it he does. Today, his training regimen would tax anyone but the most fit athlete. He practises six afternoons a week, for about two hours at a time. Two mornings a week, he adds as much as two more hours to his training, and all that doesn't include daily one-hour physical fitness sessions in the gym.

It's gruelling to say the least, though Kostava points out that top European players put in six hours a day, often leading to burn-out.

Volfson, he said, "doesn't work crazy hard, but he works very smart," focusing on technique while not wasting time.

His skill has also allowed him to see the world. Last summer at a competition in Yerevan, Armenia, he tangled with a young Israeli who beat him in singles, but who was also his doubles partner.

David Volfson

The Israelis were so impressed with Volfson that they invited him to train with them at their national tennis centre.

Travelling to Israel is something he'd dearly like to do. His grandparents, who were originally from Belarus, lived in Israel for a time, he said.

"I want to perform in the Maccabiah Games," Volfson said. "And, I want to win it."

With his credentials, he's pretty much a shoo-in to make the Canadian team.

So what does he do when he's not smacking a little green ball around. Is it resting perhaps?

This summer, he'll be taking it easy, he said. There are only a few European tournaments on his schedule, and he's got to prepare for his bar mitzvah in September. When he's not working at tennis, "I like to play soccer, go to school, be with friends, read books and play video games," he said.

Something restful perhaps, like FarmVille?

Not exactly. In fact, Volfson likes to unwind with sports and action video games.

Mature, hard-working and focused, to be sure. But he's still a kid, after all.

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The passing of pets

By MICHAEL GORDON

Frisbee, one of my all-time favourite cats, had to be put down. He, unlike our other cats, which were mixed breeds and often "rescue" cats, was a pure Abyssinian-sleek, agile and beautiful and reddish in colour.

The Senior Side of Life

When the day came, I was in great turmoil. My wife, Gilda, his "alpha," with whom he shared his primary bond, was away, and I was left to handle his woeful cries as he lay on the living room carpet, thin from weeks of attempted but inadequate eating, portending his underlying serious disease.

Frisbee was not young, and we had already decided, along with our most wonderful and supportive veterinarian, that we wouldn't "investigate" him more than we had done, which had already been quite stressful for him. Frisbee had taken to crawling under the covers on my side of the bed during the day, even though at night he slept huddled in my wife's hair, where he purred himself to sleep.

I ran down to wake, Eytan, my 20-year-old son, to tell him I had to take Frisbee to the vet to have him put down. "I will go with you," he said, words that melted my heart. I really dreaded taking the cat in a cold, inanimate crate for his last car ride. Eytan bundled Frisbee in his arms for the 10-minute ride, and Frisbee looked out from the crook in his arm and then just nuzzled into him. I was crying uncontrollably.

The process did not take long, and the veterinarian was as supportive as anyone could be. He said sometimes the loss of someone's pet, and companion, is also the loss of a pet owner, if he or she decides against getting another pet, because it was just too much to go through the loss of a pet.

That day, in an e-mail to a colleague, I mentioned Frisbee, and I received a heart-felt commiseration with the account of the shared feelings by my colleague on the sad loss of his dog some years previously. Later, while on the phone with a dear friend to whom I mentioned Frisbee's demise, he told me about his sister losing a dog and how powerful an experience that had been for her. My sister and niece, who have had a menagerie of dogs and cats over the years, undertook a course of end-of-life chemotherapy for one of their dogs, because letting him go without the heroic intervention was too painful a decision.

I recall vividly each of the animals that I have had over my lifetime that died, and each memory carries a sense of loss coupled with feelings of wonderment and warmth when I consider the companionship and affection provided by those lovely creatures. Prior to Frisbee, the need to put down Shamma, our dear Labrador, old, frail and immobile from arthritis, was the most poignant of those experiences.

Pets are wonderful companions for people of all ages, but especially for seniors. A pet's loss might lead some to eschew another pet to avoid the pain of loss. But it might also be considered a reason to get another pet, after a period of mourning, as a tribute to the lost pet. The bond of love and affection can then be shared with a new pet.

Dr. Michael Gordon is medical program director of palliative care at Baycrest and co-author with Bart Mindszenthy of Parenting Your Parents (Dundurn Press). His latest book, Moments that Matter: Cases in Ethical Eldercare, follows his previous book, Brooklyn Beginnings: A Geriatrician's Odyssey. All can be researched at his website: http://www.drmichaelgordon.com.

EMERIL'S TANGY SPICED BRISKET

8-10 lb brisket
3 lg onions, sliced
3 tblsp vegetable oil
6 garlic cloves, peeled, halved
1 tsp paprika
2 tsp salt
1 1/2 tsp ea. garlic & onion powder
1 1/4 tsp black pepper
1/8 tsp cayenne
1/2 tsp ea. oregano & thyme
2 c beef stock
1 c ea. ketchup & chili sauce
1 c brown sugar

Sauté onions in oil in large skillet, stirring until most liquid is evaporated. Add garlic, paprika, salt, garlic, onion powder, pepper, cayenne, oregano, thyme; cook 2 min. Set aside. In large bowl, mix stock, ketchup, chili sauce, brown sugar. Preheat oven to 350°. Place brisket in roaster; spread onion mixture over top, then sauce. Cover and bake 3-4 hrs. When cooked, scrape off fat deposits. Chill in fridge up to 1 day; resting time enhances flavor. 1 hour before serving, preheat oven to 300°F, remove brisket from fridge. Remove from sauce, place on large cutting board. Cut into ½" slices. Place sliced meat back into sauce. Cover tightly with foil; reheat in oven until up to to 30 min.

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We can change our children's habits

About Nutrition

By LISA WEINBERG

Childhood obesity is a growing problem for Canadians. As a dietitian who sees many overweight children in my practice, I see several areas where we, as parents, need to be more diligent in order to prevent this epidemic from affecting our kids and correct it for the kids already affected.

Some of the obvious causes that I see from a food perspective come from the vast amount of *empty* calories our kids consume on a regular basis. These calories come in the form of both food and drink and are major contributors to excess weight, as they contribute calories, often lots, but don't fill our kids up. This leads to their eating more and more.

So what are these empty calorie culprits? They are sugar-rich beverages like pop and juice – all juice, even pure juice. These drinks are full of calories and sugar, but do not fill us up! The other culprits are the empty calorie foods, predominantly those containing white flour and white sugar, chips, cookies, candy, crackers, granola bars, sugar cereal, white bread, bagels, chocolate, baked goods. These foods also do not fill us up, so we keep eating!

Think about it. If you came home from school and ate a handful of chips, two cookies and a glass of juice, would you be full? I wouldn't. What about if you had a turkey or peanut butter sandwich, an apple or banana and/or a glass of milk? You'd be full and stay full for a long period of time.

If your kids are eating a lot of these empty calorie foods, the first step is to simply stop buying them and replace them with the good stuff – whole grains, fruits and vegetables and lean protein.

Of course, this epidemic is also due to the level of inactivity of many kids, who sit in front of electronic devices rather than doing something physical. We should all engage in a physical activity daily and set the example for our kids.

Lisa Weinberg is a registered dietitian/nutritionist in Toronto, in private practice and at the Genesis Professional Group. You can also follow Weinberg at http://twitter.com/lisaweinbergrd If you have any nutrition questions, please send them to The CJN.

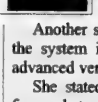
Bar mitzvah think-tank required

By AVRUM ROSENSWEIG

I suggest a community-wide think-tank whose task it is to revamp bar/bat mitzvah training.

This is my conclusion from the column I wrote a few weeks ago, "Does bar/bat mitzvah mean anything?" (May 27), and the responses I received. The article was predicated on the idea that a vast majority of bar/bat mitzvah students are not prepared, or interested, in this Jewish rite of passage.

URBAN WRITER



Some shul leaders felt their particular place of worship had it right.

Rabbi Cory Weiss of Temple Har Zion, wrote: "Our experience at Temple Har Zion suggests it absolutely does [have meaning]."

The rabbi said the children are taught the *trope* (notes for reading Torah), urged to attend Shabbat services with their parents (and actually learn about the liturgy) and must play a role in a tikkun olam project.

This is indeed progressive, as the deep meaning of prayer is mostly not taught to students, regardless of denomination. When I was in yeshiva, we didn't spend any time on studying prayer.

Temple Har Zion's approach to teaching bnei mitzvah seems to be a positive one. It would be interesting to see how involved the bnei mitzvah are for years after their special day.

Another synagogue teacher wrote me that the system is often antiquated and has not advanced very much over the years.

She stated: "My own experience training for my bat mitzvah was conducted in the old-fashion style of rote learning. The teacher was a curmudgeon who hit me over the knuckles when a mistake was made. There was no explanation of my parshah, and I sat on a bench with a few other students awaiting my turn."

I have seen dozens of children enter "adulthood" with little or no interest in this incredibly important Jewish part of this "rites of passage." A Jewish leader wrote me that it's common for children to study for a year and, unable to read Hebrew once classes were finished, have little knowledge of their portion, or Judaism in general.

Teachers are not the only problem. Often children are dropped off by parents and teachers babysit them. Parents rarely get involved. Shuls frequently hold bnei mitzvah back from learning as much of the service as they might. Expectations of the students are that they can chant the Maftir, Haftorah and sometimes some of the Torah portion, when in fact children can often do more, such as Musaf.

Sometimes we Jews fall so terribly short.

Why not bring together some of this city's finest educators and some bar/bat mitzvah students and develop a comprehensive approach that might include the following.

a) Three months learning one's Torah portion prior to any other lessons. This could be done in a yeshiva way, with a teacher and perhaps using a chevrutah (partner in learning);

b) An intense study of the history of the Jewish people and responsibilities as a community member, including learning leadership skills;

c) Taking on a particular mitzvah, something having to do with tikkun olam;

d) Partnering with a mentor;

e) Learning an area of interest such as Jewish law, *musar* (learning about personal behavior) or an area that fascinates the student (for example, if one's portion is Noah, learn about the laws of treating animals);

f) And quarterly testing (of parents, too).

We need to demand a more holistic and comprehensive year of study with emphasis on learning and doing good, and less on the caterer.

How about a cross-city think-tank made up of our finest educators to create a groundbreaking model for "A Year Studying the Jewish Rites of Passage"? I have some ideas.

To comment, go to http://avrum.net.

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Hold high the flags of our pride

Editorial

The happy young men in the photo on this page are celebrating Yom Yerushalayim (Jerusalem Day). More precisely, they are marking the 43rd anniversary of the reunification of the city that was horribly sundered in 1948.

When the fighting in Israel's War of Independence finally came to a halt in 1948, the Jordanian army was in control of the Old City of Jerusalem. Their first order of business was to forcibly remove and expel the entire Jewish population that had lived there for hundreds of years. Their second order of business was to destroy, dismantle and devastate all vestiges of Jewish life there.

East Jerusalem was separated from west Jerusalem, the Old City from the New City by barbed wire, concrete barriers and the ever-wounding memories of forced expulsion and cold death.

Nineteen years later, in 1967, around this time of year, on June 7, the Israel Defence Forces captured east Jerusalem and reunited what had been forcibly and cruelly taken away from the Jews in 1948: the city of Jerusalem.

Contrary to the anti-Israel narrative told so falsely and maliciously by many Palestinian and other leaders, Jewish life in the Old City of Jerusalem did not begin in 1967. Nor did it begin in 1948 when the Jewish state was proclaimed.

Rather, until the Jordanian army cleansed Jerusalem of its Jews, Jewish life had been as constant in Jerusalem as the golden desert colours of the city's stones.

For many people today, the justice of the reunification of the city 43 years ago is an inconvenient truth, an irritating detail of the Israeli-Palestinian conflict They simply do not want to know of it.

But for the Jews who lived then and, of course, for the untold generations who had lived before and who will live forever after, that historic reunification was a cry to the world that henceforth, Jews, too, could live where they had always lived, namely in the Old City of Jerusalem.

In his book *The Battle for Jerusalem*, (JPS, 1987) Abraham Rabinovich recorded the first official Israeli pronouncement regarding the reunification.

"As he left the Temple Mount, [merely hours after it had been captured, then defence minister] (Moshe) Dayan paused to read a statement to waiting newsmen. "We have returned to the holiest of our sites and will never again be separated from it. To our Arab neighbours, Israel extends the hand of peace, and to the peoples of *all* faiths, we guarantee full freedom of worship and of religious rights. We have come not to conquer the holy places of others, nor to diminish by the slightest measure their religious rights, but to ensure the unity of the city and to live in it with others in harmony."

Markedly, unlike the manner in which the Jordanians ruled the city from 1948 to 1967, Israel has been true to its word these past 43 years. Peoples of all faiths do have full freedom of worship and of religious rights there.

That Israel has not been able to live in harmony or even grudging coexistence with its neighbours, alas, has not been for lack of trying by the Jewish state. Rather, it has been due to the obsessive, all-consuming, dignity-destroying score of resentment, grievance and victimhood that remains unsettled, cultivated like a delicate flower, in those same neighbours' hearts.

Despite its flaws and the unending security pressures, Israel is trying to build a society that encompasses Dayan's words. Its neighbours, however, try ceaselessly to destroy.

Thus, we join the young men in the photo above in their celebration. In these pages of Tribute to Israel, we too raise high the flags of our pride.

We urge you to join us.

Am Yisrael Chai.

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Tribute to Israel

Israel honours Canadian war ace

By SHELDON KIRSHNER
Staff Reporter

George (Buzz) Beurling

Richard Beurling lay a wreath for Israel's 22,684 fallen soldiers on Yom Hazikaron/Memorial Day this past April.

Beurling's older brother, George (Buzz) Beurling, a Canadian World War II fighter pilot ace, was among those honoured posthumously, even though he had never set foot in Israel.

He was one of hundreds of Canadian war veterans who volunteered their services to the new state of Israel.

He and his co-pilot, Leonard Cohen of Liverpool, England, were killed in May 1948 while ferrying a Canadian-made Norseman light transport plane to Israel, just days after its first prime minister, David Ben-Gurion, declared Israel's independence.

Their plane, which was to be used as an ambulance aircraft for the fledgling Israeli Air Force, crashed en route from Nice, France, while trying to land in an airport in Rome.

Beurling's and Cohen's bodies were burned beyond recognition.

Beurling flew for Britain's Royal Air Force and the Royal Canadian Air Force, downing 31 enemy aircraft in a brief but spectacular career.

He was buried in Rome. But in 1950, he was interred in an Israeli military cemetery at the foot of Mt. Carmel in Haifa.

For six decades, the 100th transport squadron to which Beurling belonged paid tribute to him in remembrance ceremonies. Two years ago, the Israeli officer in charge of the Israel Defence Forces' casualty and loss unit, Lt.-Col. Danny Shneidman, discovered that Beurling had living relatives in Canada.

Last year, he contacted his brother, a 78-year-old retired Bell Canada employee in Toronto.

Shneidman invited him to Israel to attend Yom Hazikaron. Beurling accepted the invitation, taking his wife, Joan, and their two daughters, Krista and Janice, on the 3 1/2 week trip.

It was not his first time in Israel, having previously been there in 1975 and 2008 to visit his brother's grave.

The commemorative ceremony he and his family attended took place near Jerusalem and was attended by several thousand Israelis and foreign dignitaries.

"It was a wonderful honour to be there," said Beurling, an evangelical Christian whose ancestors are of Dutch and Swedish descent.

"We had a very good time. I was touched by Israel's generosity and friendship. I love Israel. It's a beautiful country. A great nation."

Beurling said he was not looking for closure, since his older brother had already been recognized by Israel and Jews in Canada.

Richard Beurling and his wife, Joan, in Israel

"We've had a very warm relationship with Israel and the Jewish community," said Beurling, noting that he is a member of the Wingate branch of the Royal Canadian Legion, and that Congregation Shaar Shomayim in Montreal – Canada's oldest synagogue – honoured his brother decades ago.

A Christian Zionist, he does not feel that his invitation to visit Israel was long overdue.

"Israel has always honoured George," said Beurling, a devout Protestant weaned on biblical stories. "Israel and the Jewish people have just been wonderful. We have not been neglected."

Beurling said he had no advance knowledge that his brother planned to volunteer for Israel. "George never talked about it."

Born in 1921 and raised in the Montreal suburb of Verdun, George Beurling was an adventurous type who joined the Royal Air Force after the outbreak of the war. The Royal Canadian Air Force rejected him because he did not have a sufficient academic background.

Flying a Spitfire, he flew his first combat mission on Dec. 25, 1941, two weeks after the United States declared war on Japan and Germany.

Though he downed a succession of German planes in defence of Malta, he was himself shot down four times over that Mediterranean island.

Transferring to the Royal Canadian Air Force in 1943, he was posted to an operational squadron.

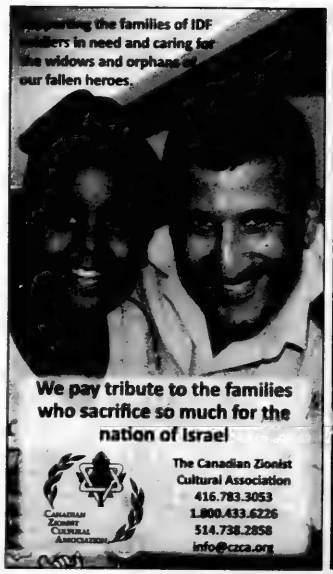
He was honourably discharged toward the end of 1944, ending his career as Canada's most successful combat pilot, with 31 "kills" to his credit.

The late Sydney Shumelson, a fellow Montrealer and Canada's most decorated Jewish combat pilot, recruited Beurling for the Israeli Air Force.

Eager for action after the war, he found his calling as one of Israel's first military pilots.

"He wanted to fly," said Beurling. "But, like myself, he thought that Jews were God's people, and that Israel belonged to the Jewish people."

He added, " I believe it is important that the people of Israel know that most evangelical Christians stand firmly with them."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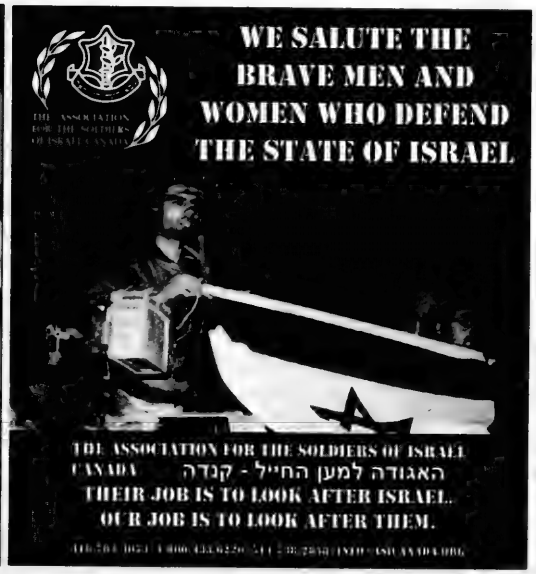
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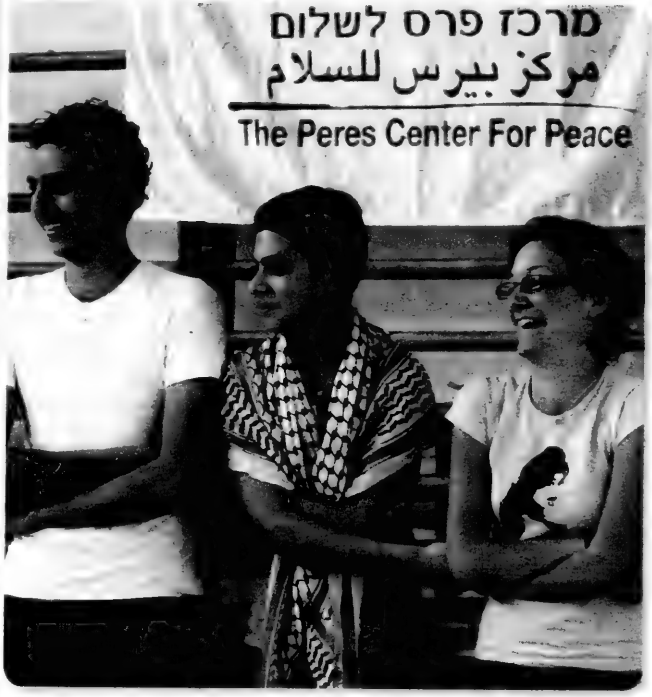

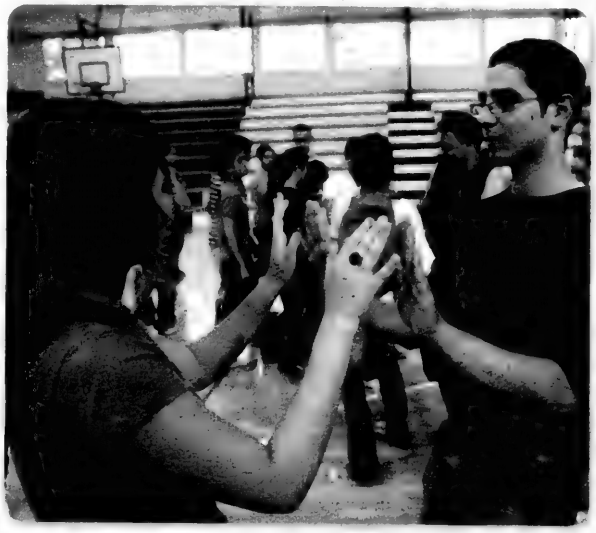

The Twinned Peace Theatre and Cinema Schools program at the Peres Center For Peace caters to Palestinian and Israeli high school students, aged 15 to 18 years, from disadvantaged and peripheral communities. Schools are selected and "twinned" together as partners in the program. The program is made up of four components: 1) introductory education for the values of peace workshops; 2) theatre or cinema workshops; 3) joint Palestinian-Israeli meetings; and 4) end of program event.

[Photos courtesy of Peres Peace Center]

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Teaching the ABC of love

By KARIN KLOOSTERMAN
Israel 21c

Kids in Africa with HIV will probably survive. Today they get anti-virals to stop the progression of HIV into full-blown AIDS. But health-care workers treating these kids know that it's just as important to heal the mind as it is to heal the body.

A program developed by an Israeli early childhood educator has been chosen to prepare them for the life ahead by addressing the many aspects of their emotional development that have been neglected and impaired.

Prof. Pnina Klein
[Flash90 photos]

To take on the challenge of nurturing and growing the minds and potential of African kids with HIV-AIDS, the U.S. National Institute of Mental Health, through the University of Michigan, has developed a new training program that gives health-care workers and educators in Africa the tools to assess and promote the education of these children. Out of thousands of possible methods and models, the institute chose one developed by Prof. Pnina Klein of Israel's Bar-Ilan University.

"The infants and children in Africa have been receiving medicine to keep them alive and it has been working quite well," Klein tells ISRAEL21c. "But [health-care workers] realized that it's not enough to just deal with the physical problems, especially when we're dealing with infants and toddlers. One's mental health and physical health are interrelated."

Klein's approach, which is being used successfully to help children all over the world, is called Mediational Intervention for Sensitizing Caregivers (MISC). It is now in its second year in Africa, out of a three-year pilot program.

"Prof. Michael Boivin from the University of Michigan participated in one of my workshops for the American Psychiatric Association. That's how he learned about the program. And when the National Institute of Mental Health was looking for a program he suggested mine," explains Klein.

"I couldn't imagine that among all the thousands of programs available that promote development in children, they would choose mine, but they did," says the modest Klein, now in her 60s, who has worked in early childhood education for about 35 years.

At first glance the range of the MISC method is surprising, as it targets children with developmental disabilities, children from low-income families and gifted children. It is an intervention program that is individually tailored to each child, based on analysis of videotaped parent-child interactions.

Research has demonstrated that enhancing the quality of parental mediation vastly improves a child's cognitive performance, as well as social and emotional behaviour.

MISC assesses the "mental diet children receive," Klein explains, adding: "We need a good mental diet as much as a physical one – one with proteins and minerals. Through MISC, we can quantify the quality and number of interactions with young children, including the education they get, and we can measure it and come up with a profile for each child and each interaction."

With this information, those running the MISC program can make suggestions to help improve a child's educational diet and the quality of interactions.

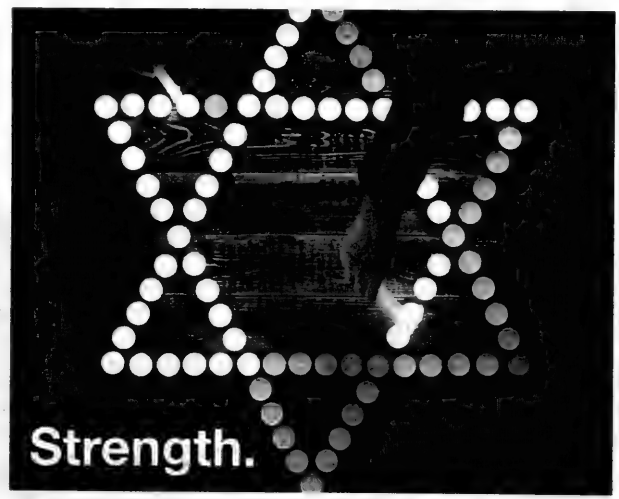
"We are focusing on the roots of the interaction – on feelings, which I call the ABC of love: smiles, looks, eye-to-eye contact, mutual engagement and three basic messages. 'I love you,' conveys the message of self-worth; 'I am with you,' conveys security; and a message that 'It is worthwhile to do,'" Klein tells ISRAEL21c.

These reinforcements allow a child to feel his or her significance and importance in the world, and can help to regulate behaviour.

In Israel, MISC is taught to staff at the Health Ministry's infant care clinics. Requiring no special equipment and easily adapted to any culture, the program is also popular around the world. In Sri Lanka, MISC was initiated by UNICEF (to which Klein is a consultant) and continues under the aegis of Save the Children. Universities sponsor the program in Norway, Indonesia and Ethiopia.

In Sweden it is used to train staff at daycare centres, while at the University of South Florida MISC is part of a special program for minority children. In Uganda, where the program is working to enhance the mental development of young children, "it seems to be working really well," says Klein.

Continued on page B5



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Program has affected the lives of millions of kids

Continued from page B4

Some of the children benefiting from Prof. Klein's intervention.

"Research data has already been published in a number of countries, and [the program has also been] run in countries like Ethiopia for several years already, for very poor infants and children. And when I say poor, it's a very different connotation from being poor in the U.S.," she asserts.

At the University of Southern California, the method is used to teach kids with attention deficit disorder. Indirectly, the program has affected the lives of millions of kids all over the world. It is widely used by music teachers in the United States, has been found to be successful with gifted children to help them to reach their potential – just as it helps other children to do so – and has improved literacy in general by affecting the way that parents read to their children.

It may be partially because her parents expected a lot from her that Klein has become one of the world's most influential early childhood educators, with her research supported by international organizations such as World Health Organization, UNICEF and Save the Children.

"I received so much love and there were so many expectations. Part of my theory and programs are an outgrowth of realizing all the privileges I received," says Klein. "My parents were not rich but they taught me what's important, how to define and transfer it."

She suggests that her success in life may also be related to the Holocaust. Born in Poland, her family was decimated on both her mother's and father's sides. The only other survivor was one uncle who moved to the United States. Klein was the first baby to be born in her family after everyone was lost. Both her parents had been in hiding during the war and "gone through hell" she says. After the war, when she was an infant, they moved to Tel Aviv.

At 15 Klein took a few courses at a high school in the United States, and just a year later she enrolled at Bar-Ilan University where she studied psychology. She holds a double BSc in psychology and biology and a PhD in education from the University of Rochester, New York.

Married to a geneticist and the mother of three children, Klein lives in Givat Shmuel near Bar-Ilan where she heads the early child development graduate program, school of education, and is director of the Baker Center for Research and Treatment of Children with Special Needs.

As one of the first babies to come to Israel (her family arrived in 1949, a year after the establishment of the state), Klein was honored by being invited to light a torch at the ceremony celebrating Israel's 60th Independence Day, in recognition of her academic research.

A light unto the nations in her own right, many of the world's children will live richer lives thanks to Klein's profound and perceptive work.

Klein works with children.

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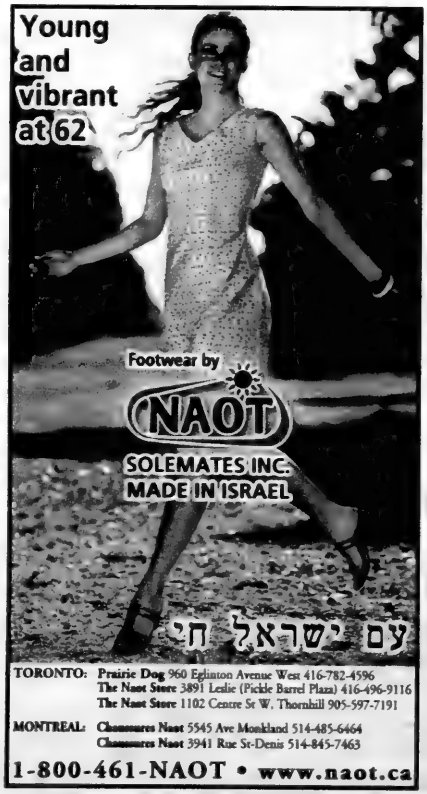
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Science burns in her bones

By ABIGAIL KLEIN LEICHMAN
Israel 21c

As a child, Smadar Cohen went to the library in Petah Tikvah every day to borrow a book to read overnight. That was the rule: One book per customer. When her father noticed how she absorbed the knowledge in each book, he quietly supplied her with a second card. Two cards, two books. That was the kind of home she grew up in.

Today Prof. Cohen is the head of Ben Gurion University's (BGU) department of biotechnology engineering. She tells ISRAEL21c that her parents used their modest means to encourage their four children to attain knowledge and culture. "I was thinking of becoming a musician," she says, "but science really burned in my bones."

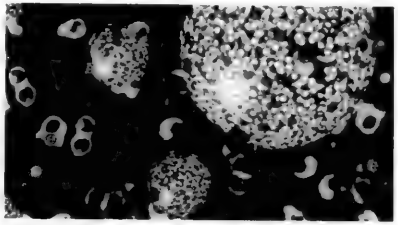
Cohen has focused on two main, cutting-edge uses of polymers: tissue regeneration and controlled delivery of therapeutic proteins (a.k.a. vaccines.) She recently received the $100,000 Rappaport Prize for Excellence in Biomedical Research for her innovations in the application of biomaterials for regenerating tissues. And after several years of work with her students and her colleague, Prof. Jonathan Leor, she also invented an algae-based material that prevents cardiac tissue damage following a heart attack.

Selected in 2008 by Windhover Information as one of the top 10 most promising cardiovascular projects in development, the resulting product is now in clinical trials in the United States after New Jersey-based Ikaria Holdings bought the license from Jerusalem's BioLineRx for $285 million, and future royalties on the product.

Another of her groundbreaking polymer inventions now on the market is the AlgiMatrix 3D Culture System. This animal-free 'bio-scaffold' is likely to revolutionize the way disease states and drug responses are predicted in such fields as toxicology, drug development, cancer and stem cell research, and tissue and organ engineering.

Last November, Cohen received the $50,000 Teva Founders Award for her research on biomaterials to regenerate bodily tissue. Although Israel's Teva Pharmaceuticals usually awards two of these prizes annually, Cohen was the sole recipient for 2009.

Upon completing high school, army service, and a graduate biophysics degree at Tel Aviv University, Cohen opted for a post-doctorate at the Massachusetts Institute of Technology (MIT.) Cohen had heard about the work of MIT professor Robert Langer, who was researching the use of polymers in drug delivery. This was exactly what she wanted to do. But lacking an engineering background, which is normally required at MIT, Cohen knew she'd have to fight hard for a spot in Langer's lab. She wrote him letter after letter until he contacted her TAU adviser and said he was coming to Israel and wanted to interview the persistent student.



A photo that captures the image of biological scaffolding in cells. *[Israel 21c photo]*

"Later, he told me that he saw the glint in my eyes and said, 'I want her in my lab,'" Cohen recalls. She went off to MIT at the end of 1987.

Given a free hand by Langer, Cohen perfected a polymer delivery system for vaccines, eventually establishing a program with the World Health Organization to introduce stabilized vaccines to Africa. Needing no refrigeration, they slowly release a full dosage, eliminating follow-up shots.

In 1992, she returned to Israel to develop BGU's biotech engineering department. Among Israeli universities, this department is unique in that its students are engineers working in biology. Most universities in Israel that offer biotech engineering tend to stress biology over engineering. Twice the university bestowed upon Cohen its Presidents Award for Excellence in Science – first in 2006 and again this year as part of its 40th anniversary celebrations.

"I fulfilled a dream when I became a researcher in academia. I feel that every year I learn new things from my students and become younger and younger," says Cohen, who in 2008 was ranked 12th on *Lady Globes* magazine's list of the 50 most influential women in Israel. She holds 26 patents and sits on the scientific advisory boards of several biotechnology and nanotechnology companies.

Groundbreaking inventions: Prof. Smadar Cohen in her lab at Ben Gurion University. *[Dani Machlis photo]*

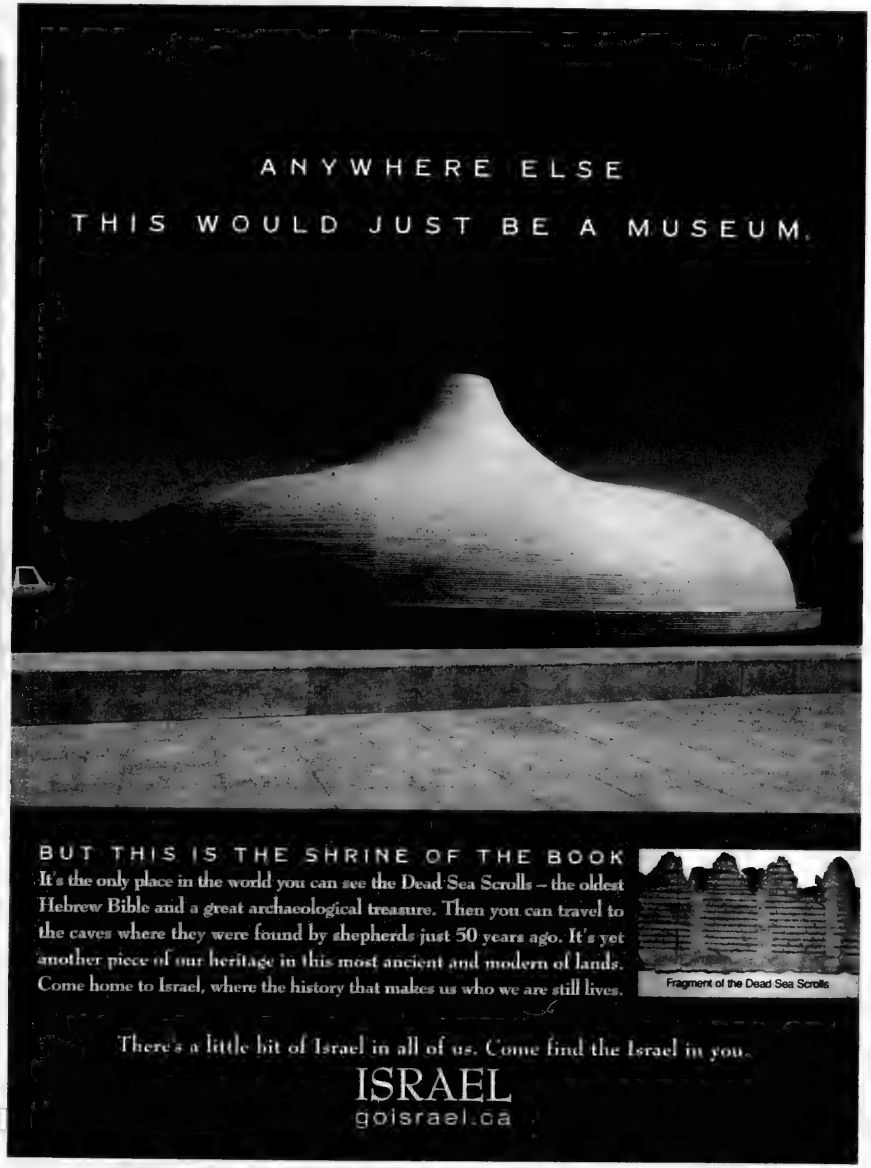
Despite a total of almost a decade at MIT, Cohen says there was never any question that she would return to Israel. "When I started to dream in English, I knew it was time to go home," she says. "A few years ago, I got an offer from a U.S. university and also one in England, and I said 'no.' I really love Israel and I love living here. And I am doing really well here."

Tribute to Israel

PLEADING FOR SAFETY ON THE ROADS

Eighty smashed-up cars assembled in a 20-metre high statue in the shape of a bottle of wine can be seen these days on the Ayalon highway, the main coastal highway near Tel Aviv. The sign on the display says: "If you drink, don't drive." The statue is the latest effort by the authorities in the battle to reduce the number of traffic accidents in Israel. The display was put together by Nur Signs, the Or Yarok Road Safety Organization, the Avnon Shelmor Avichai Advertisement Firm and the Ramat Hasharon Municipality.

[Kfir Sivan/Israel Sun photo]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Tribute to Israel

Parting with the truth: a response to *National Geographic*

By Uri Goldflam

I have fond memories of *National Geographic* magazine. As a child, I would wait with growing anticipation for the arrival of the beige envelope containing the yellow magazine. I loved to lose myself in the pages of wonderful stories and amazing photos.

It's because I hold *National Geographic* to be of superb quality that I was so shocked by an article in the April 2010 issue called "Parting the Waters." The inaccuracies and downright lies in the article are many, and even more disturbing is the Goebbels-like choice of pictures in the adjoining photo gallery. A truly astonishing editorial choice.

Let's examine some passages from the piece:

"Upstream, at the Sea of Galilee, the river's fresh waters are diverted via Israel's National Water Carrier to the cities and farms of Israel, while dams built by Jordan and Syria claim a share of the river's tributaries, mostly for agriculture. So today the lower Jordan is practically devoid of clean water, bearing instead a toxic brew of saline water and liquid waste that ranges from raw sewage to agricultural runoff, fed into the river's vein like some murky infusion of tainted blood."

The real source of the shortage

Israel takes all the water from the Jordan river leaving Jordan and Syria with scraps. Right? Wrong. (But what a great literary description.)

Israel's National Water Carrier draws water from the Sea of Galilee itself (not from the river) from within Israel's pre-1967 borders at the Sapir site. It was completed in 1964, so you can't really blame the occupation on this one. It uses, on average, 500 million cubic metres of water per year.

Jordan draws the water from the Yarmouk – 470 million cubic metres, the second largest river in the region and the Jordan River's fourth tributary. Jordan also receives 50 million cubic metres of water annually from Israel from the Sea of Galilee as part of the peace treaty signed in 1994.

Do these numbers paint a different picture? A view from the Jordanian side of the Jordan river valley will show a flourishing breadbasket, 100 kilometres long and three kilometres wide. You'll see the latest agricultural technologies, irrigation systems (technology transferred from Israel to Jordan, beginning in the 1970s) and co-operation between neighbouring countries, including Israeli farmers tending to their orchards on Jordanian sovereign territory. But why report the good news.

Next:

"One day last April, [Gideon] Bromberg [Israeli co-director of Friends of the Earth Middle East] led me to the natural spring that provides water to Auja, a Palestinian village of 4,500 people that climbs the barren hills a few miles west of the Jordan River near Jericho. Fed by winter rains, the spring was flowing from a small, boulder-strewn oasis... 'Auja is totally dependent on this water for agriculture,' Bromberg said. 'As soon as this spring dries up, there'll be no more water for farming.' ... As Bromberg and I followed the Auja spring east, we passed a complex of pumps and pipes behind a barbed-wire fence – a Mekorot well, drilled 2,000 feet deep to tap the aquifer. 'Blue and white pipes,' Bromberg said. "This is what water theft looks like in this part of the world.'"

This is a neat trick. Half-truths and a stretch, a twist and a big lie. To drive the message home – a picture of the dried up, sunburnt village, a deserted greenhouse and a line about the swimming pools at the Jewish settlements. Nice work, *National Geographic*.

Indeed, Auja does dry up every summer. The picture above shows why. A 2,000-foot-deep well doesn't affect topwater. But this does. The blue and white sign reads: Jerusalem Water Undertaking, Ramallah and Al-Bireh District. Well no. 3/ Ein Samia. The water of Ein Samia is captured and transferred – to Ramallah. Ein Samia is the source of the Auja stream that feeds the village Auja. If you guessed that the well is Palestinian, you guessed right.

Continued on page B9

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Tribute to Israel

Story absolves PA of all responsibility

Continued from page B8

Surrounding the spring are findings of a Roman-Byzantine city with dams, aqueducts and flour mills. Very, very cool. It is also one of the suggested locations of Joshua's battle at the Ai when the Israelites entered Canaan. For future reference *National Geographic*, you can find it at these co-ordinates: 23166/654998.

Moving on:

"To meet these costs [to buy water from the horrible, thieving Israeli water company] he [an elderly farmer named Muhammad Salama] is selling off his livestock, and his sons have taken jobs at an Israeli settlement, tending the tomatoes, melons and other crops irrigated from the aquifer that is off-limits to Palestinian farmers."

This is more hogwash. We've already seen that the reason Auja is drying up is because of Palestinian water drilling, not Israeli. The Israeli settlements grow mostly tomatoes, grapes, dates and spices. (Melons actually grow further south.) They use water captured from flash floods at the Tirza water reservoir, instead of flowing to the Dead Sea. Water use is optimized via reclaimed water, as well as advanced irrigation and growing technology. Israel leads the world in reclaiming sewage water for agriculture. In fact, some 75 per cent of water from Israeli toilets, dishwashers and shower drains is recycled and used in agriculture.

The aquifer is not off limits to Palestinians. This is a bold lie. Indeed, Palestinians drill and use water from the aquifer routinely, yet it is not controlled or regulated.

In the picture gallery, a photo of an Israeli couple by the shores of the Sea of Galilee is captioned: "Israelis relax by the Sea of Galilee, which is fed by the Jordan River and supplies a third of Israel's fresh water. Since 1967 Israel has blocked Syria's access to the lake's shoreline."

This is cheap demagoguery. Would *National Geographic* publish a photo of Georgians sitting by the Black Sea with the caption: Georgia has blocked Russia's access to the sea's shoreline since 1992? The sentence is in essence true. Left unchecked, the Syrians would undoubtedly approach the lake and pump its waters to a drying and thirsty Syria. The thing is, they have no business being there, and I'd expect *National Geographic* to know a little bit more about the borders of the modern Middle East. The fact is, the international border in not on or in the lake. The lake was never part of Syria, and the international border runs up high on the cliff. Between 1948 and 1967, Syria encroached to the water line. It is why they demand to return to the June 4, 1967, lines and not the international border.

There is much, much more. The article is filled with shoddy research and poor journalism. But what bugs me the most is that there are real problems that need to be addressed. To claim that the Palestinians receive their fair share of water is untrue. They don't. But publishing this kind of one-sided, ludicrous depiction of reality that once again absolves the Palestinian Authority of any and all responsibility is simply absurd. It does not promote peace or understanding, only animosity.

Shame on you *National Geographic*.

What can you do? Write to *National Geographic*'s editors. Tell them what you think. If enough voices are heard, we can hope that *National Geographic* will become better at fact-checking, so that our children can also have great memories of the yellow mag.

Uri Goldflam has been working in the field of Israel education, leadership training and educational tourism for the past 17 years in various positions in Israel and abroad. He is currently the Director of External Relations and Development for the Society for Protection of Nature in Israel (SPNI).

The Sea of Galilee, some 53 kilometres in circumference, is Israel's largest freshwater lake. The writer of this essay, Uri Goldflam, takes issue with statements by *National Geographic* in a recent essay about Israel's use of the water in the sea. *[Flash90 photo]*

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Tribute to Israel

'Masa Israel allowed me to develop my career'

By Leila Hesselon

I always wanted to gain professional experience in medical research abroad and thus decided to head to Israel. I had wanted to return there since my Birthright trip. Thus, I enrolled in Masa Israel's Career Israel, a five-month internship program in Tel Aviv.

Having grown up in a small Jewish community in Saskatchewan, I was looking forward to being surrounded by a group of Jewish peers from all over the world. Although Saskatchewan Jews are committed community members, my synagogue's closing ceremony, in my small town of Battleford, Sask., shortly followed my bat mitzvah celebration.

When I next stepped inside the local synagogue, I was in high school and it was one of my classmates' homes. I was fortunate to attend Jewish camp during childhood and once I started McGill University in Montreal, I met people from all over the country who would become lifelong Jewish friends. Since returning to Saskatoon for school, I had become close to the Israeli emissaries, who had encouraged me to spend more time in Israel.

During my five months in Israel, I interned in a genetics lab at Tel Aviv University, whose focus is to understand the molecular basis of hearing loss in Israeli populations, gaining hands-on lab experience that will be crucial in my future career.

Aside from my work, I was able to connect with the other Career Israel interns from all over the world. Sharing apartments in Tel Aviv, we spent hours at the beach, and on our apartment's rooftop, immersed in interesting discussions about Judaism and Israel from diverse perspectives. On weekends, we travelled the country together and throughout the week, we took part in seminars about Israeli society.

As a Jewish person from a remote location, I became fascinated by other Jewish populations found in small communities all over the world. Once I returned from Israel, I developed my Book Compilation Project concept and was fortunate to partner with Canadian Hadassah-WIZO (CHW). Through this initiative, I am collecting stories from Jewish Canadians, both men and women, about their interactions with other Jews from all over the world. My book is a celebration of modern Jewish life.

I am looking for stories in two categories, from either people who have travelled to remote and distant locations and connected with local Jewish populations, or Jewish travellers who have shared a unique experience with other Jewish travellers in remote pockets of the world while, for example, backpacking in South America or trekking in Nepal. I aim to publish a book with 50 such illuminating stories.

All proceeds from the sale of the book will go to CHW, whose mandate is to support a multitude of programs and projects for children, health care and women in Israel and Canada. All stories are due July 1, 2010.

I am thankful for my Masa Israel experience because it not only allowed me to develop my career, but it also gave me the opportunity to learn more about different global Jewish experiences. I look forward to seeing my book project give voice not just to the Canadian Jewish experience, but also to those all over the world.

For more information about my project, see the website: www.chw.ca/ychw/en/page/279. E-mail: leila.hesselson@mail.mcgill.ca. Submit stories to: submissions@chw.ca

Leila Hesselon lives in Toronto and hopes to soon be enrolled in medical studies.

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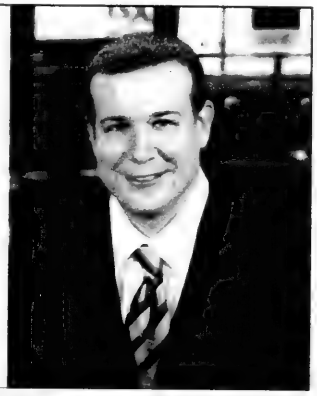

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Freedom for Gilad

Among the many moral inconsistencies in the worldview of the peace activists who sailed last month on the "Freedom Flotilla" to smash the Israeli blockade of Gaza is the fact that they made no plea, nor have they ever, on behalf of the freedom of Gilad Schalit. Indeed, according to some reports, they even refused to carry a letter from his family to his Hamas jailers. The consciences of the freedom activists are unmoved by the plight of the young man, now 24 years old, kidnapped from his family and people in 2006.

Indeed one of the most glaring inconsistencies in the choppy moral seas in which the flotilla activists sail is their utter lack of unease or qualms of any kind in having dealings at all with Hamas.

Even the Palestinian Authority could offer the flotilla activists some timely instruction concerning the peaceful ways of the Hamas leaders.

The photos on this page are a stark reminder that Schalit remains a kidnapped victim of the leaders of Gaza. Thus, though the flotilla activists are content to assign Schalit to the oblivion of the moral dark space they inhabit, the people of Israel will not.

Nor will we.

The photo from 2006 also shows poignantly and painfully, the images of Ehud Goldwasser and Eldad Regev who were kidnapped by Hezbollah some two weeks after Schalit's kidnapping. They did not return home alive.

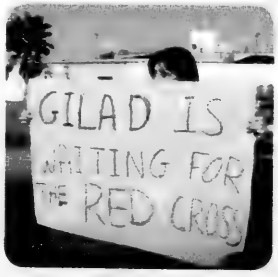
— The Editor

[Israel Sun and Flash90 photos]

2006

2007

2008



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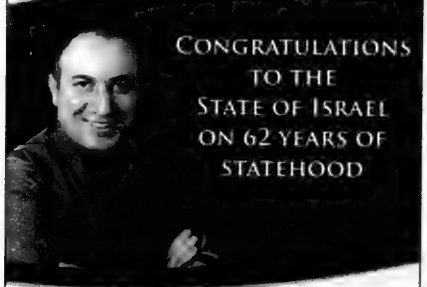

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Tribute to Israel

The miracles of the Arava

By Keren Segal

In the Arava area of Israel, you can enjoy great peace of mind as you experience the total silence of the desert combined with its beautiful landscape.

During your next visit to Israel, whether on business or pleasure, plan some extra days in the Arava region, a place where true miracles are happening each and every day.

Miracle No. 1: desert agriculture

The Arava, Israel's eastern valley between the Dead Sea and Eilat, is mainly a desert. But one of the amazing aspects of this region is that 90 per cent of its residents are successful farmers. Israeli desert agriculture is the most advanced in the world.

Despite 300 days of burning sun and a dry climate, Arava farmers have taken what nature has dealt them – including saline soil and water – and produced, among other crops, peppers, dates, figs, tomatoes, melons, flowers, grapes and pomelos. Nutrients and precise amounts of water are delivered using computer technology that can even recycle irrigation water. Some of the world's sweetest dates thrive in the Arava. Some say it's because the developing fruit has to "work harder" against the salts of the saline water. The Arava farmers also co-operate with their Jordanian counterparts and teach them the secrets of desert agriculture.

Miracle No. 2: paradise for birders

Israel may be a small country, but if you look up in the sky in the spring and autumn, you will see half a billion migrating birds, more than 230 species, flying on annual migrations between Europe, western Asia and Africa. Israel is also a hot spot for local species. In addition to the transients, more than 270 other species are native to Israel. Altogether, there are 500 species, about the same number as in England and only 150 fewer than in the United States. For bird watching, Kibbutz Lotan, with its bird-watching park, is a Garden of Eden, allowing bird-watchers to view up to 100 varieties within a two-mile radius of the kibbutz.

Miracle No. 3: The Arava Institute

The Arava Institute for Environmental Studies (AIES) is the premier environmental education and research program in the Middle East, preparing future Arab and Jewish leaders to co-operatively solve the region's environmental challenges. Affiliated with Ben-Gurion University, AIES houses academic programs, research, and international co-operation initiatives on a range of environmental concerns and challenges.

A farmer displays melons that he grew in the Arava area.

Students at AIES study a range of environmental issues from a trans-boundary and interdisciplinary perspective while learning peace-building and leadership skills.

New dorms are currently being built based on entirely renewable energy consumption. Here, the idea that nature knows no political borders is more than a belief. It is a fact, a curriculum, and a way of life.

Continued on page B13

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Israel's Silicon Valley of renewable energy

Continued from page B12

Miracle No. 4: The Silicon Valley of renewable energy

The government of Israel, together with the Arava region's council, decided to take advantage of the region's harsh environmental conditions and transform challenges into opportunities. The Arava region is a perfect hub for the next "hot" worldwide revolution of renewable energy.

The Arava Institute

The Eilat-Eilot Renewable Energy Administration launched the Eilat-Eilot Alternative Energy Project to demonstrate a model for solving the world's energy crisis by engaging and advancing all necessary social sectors and technologies to create an energy-independent region energized by substantial regional commercial development and business opportunities.

The Timna Renewable Energy Park is the physical centrepiece of the region's renewable energy effort, and a government resolution has been passed for the issuing of a tender for the construction of a renewable energy technological centre in the Negev and the Arava.

Following is a list of some of the Eilat-Eilot Alternative Energy Project's activities.

- Setting up renewable energy pilots and giving guidance to renewable energy startups.
- Promoting regulatory and zoning issues in order to enable the setting up of five-megawatt (MW) solar-photovoltaic (PV) farms on different agriculture and industrial lands, primarily the 10 kibbutzim in the region.
- Promoting renewable energy production via solar rooftops and small wind turbines, with an emphasis on 50-kWp (kilowatt at peak) installation on public and private roofs in the region.
- Establishing a top-notch renewable energy research and development department at the Arava Institute for Environmental Studies in Kibbutz Ketura to encourage and co-ordinate the region's many diverse existing R&D activities.
- Working with a national consortium of local energy-saving companies, including the Israel Energy & Security Consortium, to find creative ways to implement energy-saving solutions in regional communities, including hotels in Eilat.
- Writing a renewal-energy educational program for schools, from kindergarten to high school, with the guidance of the Education Ministry.

The Eilat-Eilot Renewable Energy Project marks four years of operation, during which it has merited growing recognition and success.

This summer, you can escape to the Red Sea beaches of Eilat, while enjoying a "one-stop shop" for everything that Israel has to offer in the area of renewable energy innovations. You will also be exposed to many other business opportunities, including in real estate and tourism.

For information about conference and business opportunities in the Arava region, contact the Canada Israel Chamber of Commerce at 416-369-6180 or Contact@CanadaIsrael-Chamber.com.

Keren Segal is the project manager of the Canada Israel Chamber of Commerce.

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Tribute to Israel

ZAKA expanding Arab units

By AMY KLEIN
JTA

BE'ER SHEVA — At the scene of terrorist attacks, accidents and even homicides, most Israelis are used to the sight of ZAKA volunteers – mostly Orthodox men working to save lives or recover body parts of the dead.

What they may not know is that ZAKA, Israel's Orthodox-run life-saving, rescue and recovery service, also has a minorities unit made up of Bedouin, Muslim and Druze volunteers.

Started about five years ago to serve Israel's non-Jewish communities, primarily Bedouin in the Negev and Druze in the Galilee, the minorities unit is expanding due to its success. Nearly 100 volunteers and three units will be added.

Twenty-six volunteers in two minorities units currently are among ZAKA's 1,500 volunteers, who work in co-ordination with Israeli government agencies on any unnatural death – be it a car accident, terrorist bombing, murder or suicide. Trained as paramedics and in first aid, the volunteers, who are on call 24/7, attempt to revive the victims and, if unsuccessful, respectfully attend to the dead.

A Bedouin volunteer of the ZAKA rescue-and-recovery organization
[Photo courtesy of ZAKA]

The minorities unit also functions when religious Jews cannot, on the Sabbath and holidays. According to Jewish law, Jews may violate the Sabbath to save a life, but not to deal with the dead.

Sheik Jaffal Abu Sabet, who has been leading the Muslim unit in the Negev for the past 13 years, says that, "For us [honouring the dead] is a great honour.

"It gives me faith and pride that they depend on me," Abu Sabet said of the Jews he helps.

"In the end we are all people – Jews, Muslims, Christians – and we all must be taken care of the same way."

In car accidents and terrorist attacks, the police contact families. But for other unnatural deaths, it is ZAKA members who often visit the victim's home to inform the family.

Having volunteers who hail from those communities helps, says David Rose, ZAKA's director of international development.

> *According to both Jewish and Muslim law it is important to treat the dead respectfully*

"We were often the first on the scene, and the question arose about how to contact the families or deal with the families or treat the dead," Rose said of cases involving Bedouin, Druze and Muslim victims.

Now ZAKA, which started as a haredi organization, plans to increase its Druze, Bedouin and Muslim units to 125 volunteers in five units. ZAKA views its most important task in the minorities unit as dealing with the victims themselves.

"Interestingly, at the first meeting you had Jewish rabbis telling the local imams how we deal with our dead according to Jewish law, and their local religious leaders telling the rabbis how they deal with their dead," Rose said.

According to both Jewish and Muslim law it is important to treat the dead respectfully, whether it be covering the bodies so that others cannot see them or collecting every last body part for burial, including blood.

"In principle, they deal with it the same way," Gadi Kellermann, chief of operations in the Negev, said of Muslim dealings with the dead. "But from an emotional point of view, it's good for Muslim families to know that there are Muslims dealing with the victims from the start."

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At a ceremony at his residence in Jerusalem in honour of Independence Day, Israel's President Shimon Peres paid tribute to some of the country's young outstanding soldiers calling them "the wonderful image of the people of Israel." In his remarks Peres said: "As someone who has experienced Israel's first Independence Day, I am proud to say a prayer of thanks, a prayer for the speedy recovery of our wounded sons and one for the safe return of our missing and captive soldiers." The two soldiers in the photos above are unidentified.

[Avi Ohayon/GPO photos]

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Tribute to Israel

A man to be watched

A glimpse into the file concerning Theodor Herzl at the police archive in Paris, where he lived for a few years, reveals some interesting scraps of information about the father of Zionism.

By SEFY HENDLER
© Ha'aretz Daily Newspaper Ltd.

It's hard to think of a less appropriate place for an encounter with Theodor Herzl than the French police archive in the heart of Paris' Latin Quarter.

The archive is housed in a massive concrete building, one of the architectural scars left on the City of Lights during the second half of the 20th century.

By contrast, much of the Paris in which Herzl lived, the Paris of the Right Bank, has to a large extent remained unchanged since the end of the 19th century. The Tuileries Gardens where he roamed, rue Monceau where he lived, the courtyard of the Ecole Militaire where Herzl, appalled, observed the humiliation of Alfred Dreyfus – all have maintained much the same appearance that they had around 1900.

The encounter between a 21st-century Israeli journalist and the French police's secret notes on a person who was also a foreign (Austrian) journalist in Paris, occurs under the watchful eyes of the archive directors. It is necessary, of course, to provide both a request and precise details of the files you wish to examine. The Dreyfus files, which are also kept here, fill three huge cartons, whereas Herzl – whose 150th birthday was recently commemorated – gets by with one slim folder.

Theodor Herzl

Judging by the information here, the authorities' interest in him – first evident toward the end of his stint as a full-time journalist – was limited, though not negligible. First to fall out of the folder was a calling card that had hardly yellowed at all: "Dr. Theodor Herzl, Correspondent Neue Freie Presse, 8 rue Monceau" it reads, in fancy embossed letters. On the card Herzl himself apparently scrawled a few notes in hurried handwriting: "Talk to me about this matter ...".

How exactly did this card fall into the hands of an industrious policeman who collected information about the correspondent of the *Neue Freie Presse*? No one has the answer.

What is known is that Herzl arrived in Paris at the end of 1891 as the correspondent of the Viennese newspaper, then one of the most important papers in Europe. Until 1895 he was a diligent and gifted reporter, who pounded the pavements between the National Assembly, the courts and the theatres. Some of his reports are masterpieces of journalistic writing, in the spirit of those times. Furthermore, these were the years in which Herzl began to shape the Zionist idea, upon which he would elaborate in his book *The Jewish State*, in 1896.

In the foreword to the three fascinating volumes of Herzl's journalistic writing, published by the Zionist Library, biographer Alex Bein writes (in Hebrew): "The years Herzl spent in Paris were without a doubt the most important years of learning and personal development in his life. At their start, Herzl, the writer and human being, was appalled to the point of despair; at their conclusion Herzl was confident in himself and in his power to bring about a revolution in Judaism."

The French Republic was rocked at that time by political upheaval, economic scandals and anarchist terror. One of the major causes of tumult then was the false conviction of the Jewish army officer Alfred Dreyfus of spying for Germany. On Jan. 5, 1895, Herzl, as a newspaper correspondent, witnessed first-hand Dreyfus being stripped of his rank as army captain after his conviction in a closed trial, and the cries of "Death to the Jews" from spectators who witnessed the ceremony. However, the folder at the police archive in Paris does not reveal even a trace about the Jewish journalist's responses to this drama.

The first document with a notation concerning the correspondent for the Austrian newspaper is dated Jan. 20, 1893, a little over a year after Herzl took up residence in the French capital. The document, called "Note 1,617" comes from the bureau of the chief of the Paris police and is addressed to "M. the Officer in the Investigations Department," who is asked urgently to provide "all the information he can obtain" about Herzl.

The French police, at least in those years, and at least in the case of Herzl, apparently worked fast. Within a few weeks, on Feb. 25, a report was submitted to the police chief, stating: "Monsieur Herzl (Theodor), correspondent of the *Neue Freie Presse* of Vienna. He is married and the father of two children. He arrived in Paris in October 1891, claims to be from Bordeaux, and lived at 4 rue Daunou until May 1892. Since then he has been living with his family at 8 rue Monceau, in an apartment with an annual rent of 6,000 francs."

Continued on page B17

'This foreign citizen belongs to the Jewish faith'

Continued from page B17

This was a substantial sum in those years, nearly four times the annual wage of a typical skilled worker. The officer who conducted the investigation, whose name is signed in an illegible scrawl at the end of the report, adds that Herzl also keeps "four servants and it appears he enjoys many [financial] resources.

"We have learned that a while ago Herzl declared one evening, upon his return home, that he had paid more than 100 francs to send telegrams to the newspaper for which he writes, concerning a debate held in the legislature."

The resourceful and anonymous detective offers more scraps of information about the newspaper itself and then returns to his main task: providing information about the man in question. He writes: "Herzl is hardly known in the quarter where he resides and few visitors come to his home. However, he receives large quantities of mail. This foreign citizen belongs to the Jewish faith. Sometimes he gets into small arguments with members of his family, who are very miserly. According to what they [apparently, the neighbours] say, the family scolds him for being too extravagant."

Theodor Herzl looking at the Rhine River from his hotel room in Basel, 1897.

These comments of course reflect the problems of Herzl's marriage to his wife, Julie. It was important to him to establish a joint household in which not only he, his wife and children lived, but also his own parents, who came from Vienna at his request. The dry tone of the report does not shed much light on these subjects, and the investigator ends with two conclusions: "It is not known whether [Herzl] harbors hostile feelings toward France," he writes, adding: "He has not fulfilled his obligations under the order of Oct. 2, 1888, concerning foreigners residing in France."

This brief remark concerning Herzl's apparent failure to register as a foreigner, in violation of the residence regulations in France, was grist for the law-enforcement mill in France in the next two years. Already by Feb. 27, 1893, police officers were consulting about how to deal with Herzl and handing this lukewarm potato over to their colleagues in the quarter where the reporter lived, the prestigious Faubourg Saint-Honore. According to another document, filed the following year, it appears Herzl was fined and the residence case ended with a whimper.

In early 1895, according to the archive file, the police again took an interest in the correspondent, who had meanwhile acquired considerable professional prestige. A letter Herzl received in February from a reader in Graz, complimenting him for his "genuine talent," was intercepted by French investigators. Even though in this case, too, it turned out the investigators had not come up with especially sensitive information, the translation of the letter into French was filed away in the folder.

At the same time, one of the people in charge of the police investigations department filed yet another report on Herzl, stating that he had brown hair and beard. As to Herzl's "reputation in terms of morality and integrity," the inspector formally declares, in ornate cursive letters, that he was held in "good" regard.

Despite their meager, not to say disappointing, findings up until this point, the people responsible for the file were apparently on the alert and ready for any development. One arose at the end of 1895, when Herzl left Paris and resettled in Vienna, as his newspaper's literary editor. Thus, on Nov. 24, another brief notation is added to his French file: "Herzl has left Paris permanently. He has been replaced as the Neue Freie Presse correspondent by Dr. Fischbauer."

At this point, the Paris police detectives apparently suspended their work, though they did not close the file on Herzl. That happened only on July 4, 1904, the day after Herzl's death. An industrious and alert clerk at Paris police headquarters added a six-line newspaper clipping to the file that day: "Monsieur Herzl, a well-known and reputed author and publicist, head of the Zionist movement, has passed away near Vienna at the age of 44."

"Deceased" was thereupon stamped on the binding of the folder and adorns it to this day. Case closed.

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Tribute to Israel

A tale of two luxuries

By MORDECHAI BEN-DAT
Editor

Every visit to Israel is a form of self-discovery. Most people who have been there will confirm this. A visit to this tiny, remarkable land tends to be memorable for both the veteran and the novice traveller.

As a frequent visitor to Israel, I can confirm this.

On a recent trip there, I discovered how overwhelmingly enjoyable and remarkably serene an experience it is to be a guest at a luxury hotel.

In fact, *The CJN* was invited to be a guest at two stunningly luxurious hotels. In the result, therefore, the discovery – and the feelings of enjoyment and serenity, of course – were double.

As with all visits to Israel, I was prepared to feel the familiar, broad rush of radiating happiness that happens simply from being there. But I was not quite prepared to feel, as well, the exceptionally calming tranquillity of our all-too-brief stays in the Mamilla Hotel in Jerusalem and Mitzpe Hayamim in the Galilee.

This is a tale of two luxuries.

• • •

An overnight stay in the Mamilla Hotel, in its essence, is an esthetic experience as much as it is a hotel one.

Esthetics – as both form and substance, means and ends – is the governing ethos of the Mamilla Hotel. Every aspect of the guest's experience in the hotel is an encounter with tasteful elegance.

The architecture and interior design of the hotel are the combined product of internationally renowned architects Moshe Safdie and Piero Lissoni. Safdie has created a downtown structure of Jerusalem stone that attaches naturally and historically to the neighbourhood merely metres from the storied walls of the Old City.

Continued on page B19

The view from the rooftop of the Mamilla Hotel

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Tribute to Israel

A feeling of total belonging and internal balance sets in

Continued from page B18

Lissoni's interiors emphasize quiet and evoke calm. The interactions between the details of the hotel's furnishings, decorative appointments and finishings and the hotel's guests' experience are aimed at achieving a spa-like feeling of serenity wherever one sits in the spacious building.

Low-volume music wafts in the hallways. The lighting is always softly muted and the colours throughout the hotel on walls, floors and ceilings and design accents are the colours of Jerusalem's stones and the beiges, creams, oranges and browns of the desert so close by.

Jerusalem, of course, is the hotel's crowning esthetic. It's also the physical context that gives the hotel its very name and the emotional context that gives a stay at the Mamilla a sense of purposeful occasion. The hotel's doors open onto a tiny stairway that takes the guest to the Alrov Mamilla Avenue, the new pedestrian mall lined by coffee shops and upscale stores that connects the hotel to the Jaffa Gate. It is a bridge from the new to the old and, of course, from the Old City to the New City.

But it is more than that, too. It is a hope for the future coexistence of two peoples.

Inside the hotel, thoughtful, good-natured, helpful, solicitous service is the hallmark of the staff. They refer to themselves as hosts.

Jerusalem's newest hotel, the Mamilla has 194 guest rooms of five different varieties. The Lissoni appointments ensure a minimalist, contemporary approach to design and decoration, and are a superbly rich experience in function, comfort and delight.

One of the innovative and quite interesting features of the rooms is the fact that the glass walls that separate the bathroom from the bedroom are made of special light-conducting crystals that allow the walls to become opaque or transparent.

The culinary experience in the various restaurants and dining halls in the hotel were unsurpassingly high. Typically, each meal offered a cornucopia of quantity, quality, variety and vast offerings of selection. For example, the salads, of which there were always more than a dozen different kinds at each meal, were a nutritionist's aspiration. Main courses were a gourmet's delight. And the desserts were a gourmand's seduction.

In the very heart of Jerusalem where old and new blend, the Mamilla guest, with coffee in hand, can look from the hotel rooftop upon this most precious space on earth and marvel at the exceptionally good turn of events that have brought him to this magical vista. The coffee is excellent. And the view breathes life, spirit and hope into the soul of the visitor.

• • •

Some 135 kilometres to the north, on the road up the mountain almost halfway between Rosh Pina and Tzfat in the lushly green and fertile hills of the Galilee, is Hotel Mitzpe Hayamim. (The name translates somewhat roughly in English as The Lookout upon the Lakes Hotel.)

The word "mitzpe" (lookout) is part of the name because of the relatively high elevation of the place, some 570 metres above sea level.

The reason for the word "yamim" (lakes) is because from any balcony of the hotel, after the mist of the morning lifts, one can see the Sea of Galilee hard to the south and the Hula Valley gently to the north.

The word "hotel" in the name hardly captures the essence of the establishment. For hotel is merely the beginning, the introduction, so to speak, of the essential threefold nature of Mitzpe Hayamim. To be sure, the place is a hotel. But it is also a spa and an organic farm. All three components are integrated seamlessly into one enveloping holistic experience of sun, earth, touch, smell, taste and quiet.

The hotel is a member of the Relais & Chateaux Association that affirms Mitzpe Hayamim conforms to and achieves the association's high-standard "5c" philosophy: character, charm, cuisine, calm and courtesy.

The hotel's organic gardens and farm comprise 28 acres. It is the source of the fruit, vegetables, spices, herbs, eggs and dairy products that find their way into the the hotel's two restaurants, one of which is vegetarian, neither of which, however, is under kosher supervision.

One of the rooms in the Mamilla Hotel

The view from a balcony at Mitzpe Hayamim

Bread, jams, chocolates, cheeses are prepared on the premises by expert chefs. Experienced horticulturalists and farmers tend to the farm. It operates as a self-sufficient unit and is worked according to biblical methods, which we were told is also known as Demeter agriculture.

The hotel is situated on a promontory that is breathtaking. One touches the hills and the gardens and feels the view, the air and even the water.

The sheer beauty of the Mitzpe promontory and the sense of close-at-hand calm that it evokes flow through all the activities and guests' services at the hotel, including the spa, the studios and artists' galleries.

It is not long after one sets down one's luggage, settles into the room, absorbs the magnificent view, reflects on the geography, eats, drinks, walks, reads, swims, sits, or simply "does" nothing that a feeling of total belonging, internal balance and, one might say, harmony sets in.

It is a very good, restorative feeling.

• • •

Israel – the land, the country and the people – offers the visitor experiences that can stir the soul or tingle the senses, inform the mind or challenge the body, inspire the heart or calm concerns.

At the Mamilla Hotel in Jerusalem and Mitzpe Hayamim Hotel in the Galilee, this visitor experienced them all.

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A conversation with Aharon Appelfeld

The Israel Prize-winning novelist speaks with Ha'aretz on the occasion of the English-language publication of Blooms of Darkness.

By DAVID B. GREEN
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When he speaks, it's in a voice hardly louder than a whisper, and his words are measured and calm. The way Aharon Appelfeld writes, too, is neither showy nor provocative. Yet the 78-year-old author describes situations that are almost inconceivable, and behaviour that can be unconscionable – situations in many cases derived from experiences that he underwent as a child in Nazi-occupied Europe. In more than three dozen books, Appelfeld, who was born in the Romanian town of Czernowitz (today in Ukraine) in 1932, has used his memories of life from ages eight to 13 to create a literature that explores the range of the human soul, in which his characters are subject to extreme conditions and respond in ways that are often horrifying, but can also be surprisingly graceful and courageous.

Aharon Appelfeld

Blooms of Darkness is Appelfeld's latest novel to be published in English (translated by Jeffrey M. Green, Schocken Books, 288 pages). Published in Hebrew in 2006, the book tells the story of Hugo, an 11-year-old boy whose mother deposits him in the hands of her gentile childhood friend Mariana, after the Germans begin deporting the Jews in their area to concentration camps. Mariana lives in a brothel, where she spends nights working as a prostitute, and Hugo, whose life is now circumscribed by the three walls and door of her closet, witnesses what Mariana goes through with his ears. In his 1997 memoir, *Story of a Life*, Appelfeld described how he worked as an assistant to an abusive prostitute named Maria after escaping, at age 10, from a concentration camp in Ukraine. That was just one of the ways that he survived during his time on the run, which ended when he joined the Russian army as a kitchen boy. In the case of Hugo, however, Mariana watches over him until the threat to the Jews passes, and both she and her colleagues at the brothel are presented as largely pious and brave.

After the war, Appelfeld spent several months in a DP camp in Italy before immigrating to Palestine in 1946. It was only in the 1950s that he discovered that his father had survived the war, too, and was living in Israel. Appelfeld's mother was killed shortly after the Germans occupied their town. Having completed only first grade as a child, he didn't receive a formal education until after coming to Israel, but he eventually complemented his career as a writer by teaching literature at Ben-Gurion University in Be'er Sheva.

Appelfeld spoke with *Ha'aretz* at his home in Mevasseret Zion, outside Jerusalem.

• • •

H: You had a very similar experience to Hugo. Is this something you had wanted to write about for a long time?

A: All of my books are autobiographical in one way or another. But I don't write chronological autobiography, in the way that it happened...

H: No, not even in your memoir?

A: Not even in my memoir. I write fiction. But I believe that all fiction that lacks a strong foundation in autobiography will be science fiction. What I tell about is myself.

H: Just as you can't write fiction without being autobiographical, am I right in thinking that you couldn't write a standard autobiography of yourself, even if you wanted to?

A: Correct, and the reason is simple. My big experiences took place during the years 1939 to 1945, from age seven to about age 13. What does a man remember from age seven or eight? My education didn't go beyond first grade. I didn't learn history. Of course I remember things from age seven, eight or nine, but they're basically sensory memories, not intellectual ones. Because how much history did I know? Nothing.

H: How do you work? Do you map out your books before you write them? Or do the books write themselves, as it were?

A: To say that they "write themselves" would be an exaggeration. But they are also not planned. I need to listen to myself for a lot of time. A great deal of my memory is in my body, in my senses, not my mind. What I mean is that much of what I experienced in these years is in my body – in my legs, my arms, my hair, in my ears – and that's an important source. Say I feel dampness in the rain, that takes me to those same days. On cold days, I'm back in those days, back in the war.

Continued on page B21

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'I would not exchange my life for another one'

Continued from page B20

H: You also write often about your dreams, in both your memoir and your fiction. My sense is that for you as a writer, the line between dreams and reality is ambiguous.

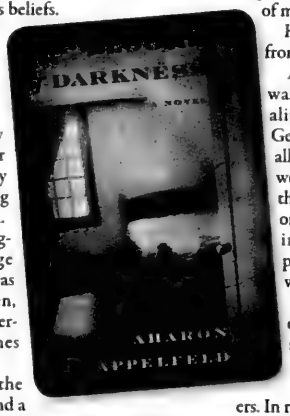
A: Yes, definitely. Because, when we say dreams, we are talking about the subconscious. The dream is largely a part of the subconscious that is visible to us.

H: At the same time, I don't think you attribute a supernatural meaning to dreams. When Hugo dreams that he is talking with his mother, she's not coming back from the dead to talk with him. It's all taking place within his mind, correct?

A: There's nothing mystical going on here. I don't deal with the mystical. That doesn't mean that even what we call a "rational" man can't have all kinds of experiences in his life, including irrational ones.

H: When the book ends, Hugo's postwar life is just beginning. So I'm wondering: do you have high hopes for Hugo? Do you see his future being similar to yours?

A: Look, he took in a lot, a lot of darkness, a lot of things that he didn't understand at all. He's sensitive, to his own soul and to that of Mariana. He spent time in the brothel, and he heard things he didn't hear at home, about religious beliefs. There's a lot of prayer there, and requests for forgiveness, even though it's supposed to be a "house of sin."



H: You are certainly not judgmental of your characters. In many senses, there is something holy about these women.

A: No, I'm not judgmental. I don't judge people. But I think it has to be said: these women, who are seen as an "underworld," they're the ones who saved Hugo.

H: During most of the story, for about a year and a half, Hugo is living in a closet, and can only partially take in what is going on. Did you mean the closet in a metaphorical sense?

A: No, the closet is not a metaphor, it's life. He's hungry, he's thirsty for love. A lot surrounds him, and he doesn't understand it. But he has sharp senses. And what he doesn't understand, he has to guess about.

H: Have you ever felt that you have exhausted this subject or period – the period of the Holocaust – or that you might want to write about another period of your life?

A: I write about ideas. It's not memoir, it's not history, it's not psychology, it's about the human being in the world, all of the good and the bad that a person encounters in life. This is what I have written 40 books about. I have written books that take place in Israel, and I have written about other periods, not just about the period of the war. Also about other times in Jewish history. I don't write history, or memoirs of the Holocaust. Of course, in the Holocaust, many horrible things happened. So many "interesting" things. Take the case of a boy living with a prostitute. This doesn't happen every day. And if I myself hadn't lived with a prostitute, I couldn't have written the book. Things like this couldn't have happened in regular times.

H: If it were within your power to exchange your life for one in which you did not go through the Holocaust, would you?

A: With all the tragedy, I would not exchange my life for another one. It's part of me. I felt this as a child, already back then.

H: You haven't written about your father. But he survived the war, no?

A: I found my father after many years. He arrived here after the war. We had come to the [concentration] camp together, but we were separated. He was sent to do labour and I escaped. After this, the Russian army liberated the camp, and he was drafted into the Red Army. Then, after the war, he was sent to Russia. He came to Israel only in the 1950s. He helped me to reconstruct much of my memories.

H: How did you escape from the camp?

A: I escaped in 1941. It was before the "industrialization" of death. The Germans brought people to all kinds of camps. There were fences, of course, but they weren't as well-sealed or -protected. So I escaped into the forest. There people from the underworld adopted me.

H: What sort of underworld? Do you mean smugglers?

A: Not just smugglers. Robbers, murderers. In regular civilian life, there is some kind of order. In that world, there was no order. The Russian army came. I saw that it was good. I was 12 (it was 1944). I joined the army as a kitchen boy, and I spent nearly a year with the Russian Army. That too was an important school for me.

H: You must be asked to speak out on political topics, no? Why do you seem to avoid that?

A: I try not to be involved in political life. It's a one-sided way of looking at things. You take a particular stand and you stick to that position. When you encounter an opposing position, you tell yourself not to pay attention. You teach yourself to be a one-sided person. This is very strong in Israel. You identify yourself as "secular," and you don't see there's an interesting life going on among religious people. You demonize the religious person. I don't say that religious people are perfect. But there's no need to demonize them.

> *'I know what a catastrophe is, and what isn't'*

H: But you seem to identify as a secular Jew, no?

A: I see myself as a Jew. I'm secular but also religious. My grandparents were religious, and I'm just like them. I had uncles who were Communists, and I'm just like them. I have written about Jews who were in mixed marriages, and I'm just like them.

H: It sounds like you don't go into a panic about every political development, that you take the long view. Does this make it easier to be optimistic, or at least less pessimistic?

A: Yes, I'm more optimistic. I've seen a lot. I know what a catastrophe is, and what isn't. If Iran declares that Israel has to be destroyed, that rings a bell for me. That's been said before. I'm not saying that it's the same thing. But it's being said every week. And if we forget that we heard it, he says it again.

H: So that might constitute a potential catastrophe?

A: I should say so. If I'm asked to write about the need for the Americans to impose sanctions on Iran, I will say yes to that. That's something essential.

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Tribute to Israel

Weaving memory and environment Canadian-Israeli artist turns heads

By STEVEN KLEIN
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Melanie Daniel

Melanie Daniel's unlikely path from Canadian science student to Tel Aviv artist started with a chance encounter in India, culminated with the 2009 Rappaport Prize for Young Israeli Painter, and now a new show at the Tel Aviv Museum of Art.

"Had I stayed in Canada I'm not sure I would have followed the arts, and definitely not in the capacity that I am today," said Daniel.

Evergreen, her exhibit at the museum, "reveals the culmination of the artist's interest in how people assimilate and camouflage themselves in their environments, combining a sense of strangeness with a sense of belonging," according to Sagi Refael, the show's curator.

"I needed to be removed from that environment in order to reference it," says Daniel. But none of this could have happened without first crossing paths with her future husband, Yair Harel. A year after meeting him in the subcontinent, she moved in 1995 to Jerusalem to give their blossoming long-distance relationship a try, she recalled last week at her home in the Ajami neighbourhood of Jaffa.

"I just upped and left and said it's now or never," she said, noting she was a semester shy of graduating college.

"If I don't go to Israel and see if I can make a life with this man I won't do it at all."

She says that growing up in Kelowna – some 250 miles east of Vancouver – she had never dreamed of moving to Israel, but then again, "a lot of my decisions have been that way, from a visceral, gut level." The couple married 15 years ago. She and Yair, a fiction and screenplay writer, have a baby son, Ido.

She says she started college at the University of British Columbia thinking she would be a doctor, and did not take her first fine arts class until she transferred to Concordia University in Montreal.

Although Daniel, who mostly focuses on painting landscapes, displayed artistic tendencies, she says it never occurred to her before arriving in Israel "to go full throttle to pursue a career in art."

Fifteen years later, Daniel became the first native English speaker to claim the Rappaport Prize, which was established in 2006 and goes each year to one young and one established Israeli artist. She says the award has been a huge boost for her, in terms of exposure, critical success and the value of her works.

Daniel says she plunged into the arts when she applied to the Bezalel Academy of Arts and Design, in part because back in 1995 she didn't really know anyone beyond her husband's family and a few other friends.

"I knew I would need my own corner, my own world to maintain my sanity," she recalls. She was accepted into the program, where she was the only native English speaker in her class. After obtaining both a bachelor's and master's of fine arts in 2006, she began exhibiting her works in galleries here and abroad while residing in Jerusalem, Herzliya and most recently Jaffa.

The artist's grandmother sweeps snow off a car in this painting.

Nahum Tevet, the head of the master's program at Bezalel, says Daniel's development as a student was remarkable.

"She came out as a completely surprising, unexpected and different artist, and she is an example of what can happen if you are really devoted to your work and open to changing your image of yourself." He adds that the influence of the immigration experience on Daniel reminds him of a couple of Russian students who also attended the program.

Continued on page B23

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A rare symbiosis between Agnon and Arikha

An exhibition of Avigdor Arikha's drawings for a story by S. Y. Agnon shows how the artist's greatness was there from the start.

By ARIEL HIRSCHFELD
© *Ha'aretz Daily Newspaper Ltd.*

"Kelev Hutzot" ("*A Stray Dog*") by Shmuel Yosef (S.Y.) Agnon, with illustrations by Avigdor Arikha, published by Tarshish Books in 1960, is one of the most beautiful Hebrew books ever issued in Israel. The first volume of Agnon's collected stories (Schocken Press, Berlin, 1934) was a masterpiece of design, in which every detail of material and form provides a unique lesson in the creation of a modern Hebrew book of high quality that can face the design challenges of the world around it.

Avigdor Arikha self-portrait

Israeli publishers, including Schocken Press, have hardly ever lived up to the standard presented by that edition. And the later editions of Agnon's writings – those published while he was still alive and particularly those that came out after his death – continued the downward trend. The latest, softcover version presents a most amateurish and pathetic design that drags the writings down with every possible conceptual error and superficial stereotype.

Moshe Spitzer's Tarshish Books, founded in Jerusalem in 1939, is the famous exception to this rule, and not by chance: Spitzer was a gifted designer and the director of Schocken Press in Germany, and one of those behind the first Agnon edition. Spitzer is also responsible for several Hebrew fonts used in contemporary printing and also wrote some of the most interesting Hebrew texts on this subject. The books he published remain treasures of design, familiar to all book lovers in these parts.

A Stray Dog (a story from Agnon's *Only Yesterday*) is one of a series of books illustrated by Arikha and released by various publishers. The loveliest of all were published by Tarshish. (Arikha's splendid drawings for Chaim Nachman Bialik's *Safiah*, which are just as impressive as the drawings for *A Stray Dog*, were given a very disappointing printing by the Bialik Publishing House. It was not that sharp to begin with and has faded over the years. The Tarshish printing remains just as sharp and alive as ever.)

A Stray Dog is a notable achievement by any measure. In addition to the formal quality of the book, it achieves a rare symbiosis between Agnon's writing and Arikha's drawings. Not everyone was aware of it at the time, when Arikha was in his mid-20s, that here was a unique master artist who would become one of the world's great painters of his generation.

Agnon's writing is resistant to illustration. Even when thoroughly realistic, the words contain so many levels of perception and such a multitude of points of view that no visual medium could possibly match it, all the more so when his writing abandons the realistic mode and takes flight into the realms of imagination and horror. Attempts to attach illustrations to Agnon stories have mostly led to a "Jewish" style that is farther, perhaps, from the Agnon world than any other. The Jewishness of the Agnon stories is so deep and complex that the "Jewish" images added to them, limited and superficial to begin with, appeared crude and sentimental and, above all, superfluous.

Arikha's drawings draw all their power from the line. Even someone with no real knowledge of the art of drawing will discern in Arikha's *Tmol Shilshom* works the vast difference between an ordinary line that someone scribbled or sketched and the tense, charged, living line in these drawings. Arikha was a truly great master of line, and a master of drawing who belongs in the same ranks as Raphael and Picasso. Arikha's marvellous drawing ability is the real power contained in his art. This is where the great drama occurs of the living touch between him and his instrument of choice (pencil, pen, coal, brush), which for him is the main conduit to "the world."

Avigdor Arikha

Arikha's life as an artist is arrayed as a triptych, from his start in Jerusalem as he grew to adulthood and grappled with the idea of the "abstract" art of modernist painting. The second chapter is the "abstract" chapter, and the third began in the mid-1960s, when he turned his back on the abstract and on modernism as a whole, and returned to drawing "from nature." A serious interpretation of this progression would require a very long essay, but here, too, one must note that Arikha's artistic drama takes place against the history of western painting as a whole, and not necessarily of Israeli painting. It's not only a matter of the narrow outlook of Israeli painting in the latter half of the 20th century, with its tyranny of one type of modernism, and the intellectual domination of all of Israeli art criticism by a small minority who could not understand – nor, it goes without saying, accept – such a rejection of modernism and such scathing criticism of its mindset, but of the deep affinity that Arikha harboured for the figures he encountered in the museums of Paris – Uccello, Poussin, Velazquez.

This powerful bond with the great artists of the past was not a postmodernist message, but an undermining of the very idea of progress: the advancement of the notion of the timelessness of culture and art. Line, the very essence of the art of drawing, is the profound point of connection between the abstract aspect of a painting and the concrete, which requires an image. It's the power that leads to the abstract and also what obliged Arikha to abandon it. In one of my conversations with Arikha, here in Jerusalem, he talked about the moral obligation toward that which is visible. Reality is not something that can be ignored, he said.

The line in the drawings of *A Stray Dog* is taut with the power that lies between the concrete and the abstract. In those years, Arikha was in a process of discovering the power of the abstract as it pertained to him. To him, abstract forms and lines were akin to drawings of energy – invisible gusts of wind within the drawn space. This tension is wherein lies the oh-so-rare point of connection between Agnon's style of writing and Arikha's art at that young stage, when it was fuelled by a passion for the abstract.

Arikha developed a lot in his art, and still the young Arikha's drawings are no less developed than the drawings of the older Arikha who left the realms of the abstract to return to nature. This kind of development belongs to the world of art alone, and not the world of technology. The early stage is not limited, it is the first budding of what will later blossom from it. The sense that the line depicting Balak the dog, or the crowds of Mea She'arim, is powerfully strong fibre infused with tremendous excitement that barely delineates and holds back a roiling inner world is the connection between it and the story of this dog, which appears before you in the simplest fashion as a stray dog, and at the same time is a riddle of destruction that will tantalize readers for as long as they continue to read books.

Kelev Hutzot, an exhibition of drawings by Avigdor Arikha for Agnon's story A Stray Dog, opened recently at the Shai Agnon House, Jerusalem, curated by Mordechai Omer.

Her works are 'anti-nostalgic'

Continued from page B22

Daniel says that even if she had become a painter but had stayed in Canada, "I don't believe that I would be painting my family." But since she left, her immediate family, young and old, comes up in a number of her works currently displayed at the Tel Aviv Museum of Art – around and on top of a birthday cake in one scene.

The palette of colors at the exhibit predominantly comes from Canada, she says, with sombre purples and greens. Although one might think the images evoke comforting memories from the old country, such as a painting of her grandmother sweeping snow off a car, Daniel insists her works are "anti-nostalgic," stressing they are "completely not sentimental."

Another influence on her current exhibit – open through June 12 – was the arrival of Ido 16 months ago. Whereas she says she used to go to her studio and paint like a nine-to-five job, motherhood has forced her to "steal moments" whenever possible, even after midnight if necessary.

One of her favourite works in the current show is Peacock – a self-portrait with Ido, alongside a body of water. "It was the painting I struggled with the most; one which I nearly scrapped after periodically returning to it during several months," she explains.

"It was so visually dense and demanding, that I could never stay in the room with it for longer than a few hours at a time before my eyes and brain started burning."

She says at one point she cut it in half and saved the left side, plugging away until it finally worked for her.

Motherhood also brought out certain anxieties, which are reflected in her exhibition. "I am a sunny person by nature, but I carry with me very dark thoughts constantly, and this came to a peak when my son was born," she explains. "I became a very fearful person, and poignantly afraid of the world and this definitely had an impact on this particular series."

Some of those anxieties reach back to her first year in Israel. "The idea that life is vulnerable was sharpened after I landed here in the middle of a great big mess. Rabin was assassinated, the [second] intifadah broke out, and my world just became absurd," she says. "I think everyone has been scarred."

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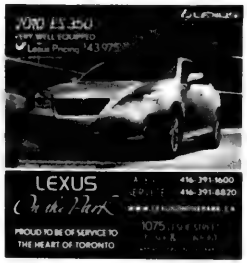

This Week

National

Tories, Liberals call for Davies' ouster. ***Page 3***

Synagogue brings an Indian touch to services. ***Page 6***

Stir Crazy

Nutrition maven seeks to change our eating habits. ***Page 26***

Arts & Travel

Asian-Canadian has a passion for klezmer. ***Page 35***

Elon Gold wows his audience with brilliant insight. ***Page 37***

Index

National 3
Editorials & Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
Jewish Life 12
Just Between Us 16
According to Reports 18
Family Moments ..... ??
What's New 22
Obituaries & Notices 24
On Campus 24
Stir Crazy 26
Heebonics 30
Israel & the Jewish World 31
Health & Lifestyles 34

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Canada Post Publication Agreement #40010694
Publication Mail Registration #09694

Montreal rabbi urges Canadian role investigating Venezuelan anti-Semitism

By JANICE ARNOLD
Staff Reporter

MONTREAL – Rabbi Adam Scheier of Montreal is asking Canada to use its influence to have an outside investigation launched into two violent incidents at synagogues in Venezuela last year, which, he said, signal a deteriorating situation for Jews in that country.

In a chilling testimony before the House of Commons standing foreign affairs committee June 10, Rabbi Scheier, spiritual leader of Congregation Shaar Hashomayim, said the events have terrified the country's Jewish community and that many are fleeing. He alleged that they may be part of a government campaign to intimidate supporters of Israel.

He accused Venezuelan President Hugo Chavez of creating "an environment of fear and terror" for Jews and making anti-Semitism official policy. If his government is not behind the attacks, it is at least inciting them, he suggested.

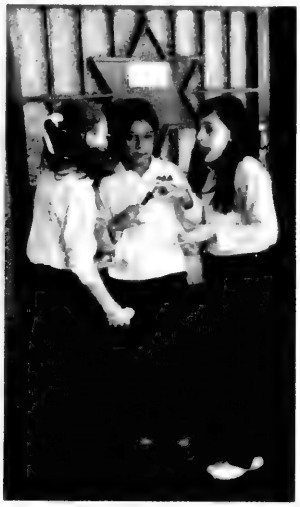
"There is an unspoken consensus in the [Venezuelan Jewish] community that the Chavez government is the only body in the country that possesses the means, the co-ordination and the distorted political desire to carry out such an attack," Rabbi Scheier told the subcommittee on international human rights.

"In January of 2009, in the early morning hours of the Jewish Sabbath, 15 unidentified men broke into the Tiferet Israel Synagogue in Caracas. They destroyed offices, wrote threatening messages on the synagogue's interior walls and desecrated holy objects.

"One month later, in February, a bomb was thrown into the Beit Samuel Synagogue, damaging property, and sending a threatening message to the Jewish community,"

Those messages echo the anti-Israel language Chavez uses in his speeches, he said.

Continued on page 20



Rabbi Adam Scheier, above, reported to the House of Commons about last year's vandalism at the Beit Shmuel Jewish school in Caracas, Venezuela. At right are some of the children who attend the school.

[Flash90 photo]

CIC offers Israel trip to NDP's Layton

By ANDY LEVY-AJZENKOPF
Staff Reporter

It might be an offer he can't refuse.

Late last week, NDP Leader Jack Layton held discussions with Canada-Israel Committee CEO Shimon Fogel on the possibility of visiting Israel on a CIC-facilitated trip for the NDP's caucus and various party members.

It would be Layton's first visit to Israel.

The talk between the two men came after comments by deputy NDP leader Libby Davies at a June 5 anti-Israel rally in Vancouver, in which she said Israel's occupation of Palestine began in 1948.

Davies' remarks led to ongoing calls on Layton during question period in the House of Commons to either kick her out of the NDP caucus or replace her as deputy leader. The situation has also created some discord within the party, with the NDP MP for Outremont, Thomas Mulcair, criticizing his colleague for "grossly unacceptable" remarks.

Fogel told *The CJN* late last week that he was "very encouraged" by Layton's response to the trip proposal, which would allow the party leader to assemble a delegation of his choosing.

An invitation was also extended to Davies through Layton, Fogel added.

"It would be a dedicated NDP trip that would provide them with exposure to, and engagement of, the multiple stakeholders in the questions of the day," Fogel said.

There's no set date for the trip, and the invitation is open-ended.

Fogel said he's now waiting to hear back from Layton, who indicated that he needed to give "logistical considerations" to the trip.

Continued on page 31

CJN wins Rockower Award

SCOTTSDALE, Ariz. — At the 2010 American Jewish Press Association annual meeting here last week, *CJN* staff reporter Paul Lungen won a Simon Rockower Award for excellence in news reporting for newspapers over 15,000 circulation and all magazine/websites. Lungen won for his story "Israeli rabbi rejects Toronto conversion" (Feb. 9, 2009), about an Israeli rabbinic court's ruling that the conversion 29 years ago of Yossi Fackenheim, son of renowned Holocaust survivor and philosopher Emile Fackenheim, was no longer valid.

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Israel's High Court anti-segregation ruling spurs haredi demos - see page 33

The News in Brief

CANADA

Canadians Ordained

NEW YORK — Two Canadians received their rabbinic ordinations and one received his cantorial diploma in recent graduation ceremonies at the Conservative movement's flagship Jewish Theological Seminary in New York. Lori Kauffman of Vancouver and Lara Tav of Toronto were ordained by JTS' rabbinical school, while Toronto's Jeremy Burko received his chazzan diploma from the H.L. Miller Cantorial School and College of Music.

QuAIA Marches

EDMONTON — The group Queers Against Israeli Apartheid (QuAIA) marched June 12 in Edmonton's Pride Parade after receiving permission from organizers to do so. A local chapter of the group was formed May 31 in solidarity with the original Toronto branch after the raid by Israeli naval forces on a Turkish supply convoy headed for Gaza that left nine Turks dead. Pride Toronto banned the group from marching under a QuAIA banner, as it had in the past, after complaints from Jewish organizations and Jewish gay and lesbian groups. QuAIA says it will march in the July 4 Toronto parade as part of a coalition dedicated to free speech. QuAIA's participation in the Edmonton parade "took place from start to finish without incident," local member Rob Butz told the gay and lesbian newspaper *Xtra!* "Our experience in Edmonton reflects Pride's capacity to embrace difference."

WORLD

Directors Briefed

WASHINGTON D.C. — The U.S. Jewish security coordination network briefed summer camp directors on safety last week. SCAN, or the Security Community Network, hosted a conference call June 16 with experts on camp security, including a senior official from the U.S. Department of Homeland Security. "Recent reports of homegrown terrorist activity and arrests coupled with the current tensions in the Middle East" were cited in a statement as reasons for the call.

Jews Harassed

VIENNA — Jews in Vienna reportedly have been facing almost daily harassment since Israel's deadly interception of a Gaza-bound flotilla on May 31. Ariel Muzicant, president of the city's Jewish community, told Austria's public broadcaster that Jews have faced verbal abuse and spitting. He said the violence has been directed at people who are identifiably Jewish, but there's been no physical violence. He said his group has filed lawsuits against organizers of recent anti-Israel protests, since anti-Semitic slogans and images were used. The protesters were mostly of Turkish or Arab origin.

Envoy To Be Ousted

DUBLIN — Ireland will expel an Israeli diplomat over the use of fake Irish passports in the assassination of a senior Hamas official in Dubai. An unnamed Israeli staff member at the Dublin Embassy will be expelled, Ireland's Foreign Ministry said June 15, after an investigation showed that eight Irish passports used in the January assassination of Mahmoud al-Mabhouh were forgeries. Britain and Australia also expelled Israeli diplomats after probes implicated Israel's Mossad intelligence agency in the killing. Assassins used forged British, Irish, French, German and Australian passports to enter Dubai. Israel has neither confirmed nor denied it was involved.

French Court Says al-Dura Film Was Biased

PARIS —A French court found that a French documentary about coverage of the controversial death of a Palestinian boy was defamatory and not objective.

The court found June 10 that the documentary by the private French television channel Canal + about the Mohammed al-Dura case did not use available information to make the documentary more balanced and accurate.

The film aired a month before a verdict in the original lawsuit filed by media watchdog Phillipe Karsenty against France 2 television, which aired the original footage of al-Dura, 12, reportedly killed in the crossfire between Israeli and Palestinian forces in September 2000 in Gaza.

The incident came on one of the first days of the second intifadahs and inflamed tensions. Israel was blamed for the death and took responsibility but later recanted.

France 2 sued Karsenty, a French media watchdog, for libel for claiming the footage was falsified, but a Paris appeals court overturned a ruling against him in 2008.

The original France 2 report said al-Dura was killed by Israeli gunfire, but a probe by Israel and footage showing him lifting his head and opening his eyes after being pronounced dead raised huge doubts about its validity.

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CIRCULATION
Total circulation: 36,586 copies
Total paid circulation: 35,729 copies.
CCNA verified circulation Aug. 12, 2009

SUBSCRIPTIONS
Canada: $37.80, 1 yr. incl. taxes
$68.00, 2 yr. incl. taxes
Online edition: $20.95 1 yr. incl. taxes
U.S.A. / Foreign: $135 Cdn. funds, 1 yr.

Postmaster: Please return 29Bs and changes of address to CJN, 1500 Don Mills Rd., Ste. 205, North York, Ont. M3B 3K4.
Postage Paid at Toronto
Canada Post Publication Agreement #40010684
Publication Mail Registration #09894
*Under current ownership

We acknowledge the financial support of the Government of Canada, through the Publications Assistance Program, towards our mailing costs.
Canada

The Canadian Jewish news
How To Reach Us
Head Office: 1500 Don Mills Rd., Ste. 205, North York, Ont. M3B 3K4 Tel: 416-391-1836
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NDP MP says Palestine 'occupied' since 1948

By ANDY LEVY-AJZENKOPF
Staff Reporter

NDP deputy leader Libby Davies faced calls for her resignation last week after she told a blogger she believed Israel has been occupying Palestine since 1948, the year of Israel's independence.

Davies conducted the video interview with David Katz – editor of the CommentsFromLeftField.com blog – after speaking at an anti-Israel rally in downtown Vancouver on June 5.

In the interview, given just after speaking at the rally, Davies said she believed the occupation of Palestine began in 1948, in response to Katz's question of whether she thought the occupation began in 1948 or 1967.

"It's the longest occupation in the world," she said, adding that she supports calls for boycott, divestment and sanctions on Israel.

Libby Davies

During the interview, Davies admitted that she was unsure of her answers, saying she's not necessarily very "knowledgeable" about the Middle East.

Katz posted the interview online shortly afterward.

In the weeks following, calls for Davies' resignation and for her removal as the NDP's deputy leader came from the government – Prime Minister Stephen Harper has repeatedly asked the NDP to fire Davies during question periods in the House – as well as from the opposition Liberals. She was also publicly scolded by members of her own party, notably the NDP MP for Outremont, Thomas Mulcair, who called Davies' comments "grossly unacceptable".

Conservatives, Liberals call for deputy leader's removal

NDP Leader Jack Layton said Davies' views are "not party policy," but he's given no indication he will remove her from leadership positions within the NDP.

Shimon Fogel, CEO of the Canada-Israel Committee (CIC) said Davies' views are not surprising, given her history of being "consistently hostile towards Israel… and [she] has displayed a unidimensional approach in understanding the conflict in the region."

In a statement last week, B'nai Brith Canada also called for Davies' removal for what it described as "outrageous remarks."

"Layton has gone on the record… stating that her remarks are not the policy of his party. If that is the case, then [he] should take the next step and relieve Davies of her leadership positions in the party," Frank Dimant, B'nai Brith's executive vice-president said.

On June 11, Davies issued a written apology on her website, which read:

"My reference to the year 1948 as the beginning of the Israeli occupation of Palestinian territory was a serious and completely inadvertent error. I apologize for this and regret any confusion it has caused. I have always supported a two-state solution to the ongoing Israeli-Palestinian conflict and have never questioned Israel's right to exist and the Palestinian's right to a viable state.

"New Democrats have long called for a peaceful, negotiated end to the conflict where Israelis and Palestinians can live side by side with secure borders. This is a policy I fully support. I reject the allegation that I hate Israel, and I reject the assertion that I said that Israel is illegitimate or an abomination. Neither are true."

Continued on page 20

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Greater Toronto Area

An unfinished story

From the editor's desk...

Many people regard *As a Driven Leaf*, the novel written by the late Rabbi Milton Steinberg as a masterpiece of modern literature.

First published in 1939 and since re-released by Behrman House Inc., the historical novel is a profoundly moving, provocative work that still has the power to hold the reader rapt in attention even as, or perhaps because, the reader is forced to think through, re-examine and re-accept the foundational norms of Jewish theology and Jewish life.

The novel focuses on the person of and the life led by the ancient talmudic sage Elisha ben Abuyah.

References to Abuyah in the pages of the Talmud are enigmatic and cryptic. Yet Steinberg imagines the brilliant scholar renouncing his faith after he can no longer reconcile the apparent paradoxes and contradictions of life on earth, the chief one being why bad things happen to good people. Steinberg essentially describes an Abuyah who felt betrayed by his faithfulness to his God.

The force of the novel stemmed from a number of factors, the most compelling of which were the inventiveness of Steinberg's imagination, the consistently cadenced literary style he demonstrated in his mastery of descriptive passages and dialogue, and the absolutely total relevance of the moral issues he raised to the contemporary context of his time.

Steinberg died in 1950 at the age of 46.

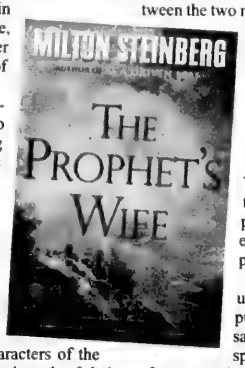
At the time of his death, the teacher-rabbi-writer-scholar was working on a second novel of the same historical genre as the vastly successful *As A Driven Leaf*.

The second novel was called *The Prophet's Wife*. It imagines the life and times of the eighth-century BCE prophet Hosea and his love for the beautiful woman, Gomer, whom he took to wife. Alas, Steinberg died before he completed the work.

Behrman House Inc., has recently taken the bold step of publishing the manuscript.

We do not know how far along the author believed the story to be before the pen was taken out of his hand. Nor do we know where, ultimately, he intended to lead it or how it would resolve.

The story ends quite abruptly, clearly unfinished, in the midst of a scene depicting an attempt by rebels to overthrow the northern kingdom of Israel. Indeed, quite hauntingly, Steinberg died merely hours after he wrote the last details in the book's final scene, in which we encounter a vision of the angel of death.



Steinberg's descriptive ability to visualize and bring to life ancient times is uncanny. In addition, his ability to endow thin, threadbare sketches of the characters we find in the Bible with fully formed human dimension is simply ingenious. We encounter the key characters of the novel in the intertwined mesh of their emotional, psychological and intellectual predicaments.

Further, the language Steinberg deploys is an exquisite form of what one could call modern biblical. It maintains the authoritative sound and structure of a King James-like Bible while using lighter, contemporary vocabulary and structure.

As with Abuyah in *As A Driven Leaf*, Steinberg's Hosea struggles with issues and dilemmas that resonate with the contemporary reader: worship, morality, faith, loyalty, betrayal.

The essence of *The Prophet's Wife*, of course, is Hosea's relationship with his exceptional wife, Gomer. Steinberg is honest, even brutally so, in establishing and describing that relationship.

But Hosea's relationship with Gomer is only one of the many relationships that course through Hosea's life weaving their knotted ties in his doubt-ridden character. For example, the dramatic encounter between the young Hosea and the older Amos is a pivotal moment for Hosea. At the time, he was a novice scribe in the service of the priests. But the chance meeting between the two men steers Hosea's character toward a quality he did not anticipate.

The Prophet's Wife is esthetically pleasing and skilfully executed. However, it suffers because the actual narrative plot is unfinished. The story ends with too many details of the prophet's life, indeed even his standing as a prophet, unresolved.

It is for that reason undoubtedly that the publisher has "compensated" the reader, so to speak, by inviting a trio of renowned thinkers and writers – journalist Ari Goldman, Rabbi Harold Kushner and Norma Rosen – to add their own commentaries and speculations to the final work.

The Prophet's Wife is not as overwhelming a reading experience as *As A Driven Leaf*. But it is so very nice, nevertheless to once again engage with Rabbi Steinberg, using his insights and reflections as guideposts for our own lives.

–MBD

See JN

NATURE AND INTERFAITH LEARNING

Grade 7 and 8 students from the Paul Penna Downtown Jewish Day School and their counterparts from the Islamic Foundation School met recently for the third time at the Kavanah Organic Community Teaching Garden at the Lebovic Jewish Community Campus in Vaughan, Ont., to learn about people's relationship with the natural world. The students studied Jewish and Muslim texts about the environment, planted using biblical measurements, learned about Jewish agricultural laws and explored the Jewish ethic of *bal tashchit*, not being wasteful, which is also a Muslim ethic.

Classes to teach life skills to formerly homeless

By CARA STERN
CJN Intern

People who have been trying to make the transition from homelessness to sustainable living off the streets will be able to learn useful skills in a new program offered by the humanitarian organization Ve'ahavta.

"A lot of people get lonely and uncomfortable in their own homes and resort to relapsing or using drugs again because they feel isolated and lonely," said Theresa Schrader, founder and director of the Ve'ahavta Street Academy.

The eight-week program, which begins June 29, will run classes on, among other subjects, life skills, diversity training, conflict resolution and communication.

"After you're homeless for so long, everything changes," Schrader said, adding that she views education, particularly post-secondary education, as a way to escape poverty.

Schrader lived on the streets of Toronto for a decade, and the two years before that in Nova Scotia. She has been clean of drugs for four years and has enrolled in the social worker program at George Brown College.

"I can kind of set an example of somebody who was on the street addicted to crack," she said, adding that she's now in school and a single mother. "I have a passion for showing people that the journey is possible."

Avrum Rosensweig, president of Ve'ahavta, said he once heard about a program that gave philosophy courses to people living on the streets of New York City.

"It made sense because the people living on the street are so raw in nature that they think a lot about survival," he said. "And when people think about survival, they become very philosophical."

Theresa Schrader is founder and director of the Ve'ahavta Street Academy, drawing on her experiences as a former homeless person to help others in similar situations.

This program is similar, with the ultimate goal of helping the participants gain confidence and a stronger sense of self, as well as to teach them a means of finding a way off the streets, he said.

The program gives participants a $20 honorarium per day in addition to a taste of what it's like to be in a school setting.

Schrader has also reserved spots for some participants in the Redirection Through Education program at George Brown College.

Ve'ahavta Street Academy co-chair Karen Ehrlich said the goal "is to empower these students and to give them the confidence, self-respect, life skills, positive role models and mentors to assist them in reaching their own unique goals."

Schrader was the 2005 winner of Ve'ahava's creative writing contest for the homeless.

"I really saw I had potential, and it really gave me a lot of confidence," she said. "From that point moving forward, my life has dramatically improved."

The idea behind writing for a contest is that if somebody writes down their thoughts and experiences, it can help them rehabilitate, Rosensweig explained, adding that the new classes follow a similar logic.

Ehrlich said the program has a lot of potential to do wonderful work for the homeless community, largely thanks to Schrader's attitude and willingness to help. "She's insightful, brave and bright."

Schrader is open to sharing her stories and life experiences in order to help other homeless people, and to offer them the necessary tools, skills and hope they need to move forward with their lives, Ehrlich said.

Ve'ahavta is also working on finding methods for the students to continue to learn after the program has finished – for example, by finding mentors, Rosensweig said.

The idea of helping people capable of getting off the streets is part of an ongoing change at Ve'ahavta, which has historically run programs primarily to help what Rosensweig called the chronically homeless.

"There are people who have the ability to get off because they aren't perhaps as badly damaged or hurt," he said, referring to the people who will participate in the new program.

They also hope at least a couple of the students will be Jewish, he added.

Schrader said the program will surely be beneficial not only to the participants, but also to her.

"I wake up everyday invigorated about this program," she said. "This is my own way of sharing my hope and inspiration."

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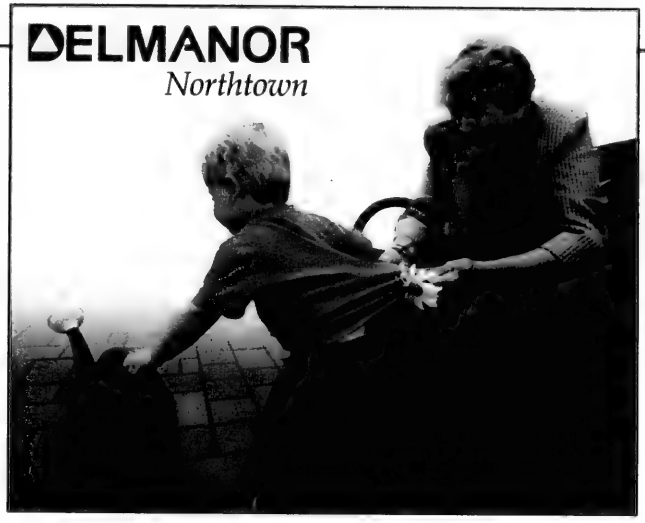

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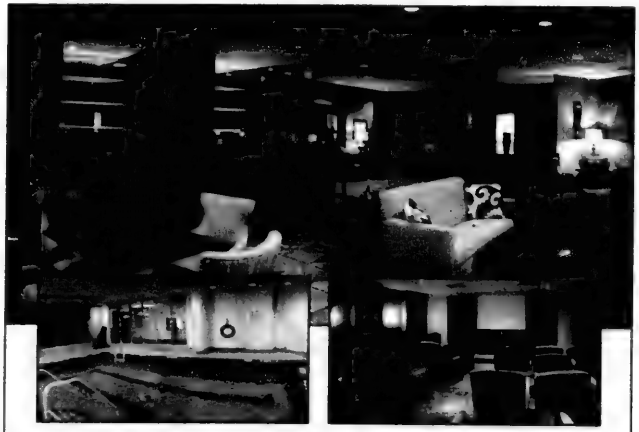

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Greater Toronto Area

Bringing an Indian touch to synagogue

By CARA STERN
CJN Intern

For 30 years, Congregation BINA has celebrated the High Holidays with a distinct Indian flavour.

The services, which are mostly in Hebrew, include prayers that use traditional Indian melodies, though the words are the same as Ashkenazi and Sephardi prayers – and they use a Sephardi prayer book.

The congregation was formed three decades ago when the founders, who originally came from India, were trying to find a way to educate their children in their traditions.

Founder Ann Samson said her children were studying at an Ashkenazi Jewish day school where they learned Ashkenazi traditions.

"They'd come home and say to me, 'You're doing it wrong. You're singing it wrong.'" she said. "And we would try to say to them, 'It's not wrong. It's different, but that doesn't make it wrong.'"

The synagogue's services allow Jews from an Indian background to maintain their traditions after immigrating to Canada, and introduces Jews from other backgrounds to the unique melodies of the prayers.

Shai Abraham, vice-president of the synagogue, said she was born in India, moved to Israel with her family as a child and finally relocated to Toronto.

When she attended her first BINA service, "it was very emotional and meaningful," she said. "There was nostalgia, and these memories and tunes I had as a child all came back."

The B'nai Israel Jewish community was primarily based around Mumbai (formerly Bombay), India, she said. It began around 730 BCE, when Jews left Canaan to flee the Syrians. They headed to the west coast of India, but their ship was wrecked. Fourteen people – seven men and seven women – settled not far from their intended destination and began a community there.

They lost their religious artifacts at sea, she said, but they continued to follow many Jewish traditions, such as strictly following the laws of kashrut, avoiding fires during Shabbat, reciting the *Shema* and circumcising their sons on the eighth day.

In the 11th century, David Rahabi, a Jewish merchant, found the community and identified them, she continued.

"We learned some of the new developments, but we kept some of the old traditions," she said.

Many of the concepts behind the traditions are consistent among the various groups. For example, on Rosh Hashanah, many Jews follow the custom of eating apples and honey to symbolize a sweet new year.

Some families in Congregation BINA tend to cook the apples in sugar water to make a spread, Samson said; however, the idea behind the food is the same.

Although there are cultural differences, Abraham stressed that Jews everywhere adapted the religion to fit the culture of their areas, just as Indian traditions influenced B'nai Israel.

BINA is the Hebrew word for "understanding," and is also an acronym for Beth Israel of North America. Although the congregation wanted the name B'nai Israel of North America, Abraham said, it was already taken, so they settled for Beth Israel.

Their goal is to eventually have their own building so that they can run Saturday services and keep their Torahs in one location, said Victor Abraham, a founder of the synagogue. The congregation currently rents space from the National Council of Jewish Women at 4700 Bathurst St. in Toronto for services. But they don't expect to get their own space any time soon.

"It's like waiting for the Messiah," he said. "The dream is there, but we are not saying it must happen tomorrow."

One challenge is the need to keep the costs low, Samson said. One of the reasons the synagogue started was that immigrants often could not afford to pay the high membership fees at other shuls.

Congregation BINA's founding members, past presidents and families.
[Congregation BINA photo]

If the congregation bought a building, the operating costs would dramatically increase, and they want to maintain their ability to integrate new immigrants through their affordable membership fees, she said.

Instead, some people in the congregation belong to other synagogues and meet at Congregation BINA for the High Holidays, Victor Abraham said.

Meanwhile, the synagogue continues to grow, with many new, young families joining the congregation, Shai Abraham said, adding that they now have 120 members, some single people and some families.

The founding members of the board have passed on their positions to the younger generation in order for the congregation to continue evolving, Samson said.

"You can't stay on the board forever," she said. "For an organization to survive, you have to have others take control."

Libbie Cowan Childcare Centre fills vital need in Jewish life downtown

New facility another success story at Miles Nadal JCC

By Daniel Horowitz

Responding to a void in Toronto's downtown Jewish community, the Miles Nadal Jewish Community Centre, located at Bloor and Spadina, did what it has done since it first opened its doors on November 27, 2003. It found a solution.

Since 1953, the Miles Nadal JCC's predecessor, the Bloor "Y", had pre-natal facilities, a nursery school and a baby-sitting service; still the missing piece in its quest to complete the Jewish experience was daycare. But today, thanks to the Miles Nadal Centre's new Libbie Cowan Childcare Centre, which opened on April 12, 2010, that void no longer exists.

"It's the first of its kind in a downtown Jewish community centre," says Ellen Cole, executive director of the Miles Nadal JCC. "There was such a huge community need for this for decades, to take care of our 18 to 30 month-olds, to complete the Jewish journey. We recognized the need for a high-quality day care downtown, and this more than fits the bill."

That need was proven almost immediately with the new facility opening with ten children, which more than doubled to 24 less than a month later, and was quickly filled to its maximum of 30 by August, with more than 50 on its burgeoning waiting list.

Then again, there's nothing new about membership at the Miles Nadal JCC growing exponentially. The brand new facility - built with the supportive lead gift of Miles Nadal and other generous donations through UJA Federation's Tomorrow Campaign - opened with approximately 800 members, with the target of reaching 1,500 by the end of its first year, 2,500 by the end of its second year, 3,000 by year number three and 3,500 in year four.

"That was the plan, but, we reached our maximum capacity of 3,500 members by June, 2007," explains Cole. "Much of the success of the Miles Nadal JCC is in its outreach to the downtown community, Jewish and non-Jewish alike. A lot of people connect to their Jewish roots through the programming we offer, whether it's our Sunday lectures, classes or socializing. And, of course, another great asset we offer is the Al Green Theatre, which brings the best of Jewish culture downtown."

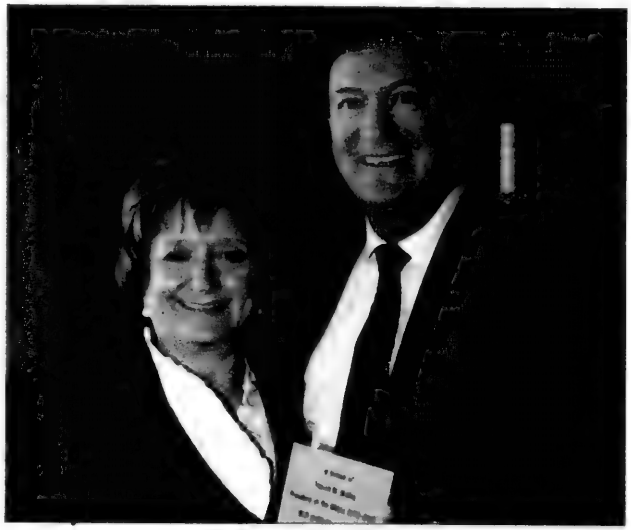
Cole also credits much of the success of the Miles Nadal JCC to its immediate past board chair, Harold Wolkin, who was brought in by UJA Federation during construction of the new facility for a three-year term.

"If ever there was a man who walks the walk it's Harold," says Cole. "He has understood every step that we have taken to grow and improve the Miles Nadal JCC, and he has been there with his advice, his wise counsel, and his insistence that no matter what adversity we might face we take the high road. What a mentor, what a role model, what a helpmate. And as a parting gesture, he and Shelley brought forward the lead gift for the Libbie Cowan Childcare Centre. Harold always knew that this JCC had special goals – to build an accessible entry ramp and to create a daycare to meet the community needs. I am deeply indebted to him for his lead and his encouragement."

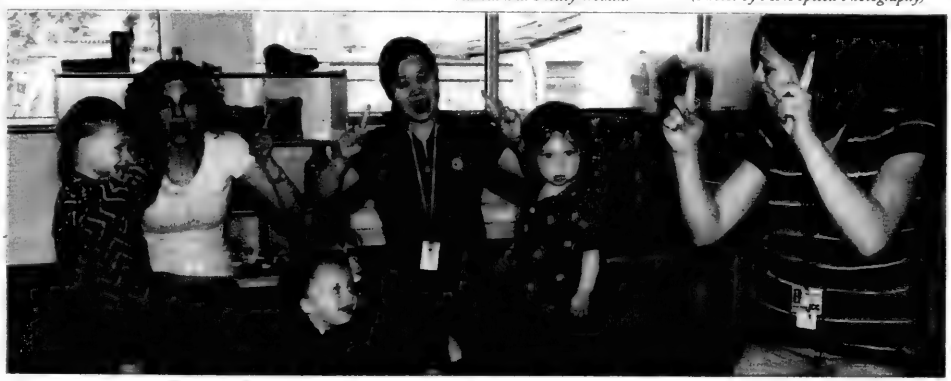
"I am thrilled with the progress and success of the Miles Nadal JCC," says Miles Nadal. "It is an institution which began with a dream, and its association with my family has changed our lives. The leadership of Ellen Cole and Harold Wolkin and the rest of the board has been excellent and they've done a remarkable job shepherding the JCC through difficult economic times, and it continues to grow and prosper. The opportunity for the JCC to expand in terms of membership and its outreach to the community knows no boundaries, and I will continue to personally invest time, talent and treasure into this remarkable institution."

"The past three years have been most interesting, challenging at times, but also the most gratifying of my volunteer career," says Wolkin. "Over the past few years, there has been a great emphasis placed on improving service, particularly to our fitness members. I am pleased that recent surveys clearly show that members are highly satisfied. At the same time, we have filled the building with wonderful programs, lectures and other events tied to both our roots in the community and to our Jewish heritage. As a consequence, more and more people are having meaningful and inspiring experiences at our JCC. I also want to thank UJA Federation which has always taken an active interest in our progress and success and has been a great partner to work with."

"Harold's leadership has helped to further propel the Miles Nadal JCC to higher and higher levels of excellence," says UJA president & CEO, Ted Sokolsky. "During Harold's term in office and, at a time when more and more Jewish families are returning downtown, the community's investment in the MNJCC has proven to be both vital and timely."



Harold and Shelley Wolkin. *(Photos by MNPopescu Photography)*



The Libbie Cowan Childcare Centre opened at the Miles Nadal JCC in April, 2010.

Participants enjoy an intergenerational program at the Miles Nadal JCC.

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The hurt that wounds deepest

The idea of the unity and the deeply felt, almost structural interconnectednesss of the Jewish people is centrally embedded in our liturgy, in our folklore and in the most earnest teachings of our sages. For example, *"Chaverim kol Yisrael"* (All Israel are friends) appears as both a plea and a description in the Shabbat prayer ushering in the new month in both Ashkenaz and Sephard liturgical traditions. The Jews of the Edot Mizrach (from North Africa and the Arabian peninsula) use a different formula of words to enshrine the very same thought, namely *"Amo Yisrael b'chol makom sh'haym"* (His people Israel wherever they reside).

The articulation of that idea, however, has always been more of a wishful thought than a statement of fact.

The Jewish people is a fractious peoplehood. We delude ourselves to think otherwise. During times of severe existential crisis we have managed to lay down the flags of our numerous divisions, but we have never managed to throw them away once and for all.

The very worst of intra-Jewish factionalism was on display last week in Israel.

In response to an order by the Supreme Court of Israel last Thursday attempting to enforce a decision to end the segregation of Sephardi and Ashkenazi girls in a Beit Yaakov school in the town of Immanuel, tens of thousands of haredim marched in protest in Jerusalem and in Bnei Brak.

The court had ordered 43 sets of parents from the Immanuel school in question who were in violation of the anti-segregation order to serve two weeks in jail. The women were spared the jail order, at least temporarily. An attempt to modify the sentence was being mediated on the weekend.

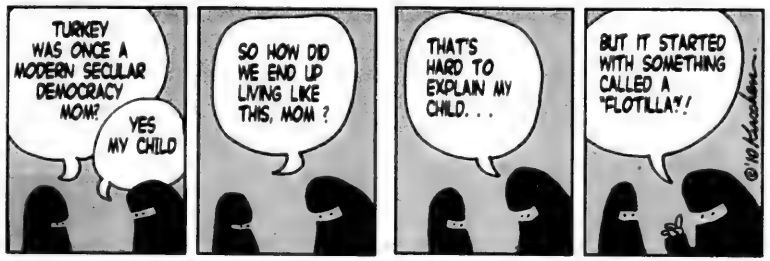
This was the third effort by the court to enforce the order. The first two imposed fines on the school and then on some of the offending parents, respectively. The case has been in the courts for many months as the court attempts to dismantle what it has termed a policy of racism on the part of the segregationist school and families. The school had even built separate entrances and a dividing wall through the school's courtyard for the Sephardi and Ashkenazi girls.

True to demagogic form, some of the protesters carried signs blandishing non-sequitur slogans – such as "We choose Torah," "High Court against the people" and "God will rule for all eternity" – that were entirely inappropriate and unrelated to the situation, that missed the point entirely and intended only to deflect attention away from the egregious discrimination of the segregationist school.

The school is funded entirely by the government. The State of Israel has the right and the duty to ban such abhorrent discrimination, for it is the hurt that wounds us – the Jewish people – the deepest.

25 years ago in *The CJN*

A group of Toronto lawyers who sent registered letters to Soviet Refuseniks in late 1984 said they might sue the Soviet Union because the mail was intercepted. The 500 lawyers of the Canadian Committee of Lawyers and Jurists for Soviet Jewry sent the 60 Chanukah cards to the Soviet dissidents, but never received confirmation that they had arrived.


Dry Bones
TURKEY WAS ONCE A MODERN SECULAR DEMOCRACY MOM?
YES MY CHILD
SO HOW DID WE END UP LIVING LIKE THIS, MOM ?
THAT'S HARD TO EXPLAIN MY CHILD. . .
BUT IT STARTED WITH SOMETHING CALLED A "FLOTILLA"?!
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Queers would be jailed in Arab countries

It would appear that Queers Against Israeli Apartheid (QuAIA) is going to march in Toronto's Pride parade (in some form). This notwithstanding, that if these queers announce their homosexuality in Gaza or in most Arab countries, they would face imprisonment and, in some cases, death. They fail to acknowledge that Israel allows gay pride parades, and gays and lesbians are permitted to co-habitate there without fear of prosecution. Perhaps after the Toronto parade, QuAIA can visit Gaza, where they will be honoured for their support of the Palestinian cause.

Bert Raphael
Thornhill, Ont.

* * *

Not 'punished' for criticizing Israel

Letter writer Judy Haiven cannot understand why the mainstream of the Canadian Jewish community does not join with her in agreeing that Israel's occupation of the West Bank and Gaza is immoral and illegal ("Criticizing Israel," June 17). After all, she opines, our opinions are "merely rhetorical" and have little influence.

She will find the answer to her question by reading her own words. Rational, fair-minded people, Jews and non-Jews alike, do not happen to think that Israel is acting in immoral and illegal ways. Conversely, they believe that accusations levelled against Israel are without logic and biased.

The printing of her letter by *The CJN*, an "establishment" pro-Israel publication, belies her claim of being "punished" for her views, a luxury she would not enjoy in Gaza or the West Bank.

Sam Mitnick
Cote St. Luc, Que.

* * *

Criticism of Israel vs. anti-Semitism

Letter writer Judy Haiven asks why, when Israeli Jews carry signs that read "Zionists Are Not Settlers," they are not called self-hating Jews or anti-Semites ("Criticizing Israel," June 17). The answer is straightforward. As the sign acknowledges, these protesters are not denigrating Zionism or claiming to be anti-Zionist. Nor are they accusing or calling Israel an apartheid state. Criticism is legitimate. However, the demonization of Israel by calling it apartheid, and the delegitimization of Israel in denying Zionism, that is, the fundamental and inalienable right of Jews to national self-determination, is racist and hence anti-Semitic.

Mel Fogel
Toronto

* * *

The true Palestinian state

I wish to endorse Goldi Steiner's letter and add that after World War I, nearly 80 per cent of what was then then known as Palestine was chopped off by the British and French and given as a gift to the Hashemite nomads and called Transjordan ("Our right to all the Land of Israel," June 10). This is your true Palestinian state. We do not need any more Arab states. The land from the Jordan River to the Mediterranean, the 20 per cent that was left, was acknowledged by the League of Nations and the San Remo Conference and given de jure recognition as the historic Jewish homeland.

Alan Edwards
Toronto

God's law not basis for borders

In her letter to the editor, Goldi Steiner declares that under God's law and international law, Jews are entitled to all the Land of Israel and are not required to yield territory ("Our right to all the Land of Israel," June 10).

In the case of God's law, as not everyone subscribes to the same religion, this is obviously not a basis for determining borders. Israel may be a Jewish state, but it is not a theocracy, and a law based on biblical texts would have no validation among non-believers.

On the matter of international law, Steiner asserts that the Palestine Mandate gave Jews an irrevocable right to all the land of Israel. Unfortunately, she fails to recognize that international law is created by human beings and changes over time based on circumstances and values. Whether Palestinians as a people existed in the 1920s or even the 1940s is irrelevant. They exist now and are entitled to a home.

There will never be full peace in the region until the Palestinians stop resorting to violence and hate as a means of addressing their grievances. However, the attitude among some that the Palestinians are nothing more than a nuisance or obstacle standing in the way of a superior Jewish people's God-given entitlement to all the land they want is an equal contributor to the problem.

Dan Gurfinkiel
Thornhill, Ont.

LET THEM GO...
Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz, Gilad Schalit

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U.S. and Israel agree – for now

By RON KAMPEAS
JTA

The relationship between the Obama administration, the Netanyahu government and the pro-Israel community is ensconced on all fronts in "agree, for now" mode.

On isolating Iran, everyone agrees – and is pleased – that the new set of UN sanctions will make it easier for the United States to enhance its own unilateral sanctions.

Differences are looming, however, on whether the U.S. sanctions should carve out exemptions for countries that helped push through the UN sanctions.

On peace talks, the consensus is to move from U.S.-brokered proximity talks between the Israelis and the Palestinians to direct talks.

That was the message Obama administration officials and U.S. Jewish organizational leaders made forcefully this month to Palestinian Authority President Mahmoud Abbas during his Washington visit, and it's one that Israeli Prime Minister Benjamin Netanyahu and U.S. President Barack Obama likely will make the centrepiece of their summit later this month. And all sides want Abbas to step up when it comes to dealing with Palestinian incitement against Israel.

There is less agreement, though, on whether direct talks – if they ever launch – would address the core issues of Jerusalem, borders and refugees.

Iran and peace talks are the perennials when it comes to how the United States and Israel co-ordinate policy, but more temporal issues also are proving critical in defining the relationship.

The fallout from Israel's deadly May 31 raid on the Mavi Marmara, a Turkish-flagged ship that was part of an aid flotilla aimed at breaching Israel's embargo of the Gaza Strip, also has produced an "agree, for now" moment: The United States is backing the commission that Israel has set up to investigate the incident, but is withholding its full approval until the commission delivers its report.

The most immediate prospect of differences has to do with a set of enhanced Iran sanctions now under consideration by the U.S. Congress. Congressional leaders had withheld the sanctions, aimed at forcing Iran to make its nuclear ambitions more transparent, in order not to complicate the administration's efforts to get the UN Security Council sanctions passed.

Congress now wants to pass its unilateral sanctions. The two sets of sanctions complement one another. The UN sanctions are narrower, focusing principally on arms trading and the Iranian Revolutionary Guard Corps, but they also refer broadly to the rights of individual nations to target Iran's energy and banking sectors, which is precisely what the enhanced congressional sanctions would do.

The problem is that the White House wants an exception for Russia and China, nations that trade heavily with Iran and were critical in passing the Security Council sanctions.

"The challenge has been to ensure that other countries would see the legislation as penalizing the Iranians and not them," a senior White House official told JTA.

Not so fast, say congressional leaders, backed by the mainstream pro-Israel groups, including the American Israel Public Affairs Committee.

"The president wants, as any president wants, flexibility in this legislation, and I understand why they want that," Senator Ben Cardin (D-Md.) told a luncheon hosted by the Orthodox Union for U.S. senators this month. "But this is a situation and this is an issue where we are not going to give them waivers."

U.S. Special Envoy George Mitchell met last week in Jerusalem with Israeli Defence Minister Ehud Barak. They discussed common issues related to the proximity talks with the Palestinian Authority. ***[Israel Sun photo]***

The congressional package is due to pass by the end of the month – about the time that Netanyahu is due in Washington for a summit with Obama to discuss Iran strategies and to assess progress on proximity talks with the Palestinians.

In their meeting, Obama pressed Abbas on moving forward to direct talks.

"We believe that with Israelis and the Palestinian Authority coming together, making clear that a peaceful, nonviolent solution that recognizes both the security needs of Israel as well as the legitimate aspirations of Palestinians is the right way to go, can yield real progress in the coming months," Obama said after the meeting.

U.S. Jewish leaders who met with the Palestinian leader at a private dinner hosted by the Center for Middle East Peace made the same case.

Abbas' reply was that he wants to see movement on core issues before advancing to direct talks. He didn't elaborate, but when it comes to negotiating core issues, the Palestinians traditionally have sought the cover of major powers to address the power imbalance they see between Israel and themselves.

The core issues could prove problematic to the U.S.-Israel relationship, at least if they emerge during the period when Obama and Netanyahu are in office. Netanyahu is not committed to the "1967 lines, with adjustments" borders his predecessors had offered, and is opposed to sharing Jerusalem with the Palestinians.

The Jewish leaders also pressed Abbas on the issue of incitement. In his news conference Abbas denied that incitement was an issue, but with the Jewish leaders he acknowledged that he could do more. Abbas said he recognized ancient Jewish claims to the land, but he expressed frustration that his advances against incitement have gone without Israeli or Jewish recognition.

"I unified all the sermons in the West Bank – it is the first time, it is the first country around the Arab world, around the Islamic world, that these sermons are unified, only in the West Bank because I don't want any incitement against anybody," he said, according to notes provided by the Center for Middle East Peace.

Some participants, who included top Jewish organizational leaders, former senior government officials and local leaders, said they were pleased by Abbas' grace, but noted also that he and others in the PA leadership in the last year had praised terrorists.

"I suggested to him that you can't have it both ways," said Rabbi Stuart Weinblatt of Congregation B'nei Tzedek in suburban Maryland. "I said that I hope he would speak to his people and tell them that they will not be able to get everything they want, and that all sides will have to make sacrifices."

Jeremy Ben-Ami, director of J Street, the pro-Israel group that lobbies for U.S. pressure to achieve a two-state solution, said he was frustrated by the dinner's emphasis on extremism.

"We have a man ready to make peace, and we raised television shows and said for that reason he is not a partner," Ben-Ami complained.

Arabs favour tough Iran sanctions, poll finds

JTA

BERLIN — Residents of several Arab countries strongly favour tougher sanctions on Iran to curb its nuclear ambitions, a new poll shows.

Respondents in Egypt, Jordan and Lebanon were among the most supportive of such sanctions, according to the ninth annual Pew Global Attitudes Project released June 17 in Berlin and Washington. Most countries with high numbers of Muslims favoured a tough stance on Iran, with only Pakistan and India disagreeing.

The survey of 25,000 individuals in 22 countries was completed in May and was co-sponsored by the German-based Bertelsmann Foundation.

Survey questions covered such topics as views of the United States; U.S. President Barack Obama and his foreign policy; attitudes toward Iran, China and European nations; and views on terrorism and environmental issues.

Israel, which was included in a larger survey last year, was not included for budgetary reasons, according to U.S.-based journalist Bruce Stokes, a consultant for the study.

On Iran, Obama received mixed reviews. In Lebanon, Christians and Sunni Muslims tended to approve of the U.S. president's policies, at 62 per cent and 61 per cent, respectively, while 98 per cent of Shia Muslims disapproved. At 62 per cent, Pakistanis were the most disapproving of further sanctions against Iran, while Egypt, Jordan and Lebanon were among those strongly favouring tougher sanctions.

Turkey was the only Islamic country in which those opposing military intervention to stop Iran's pursuit of nuclear weapons slightly outnumbered those who favoured it, 37 per cent to 29 percent.

Overall, Obama received poor grades for his handling of the Mideast conflict from countries with high numbers of Muslims, with only France, Nigeria and Kenya showing a majority approving of his policies.

Obama is "amazingly passive on the Israel-Palestinian problem and I am not sure why," former U.S. Ambassador to Germany John Kornblum said at the news conference in Berlin releasing the data.

In the United States, 41 per cent said they disapproved of Obama's handling of the Middle East. The highest disapproval came from Egypt, Jordan and Lebanon – 88 per cent, 84 per cent and 90 per cent, respectively.

According to the report, "Clear majorities in Turkey (66 per cent) and Indonesia (56 per cent) also disapprove" of his Mideast policies. Opposition to Obama's anti-terrorism efforts also has grown in Muslim countries such as Turkey, Egypt, Jordan and Lebanon.

Stokes told JTA that there was no way to deduce whether critics found Obama too tough on Israel or not tough enough.

"For the purposes of the question, it was just how is he doing, and he seems to be doing less well on that issue than on other issues," Stokes said.

Overall, Obama still enjoys far higher popularity ratings abroad than at home, the study showed. However, his popularity in Muslim countries, except for Indonesia, where Obama lived for a few years as a child, has dropped dramatically over the past year. In Egypt the percentage of Muslims expressing confidence in Obama fell from 41 per cent to 31 per cent, and in Turkey from 33 per cent to 23 per cent.

Opinions

Proud Canadians

Last month, the Sunnybrook Hospital Foundation in Toronto celebrated Dr. Marvin Tile's appointment to the Order of Canada. All speakers stressed his enormous contribution as a former chief, as a world famous orthopedic surgeon, as the author of widely used textbooks and as a beloved mentor to colleagues around the world, including Israel.

Rabbi Dow Marmur in Toronto

Tile had done much for Canada and greatly deserves the honour bestowed on him. But his response to the many accolades was about how much Canada had done for him and his family when it admitted the poor young Jewish immigrants who became his parents. In gratitude, he deemed it a privilege to do something for this country and, together with his wife, Esther, inculcate the same sense of pride and obligation in their children and grandchildren.

Canada gave them wings on which they've soared, but their roots are in eastern Europe. Like most Canadian Jews, they're "hyphenated" Canadians: born to immigrant parents with a strong commitment to their Jewish heritage.

At the end of the celebration, Tile presented each guest with a copy of the short memoir he had just published that describes his and Esther's visit to Poland. Their journey of discovery that became something of a pilgrimage took them not only to places of family origins, but also to Auschwitz and Majdanek, where many relatives had perished.

The richly illustrated monograph, aptly titled *Severed Roots*, is also something of a commentary on the way Jews view their place in Canadian society. Without forgetting the anti-Semitism they were subjected to as youngsters – and Jewish doctors, particularly those older than Tile, whose appointments were often barred, felt it even more keenly than others – Jews today unequivocally and enthusiastically celebrate the country. As expressions of gratitude, many now work on behalf of other minorities. Immigrants are among Tile's most grateful patients.

Though anti-Semitic incidents still occur and demand our continued vigilance, Canada is today one of the most privileged communities in the Jewish Diaspora. It's also one of the few Jewish communities outside Israel that's growing in population and influence.

Part of this sense of being in the right place expresses itself in the Jews' involvement in the life of Canada and their enthusiastic commitment to Israel. Tile is a distinguished exponent of both.

After his visit to Poland, he wrote: "We are happy to be back on Canadian soil, back with family and friends, and to live as proud Canadians, and stand with the Jewish people." Marvin and Esther Tile speak for most Canadian Jews.

Random thoughts at a concert

Here I am in Koerner Hall in the Telus Centre of the Royal Conservatory listening to George Frideric Handel's *Israel in Egypt* while the world outside is bristling with Israel's latest "sin" of self-defence, this time enforcing the naval blockade of Gaza. And as I wonder about Handel's selective use of the account in Exodus as read by him in the King James Bible, and probably also his native German, I wonder, too, if the audience has noted his identification with the enslaved Israelites. He goes so far as to make the music accompanying the narrative of the plagues somewhat joyous and playful, something our midrashic tradition forbade. We were never permitted to enjoy the suffering of our enemies.

Seymour Epstein in Toronto

And how many times in the past few years have we seen our enemies dance in the streets at the news of another terrorist attack against innocent Jews?

Handel and his European roots remind me of that message so many of us received a few years back. "My grandparents were confronted with signs all over Europe before the war: 'Jews get out – go to Palestine.' Now we see: 'Jews get out of Palestine.'" Let them make up their minds.

Israel in Egypt brings to mind a little-known chapter of pre-1948 Zionist history. I wonder (lots of wondering is possible during a lengthy Handel piece) how the audience thinks of Israel. Is this just biblical Israel, the Israelites, or do they identify Israel with the modern nation state of that name?

There was, in fact, some disagreement about the name of the country-to-be. Some preferred the name Judea or Yehuda, precisely to prevent the confusion between Israel, the people, and Israel, a new state. The argument was that if you asked a child in school to explain Shema Yisrael, he or she might think this was a directive to the Israeli government, not a key phrase of Jewish faith. Who knows? Perhaps calling the state Palestine might have solved some later problems.

Again, a random memory surfaces. I was called to the government censor's office in Morocco during my years in that country for trying to import Zionist literature. The book in question was a French volume about Israelites (French for Jews), and I had to convince the government bureaucrat that it was not about Israeliens (French for Israelis).

Handel must have been inspired by what we call Shirat Hayam, Moses' Song at the Sea. It is, after all, a song written in poetic form, and Handel was writing an oratorio or sacred drama in song. Handel's version is different from the edited version in our siddur in that it includes verses 20 and 21 of Exodus 15, the extra singing and dancing of Miriam, the prophetess. Much to the chagrin of many in our modern times, our rabbis didn't include Miriam's contribution in our liturgy. The traditional Catholic liturgy uses the text of Exodus 15 in its Easter Vigil service as the church comes out of mourning late Saturday night and celebrates the joy of Easter Sunday. We Jews have a tradition to feed the birds on the Shabbat when Shirat Hayam is read, the notion being that we had forgotten how to sing while enslaved in Egypt. At the sea, the legend goes, the birds taught us how to sing God's praises. Once again, a Moroccan memory of how beautifully this song is sung in synagogue during the morning service. It wasn't Handel, but inspiring all the same.

A Jew goes to hear a Christian rendition of his own tradition and thinks random thoughts…

Yahoo weather: cloudy with a chance of politics?

I'm a devotee of the iPhone weather application. Before travelling, I add my destinations to the set of cities whose weather is automatically updated. Once home, I delete them.

But wherever I am, three locales have a permanent place on my weather app: Toronto, city of my home; New York, city of my birth, and Jerusalem, city of my soul. It's Yehuda Halevi transmuted into today's technology: I am in the West, but my heart knows the weather in the East.

Sara R. Horowitz in Toronto

About a month ago, I noticed that the Jerusalem weather report no longer functioned. The other locales were automatically updated when I tapped the weather icon, but the Jerusalem screen remained blank. At first, I thought this was a momentary systems glitch. But the problem persisted.

So I did what any seasoned technology user has learned to do with balky programs: I deleted Jerusalem and then restored it. That's when I realized that the issue wasn't simply technological. My search for "Jerusalem" within the weather app turned up a locale listed as "Yerushalayim" and "west Jerusalem, Israel." Adding it gave me a listing for "west Jerusalem." I was pleased to obtain regular updates for Jerusalem weather, but puzzled by the change in nomenclature. I wondered what the boundaries of "west Jerusalem" were and what the weather in the rest of Jerusalem was like.

So I went back into the weather application and tried some other searches to see if the missing parts of the city still had weather. "East Jerusalem" yielded a second option: "east Jerusalem, Palestinian Occupied Territories." Same weather.

The iPhone's weather app utilizes weather data provided by the Weather Channel (available at weatherchannel.com), but filtered through a Yahoo interface, or as the app notes, "powered by Yahoo." Was the change in Jerusalem's status conferred by the Weather Channel or by Yahoo? A quick call to the Weather Channel indicated that nothing had changed for them, something confirmed by a quick visit to their website. Their weather data comes from a single weather station in Jerusalem and remained listed as "Jerusalem, Israel."

Yahoo, as it turned out, had altered its interface so that it now made a political rather than simply a meteorological statement. Both west and east listings drew on the Weather Channel's report for "Jerusalem, Israel."

Apparently, I wasn't the only one to notice the encroachment of politics into my supposedly neutral app. It seems that there were sufficient protests to both Apple and Yahoo to reverse the change. The "west Jerusalem" locale that I added several weeks ago still functions. But today a search for "Jerusalem" yields just that, and I was able to add it to the app as a listing.

But all is not back to normal with Yahoo's weather reporting. At their weather website (weather.yahoo.com) a search for Jerusalem weather requires the following link sequence: International–Asia–Israel–Yerushalayim. Then one must choose between "Zova" and "Jerusalem." Alternatively, one can obtain the identical data through the following links: International–Asia–Palestinian Occupied Territories–West Bank –Tsameret Habira. Tsameret Ha-bira, literally meaning the summit of the capital, is used to refer to neighbourhoods in and around French Hill and Mount Scopus.

For most of us, talk about the weather connotes safe, neutral – one might even say bland – territory. Meteorologists and enthusiasts of extreme phenomena aside, the subject of weather suggests itself as a diversion from conversations that take an unwanted turn to the personal, contentious or discomfiting, filling awkward silences and providing innocuous, if boring, chit-chat at social gatherings.

But Yahoo has managed to turn the weather report into a tendentious political issue, insidiously slipping into advocacy unannounced. Personally, I prefer my meteorology straight up. I could add the Weather Channel's own app to my iPhone and bypass Yahoo's politicized filter. But the Yahoo weather app, which comes preloaded, is one of the few that can't be deleted from the iPhone, at least without jail-breaking the device. So I'll continue to monitor its report. Who knows what countries it might create?

How about that weather?

The Kirshner File

Letter from The Hague

The spirit of Baruch (Benedict) Spinoza, the great 17th century Dutch-Jewish philosopher, hovers over The Hague, the seat of government in the Netherlands.

Spinoza (1632-1677), the scion of Portuguese Jews, lived and worked here during his last seven years, earning a livelihood as a lowly lens grinder after having been excommunicated by the Jewish community in 1656.

Sheldon Kirshner in The Netherlands

A rationalist widely credited for laying the foundation of the 18th century Enlightenment, Spinoza incurred the wrath of blinkered Jewish elders by adopting positions that ran contrary to prevailing Jewish beliefs and norms.

Thrown out of the community, Spinoza left Amsterdam, his birthplace, and lived in Rijnsburg and Voorburg before settling down in The Hague, where he finished *Ethics*, his posthumous magnum opus.

Three hundred and fifty years after his expulsion, Spinoza still remains controversial in some Jewish circles.

In the Netherlands, however, he is a towering figure. Before the Netherlands adopted the Euro in 2002, Spinoza's portrait was on the 1000-guilder bank note. To this day, the Netherlands' most prestigious science award is named after him.

The gabled building where Spinoza resided, and the statue that was erected in his honour in the 1920s and left untouched by the Nazis during their five-year occupation of the Netherlands, are both situated in The Hague's red light district on Doublestraat, a short street of window bordellos.

The juxtaposition is jarring, to say the least

Spinoza's final resting place, within the grounds of an important Protestant church, is relatively close to the most important Jewish building in this city, the Portuguese Synagogue.

Portuguese Jews were admitted to the Netherlands after the Spanish Inquisition, but Jewish settlement in The Hague – which is twinned with Nazareth, Israel and is the locale of the International Court of Justice and the International Criminal Court – did not begin until about the 17th century.

On Aug. 9, 1726, 30 years before Spinoza's excommunication, members of the Portuguese community inaugurated the synagogue, one of the oldest in the Netherlands, on Prinsessegracht, a street steps away from the central railway station and the embassy of Turkey.

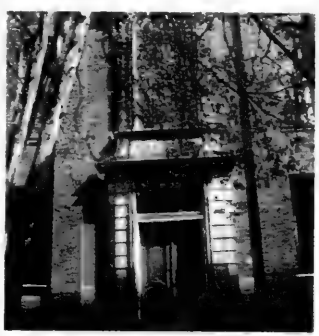
Designed in classical Dutch style by the architect Daniel Marot, the synagogue is plain rather than overpowering in its overall effect.

The front part of the building is sheathed in glass to protect it from the elements. Walls and a wrought iron gate provide further protection. Visitors are ushered in through an intercom system. Two chestnut trees in the courtyard are supposedly as old as the synagogue itself.

Radiating a sense of peace and quiet, the interior is simple and stolid. Whitewashed walls and grey Ionian pillars look down on deep brown oak benches and a rosewood ark.

During the Nazi occupation, from 1940 to 1945, Jews in The Hague and neighbouring Scheveningen, a pleasant seaside resort that is technically part of the city, were expelled and forced to live in Amsterdam before they were deported to death camps in Poland via the Westerbork camp in the Netherlands.

Ten thousand Jews, including 400 Portuguese Jews, resided in The Hague on the eve of World War II. Two thousand Jews, among them a handful of Portuguese Jews, survived the Nazi period, many in hiding.



The Portuguese Synagogue
[Sheldon Kirshner photos]

After the war, a developer bought the Portuguese Synagogue, which was inexplicably spared by the Nazis. It remained neglected, falling into a state of disrepair. In 1968, the building was rented by the Liberal Jewish Community.

Four years later, the group bought and renovated it with the assistance of the Dutch government. Saved from ruination, the synagogue is regarded as a symbol of Jewish rebirth in the Netherlands since the Holocaust.

Extensive repairs to the roof were undertaken in 1992. Two years from now, the interior will be spruced up, said Henri Heijmans, the vice-president of the shul, which has a membership of some 250 families.

A monument to Baruch Spinoza

Prior to the war, a mid-19th century synagogue stood on Wagenstraat, in what is now Chinatown. Sold to Turkish Muslims in 1974, the building was converted into the Al Aqsa mosque in 1975. A minaret was later added.

The women's gallery remains intact, but the bimah is gone. The Torah scrolls were taken to Jerusalem. In accordance with Dutch preservation laws, a plaque on the side of the mosque, in Dutch and Hebrew, indicates its Jewish provenance.

The caretaker of the mosque did not wish to discuss its former status as a synagogue. Indeed, he appeared nervous by my visit.

Apart from the synagogue-turned mosque, Chinatown, demarcated by flamboyant arches, contains at least two inconspicuous reminders that this polyglot district was once predominantly Jewish.

Concrete reliefs and statues of two lambs and a ram above the door of the Chinese-frequented Star mini supermarket on Wagenstraat suggest that this was once a kosher butcher. Nearby, in a drab building, was a mikvah. Two formerly Jewish-owned department stores, de Bijenkorf and Maison de Bonnetree, stand on the edge of Chinatown.

The Hague's Great Synagogue, on Nieuwe Molstraat, was torn down in the 1970s and replaced by a four-storey apartment building.

Due to World War II, many buildings in The Hague are fairly new. The Nazis razed buildings to construct the defensive Atlantic Wall, while the Allies, in a catastrophic navigation error, bombed the city centre instead of a German V-2 rocket base.

The prewar Jewish orphanage on Paviljoensgracht, from which Jews were deported during the war, is now a seniors home.

On the same street, above the entrance of a bookshop, is an ensemble of Stars of David.

Near Chinatown, on Stille Veerkade, is a nondescript building that once housed a synagogue and a yeshiva.

There was a matzah factory on Jacobstraat until five years ago, but it's a *toko*, or Chinese food store, now.

On Rabbijn Maarsenplein, a square named after a rabbi murdered during the Holocaust, a red brick apartment building has supplanted a Jewish school.

A monument, composed of six silver iron chairs and engraved with such names as Joel, Aatiju, Mina and Julia, commemorates the deportation of 1,700 Jewish children from The Hague.

A plaque on the weathered wall of the church on whose grounds Spinoza was interred portrays a woman crying for all those children.

The city's main Holocaust memorial, a black stylized Star of David, seems lost in the bustle of the downtown core. Placed on a wall over 10 postal boxes, it faces the LA American Food kiosk and is next to Will's Pancake House. Whose idea was this?

The Voldersgracht, a busy shopping street in the heart of The Hague, was the site of a synagogue from 1723 until 1844.

In a dim space below street level, opposite a "green" food shop, a black marble plaque with Dutch and Hebrew lettering reminds passersby that a shul once stood here.

A remarkably detailed bronze model of The Hague's old Jewish neighbourhood, circa 1892, is enclosed inside a glass case on the second floor of the white, airy city hall, which was designed by the American architect Richard Meir.

Which brings us full circle.

Spinoza lived in this historic district until his untimely death.

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Bialik Hebrew Day School's
Board, Administration, staff, and students
are pleased to announce the appointment of
Amy Platt
to the position of Primary Vice Principal
effective August 16, 2010.

Ms. Platt joins us following many years of teaching and curriculum development in both the Jewish and secular education systems. Her varied experience includes creating curriculum units across multiple areas of study; mentoring teachers across a wide range of grades; guiding new and experienced teachers in program design; and motivating, encouraging, and organizing teachers as they taught diverse groups of students. Now finalizing her Ph.D. in early literacy acquisition and family literacy, Ms. Platt has also taught pre-service education and early childhood education courses at the University of Toronto and Ryerson University. This experience, combined with her commitment to Jewish life and Israel, make Ms. Platt the perfect fit for Bialik.

In her new role as Primary Vice Principal, Ms. Platt will be responsible for overseeing JK, SK, and grade 1. After building strong relationships with families during their kindergarten years, she will "graduate" with them into the elementary school.

Ms. Platt's energy, matched with her varied experience and passion for education, will make her a valuable asset to the school. We congratulate her on her new role and welcome her into the Bialik family.

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Jewish Life

Gossip and Judaism

Did you read on the Internet how a famous fashion designer once uttered a racist remark on a popular talk show – and was told to leave immediately? Well, if you did, forget about it. It's not true. **[http://bit.ly/lashon1]**

Although the Internet can be a wonderful source of knowledge, it has probably become the world's biggest breeding ground of malicious rumors, scurrilous innuendo and good old gossip. Or as Judaism would look at it, bad old gossip. The Internet may be new, but gossip has been around for thousands of years and Judaism has quite a bit to say about it.

Jewish & Digital
By Mark Mietkewicz

Gossip in Hebrew is usually translated as "lashon hara," literally the evil tongue. A piece of gossip may be true and it may even have been said without malice, but that does not make it any more acceptable in Jewish law. **[http://bit.ly/lashon2]**

One of the greatest proponents of codifying the laws against lashon hara was Rabbi Yisrael Meir Kagan (1838-1933), better known as the Chofetz Chaim. **[http://bit.ly/lashon3]** The Chofetz Chaim lists 31 commandments that may be violated when a person speaks or listens to lashon hara, including, "In righteousness shall you judge your neighbour" and "You shall not go about as a talebearer among your people." (Leviticus 19:15-16) **[http://bit.ly/lashon12]**

The Chofetz Chaim Heritage Foundation steps up its efforts at this time of year. On June 29, the fast of the 17th of Tammuz, we begin a three-week period of semi-mourning, known as the time when many national calamities have hit the Jews. But instead of blaming outside forces, the Talmud says that the cause of the destruction of the Second Temple was the senseless hatred and ill will displayed between Jews. Since gossip and ill will are very much contemporary issues within Judaism, the Chofetz Chaim Foundation has created videos and other programs to spread the message about lashon hara. **[http://bit.ly/lashon5]**

What do you do if you want to report the irresponsible behaviour of a co-worker while respecting the rules of lashon hara? According to the Professional Ethics and Halachah website, there are four situations when you are *obligated* to speak negatively about others:

- to help the person spoken about;
- to help or protect those negatively affected by the person being spoken about;
- to prevent a community dispute;
- and to help others learn from the first person's faults. **[http://bit.ly/lashon6]**

Rabbi Mark Dratch highlights a specific area in which keeping silent is unacceptable – in the case of abuse. He quotes the Orach Chayim: "There is a sin even greater than [speaking lashon hara], and one which is more widespread, i.e., the sin of refraining from informing another about a situation in which one can save him [or her] from being victimized – all out of concern for lashon hara." **[http://bit.ly/lashon7]**

Rabbi Moshe ben Asher tells how hurt he was when he found out that someone close to him had been uttering lashon hara about him. When there was no admission or apology on behalf of the friend, there was no forgiveness on behalf of the rabbi. And then the friend died. That prompted Rabbi ben Asher to do some soul searching about coming to terms with lashon hara. **[http://bit.ly/lashon9]**

So how do you break the gossip habit? Slowly. Choose an hour daily during which you will make a deliberate effort to speak no evil. Then gradually expand your gossip-free period. You can kick off your own campaign by making an anti-lashon hara pledge online. **[http://bit.ly/lashon10]**

And if you want to try something a bit more high-tech, join the Facebook group: No Lashon Hara for the Three Weeks! **[http://bit.ly/lashon11]**

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

Lessons from Disney World

Last month, my wife and I travelled to Walt Disney World. Walking the streets of the Magic Kingdom, riding the rides and visiting the characters is always an experience. And, in all truth, my wife and I have a special connection to the park, as it's where we started dating. That, however, is another story for another column.

I've always been fascinated by the operations at Disney. Every detail is studied. From the smell of popcorn when you enter the Magic Kingdom, to the miles of underground tunnels for support workers, to the culturally sensitive manner in which "cast members" point directions, Disney is a carefully choreographed show.

CLASS ACT
By Daniel Held

From this elaborate piece of theatre, I draw three important lessons that can help transform the way we think about Jewish community.

I thought my wife and I would be atypical Disney visitors. Surrounding us were thousands of parents pushing Mickey Mouse strollers with kids of all ages. Before heading to Florida, I feared that we would feel out of place: babied by kiddy rides and bored with no late night entertainment. But I was wrong. Disney seeks to provide an experience for any demographic. Of course, there are plenty of adventures for families, but next to the swarm of Disney characters are babysitting for parents who want a break and nightclubs for adults.

The first lesson our community can learn from Disney is to appeal to multiple demographics. Disney offers something for everyone, from the preschooler to the student on spring break, from the parents who want respite from their children to the retired couple seeking a quiet vacation. How can our synagogues and JCCs build institutions that speak to such a wide range of consumers?

The second lesson I learned was the value of making Judaism accessible. With a reservation, kosher food is available in any restaurant throughout Disney. Without pre-booking it's available in certain easy to find stores. Our hotel had "Shabbat rooms" on the ground floor with hard, rather than electronic keys. As soon as I approached the front desk on Friday afternoon, the concierge knew what I was looking for. He drove the conversation – avoiding the awkward explanation of the Jewish Sabbath I have so often tried to supply to puzzled hotel staff.

How can we make Judaism more accessible? What are the barriers to full engagement and how can we lower them? How can we make kosher food and Shabbat observance as easy outside the Magic Kingdom as it is within?

Finally, Disney is all about celebration. Everyone is celebrating every day. Guests wear buttons announcing their celebration of a birthday, graduation, marriage or anniversary. Disney staff ask what you're celebrating, and every day is concluded with fireworks. Disney has discovered the secret that people enjoy celebrating.

As Jews, I find that we are experts at mourning and solemnity, but often struggle to celebrate. It's time for us to celebrate more. I don't mean more lavish bar mitzvah parties, but greater excitement in prayer, holiday celebrations beyond Chanukah and Purim, and Israel festivities that shift the focus away from the political. Judaism has much to celebrate, and it's important for us to bring that vibrancy to life and thus engage more people through celebration.

Disney was not our first vacation choice. Both this trip and the last were brought about by external factors. I liken our vacation to marginally affiliated Jews who come to shul for a bar mitzvah or High Holiday services. Unlike many of their experiences, however, we were captivated, welcomed like old friends and encouraged to return. Perhaps it's time to bring the lessons of Mickey and Minnie into our communities.

Jewish Life

The gift of life

The Gift of Life Bone Marrow Foundation is a bone marrow, blood stem cell and umbilical cord blood registry.

A simple cheek swab is required to register to donate bone marrow. After the swab, the applicant's information is stored in a database and he or she is notified if a match is found.

On Campus
By Justin Dahan

The odds against becoming a bone marrow donor for a non-related recipient are astronomical. For this reason, many people who register just remain names on a list.

In 2004, the York University chapter of the Alpha Epsilon Pi fraternity set up a booth on the York campus to register potential bone marrow donors. The Gift of Life Foundation is associated with AEPi, and chapters frequently set up booths like this one. This particular time, in 2004, Jeremy Braverman, who was then a second-year student, decided to register.

Fast forward to 2010 and Braverman received an e-mail from Gift of Life to tell him that he may be a match for a 15-year-old girl with leukemia. Even though there is no obligation to donate, Braverman fulfilled what he believed to be his duty and he agreed to donate.

Braverman is currently in New York awaiting his chance to donate to save this young girl's life. The astonishing aspect about this is that Braverman has no ties to this young girl. In fact, he may never meet her. His only opportunity to meet her would be, with her consent, after a year of his donating bone marrow.

Possibly saving one life would be enough of a story, but Braverman's doesn't stop here. He, in conjunction with the foundation, has set up a blog and Facebook page that aim to get more donors. So far he has 25 sponsored donors, he has sent out 15 test kits and raised $200 in donations.

Braverman has teamed up with Jay Feinberg, the executive director and founder of the Gift of Life Foundation, to send out the donation kits free of charge. Normally, the cost of one of these kits is about $54. For more information about donating and Braverman's story, visit his blog at jeremygol.blogspot.com. He also has a Facebook group, Jeremy's Gift of Life Drive.

Who would have thought this whole undertaking would have started with Braverman's fraternity ties to the York chapter of Alpha Epsilon Pi? This is just another example of the type of philanthropic events AEPi is engaged in.

Braverman would go on to become the president of the York chapter of the Alpha Epsilon Pi fraternity after registering with Gift of Life.

"Registering to donate bone marrow is like entering the lottery. The odds are one in a million that you'll win, but if you do win, your prize is you get the opportunity to actually save someone's life," he says. "And if you don't win, you still helped to save a life and you can still win later on." After all, it took six years before he was matched.

For more information about the Gift of Life Foundation and to register, visit the website at www.giftoflife.org.

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By RABBI YEHIEL BEN AYON

Prejudice can't stand

The continuing saga of ethnic segregation in the religious girls school of Immanuel, in the West Bank, becomes even more entrenched and complex by the day.

Apparently there now exists a serious and ominous rift within Chinuch Atzmai, the umbrella group that oversees this institution.

You may remember the school's blatant segregation of its student body along Ashkenazi and Sephardi lines. The case came before the Israeli Supreme Court, which confirmed the discriminatory nature of the situation, condemned it and mandated that it cease by having all the girls integrated into a single stream.

The school's response was to circumvent the court order by means of a rather silly ruse: ethnic discrimination would stop, but the divide would remain, and one stream would serve chassidic girls while the other would serve non-chassidic girls. This was followed by the court's predictable rejection of this ruse and a now-infamous fine – a crippling one, based on daily compounding sums levied against the school, which is now in contempt of court.

Leading rabbis of the Lithuanian yeshiva establishment seemed to side with the courts. At the same time, other rabbis and executives of Chinuch Atzmai broke rank with their traditional rabbinic advisers, claiming that this was a highly unusual, sensitive and precedent-setting case with innumerable and unacceptable future ramifications for state interference in a matter of a private and separate school system (albeit one totally financed by the government).

In the interim, for Ashkenazi girls who couldn't tolerate being in the close and confining quarters of a classroom in the company of the Sephardi girls whom they perceive as their spiritual inferiors, a rogue pirate school was established.

The court disallowed this, as it did the busing of the Ashkenazi students to other schools. The court then decided to impose a fine on each of the parents of these students for every day that a child is absent from school.

Then the Supreme Court judges proceeded to outdo themselves. They ruled on an automatic two-week incarceration for contempt for all parents not abiding by their judgment to send their daughters to the single-stream school.

This last ruling has enraged and polarized the haredi public. In court, it was received by a spontaneous outbreak of song by chassidic fathers, the words of which – security could not succeed in silencing them – expressed how doers of good will eventually prevail over doers of evil. The deputy minister of education has stated that if the jailing proceeds, he'll move his offices to the jailhouse gates. A mass rally was also organized, busing in people from all over Israel who opposed the ruling.

The Rebbe of Slonim (the great majority of the Chassidim are his followers) has said: "If we must, we will leave Immanuel [but not have our daughters in this integrated school]. If we do leave, we shall do so wearing our Shabbat finery and amid song."

In the foggy midst of this sad resurfacing of ethnic tensions, I wish to make two points clear: first, we categorically deplore and won't tolerate – and indeed rigorously, and always legitimately, fight – discrimination, wherever it may appear.

Having said that, I wish to also make it clear that in no democracy would a court mandate, under the threat of physical and monetary pain, which school its citizens should send their children to.

I support the Chassidim's right to educate their children as they see fit, be it in the school in question, a new school or even in no school (by home schooling), but I won't allow an elitist or triumphalist attitude to pollute the honour and unity of the Jewish people.

As such, I support the court against the Chassidim in this affront to Jewish and human-rights sensitivities. At the same time, I deplore the court's activism as being legally questionable and inconsistent with democracy and religious freedoms. May HaShem guide us all on a path toward shalom.

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Young teacher aims for 'fun atmosphere' in class

By FRANCES KRAFT
Staff Reporter

In Grade 9 and again in Grade 11, Jenna Greenbloom spent her Sundays teaching children to ski. But this past year, the Grade 12 student at the Toronto Prep School spent her Sundays teaching Hebrew and Judaic studies at Habonim Hebrew School, which has been known since last month as the Jewish Heritage School @ Congregation Habonim.

The supplementary school is affiliated with Congregation Habonim, an unaffiliated, egalitarian, liberal synagogue.

Principal Sarah Margles told *The CJN* that Greenbloom, 17, has a very strong Jewish identity that manifests in "a very gentle way." As well, Margles said, Greenbloom is "fun and friendly, and full of good ideas."

Greenbloom's Jewish identity has been shaped significantly, in part, by spending two years in Israel – the first at age 14, when her mother, a neurologist, was on sabbatical in Herzliyah; and the second in Grade 10, when she spent a year studying at Mosenzon High School in Hod Hasharon as part of Israel's Elite Academy program for students from the Diaspora.

"They are our teachers..."

As well, Greenbloom – who plans to make aliyah in August and join the IDF in November – is a leader in the Habonim Dror Labour Zionist youth movement, as is her fellow Jewish Heritage School teacher Ya'el Friedlander.

Greenbloom, who grew up as part of the First Narayever Congregation, is an alumna of Bialik Hebrew Day School, and spent a year at the Anne and Max Tanenbaum Community Hebrew Academy of Toronto before going to Israel to study.

She returned here at her parents' request because of a lengthy teachers' strike there at the time.

Her multiple Jewish involvements – including Camp Gesher, Torah High at the Village Shul, and serving as president of NCSY's Jewish culture club at her school – have enabled her to draw on both the cultural and religious aspects of Judaism.

Although she had a lot of experience working with children – she was a shadow for three youngsters with disabilities – Greenbloom admits she was "kind of nervous" when she took on the teaching position at Habonim.

Jenna Greenbloom
[Frances Kraft photo]

Writing lesson plans was new to her, and a fellow Camp Gesher counsellor gave her feedback on them for the first few weeks. Also, she added, Margles was very helpful.

"I like to be very prepared," Greenbloom said.

In her classroom, Greenbloom tries to create "a fun atmosphere" by incorporating games and ensuring that her lessons are interactive.

Greenbloom, who attended Northern Secondary School before Toronto Prep opened, enjoys math, and was considering an engineering career until last year. Now she's thinking about other possibilities, given how much she likes working with children.

"I don't really know yet," she said.

"They are our teachers..." will return in the fall

A lesson from the teacher: ***"I try to make all the classes interactive and fun, so [students] will enjoy learning."***

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Max Guttmann golf tournament continues to improve lives

Annual event benefits students with learning disabilities

By Daniel Horowitz

Fortunately for the parents of children with special needs, the late Max Guttmann believed that no child should ever be left behind. And, in continuing to honour their late father's philosophy, sons Craig and Sean are preparing for the 11th annual Max Guttmann Memorial Golf Tournament.

The tournament, which swings into action on Tuesday, August 31 at Pheasant Run Golf Club, is raising funds for Grades 5-8 special education classes at Associated Hebrew Schools, which is serving former She'arim students, with learning disabilities. This specialized educational program is funded by UJA Federation. Proceeds from the tournament will ensure the continuation of high quality, customized education for children who have special learning needs.

In its previous ten years of operation, the tournament has raised more than $500,000 in support of Jewish children with learning disabilities.

Chairs of this year's tournament are Susan Eklove, Shelli Koenigsberg and Richie Stoll, all of whom are also the parents of children attending the special education program.

"My 12-year-old son Ilan is at Associated and he has never been happier and more successful in school than he is today," said Eklove. "He enjoys being part of a larger school, taking regular art and gym classes with children from the regular stream. He goes out for enriched math and creative writing. The children have a beautiful facility with new technology such as laptops and smart boards. My husband and I recently went to the school to see the children present their own Power Point presentation on their family heritage. For most of these kids, now in Grade 6 and 7, this was the first time they had stood up in front of a group of people to give an oral report. The amount of creativity that the teacher encouraged from the kids was astounding, as was the quality of their work. The positive atmosphere was electric."

According to Eklove, who is also a Special Education teacher, the model adopted for the former She'arim students at Associated is an ideal one.

"The kids benefit from having all of the resources at Associated, a diverse peer group, and classes which our kids can integrate into for the parts that they are able to," said Eklove. "Conversely, if the host school has a child that is having a tremendous amount of trouble in a particular subject, they too can put a child into the class for that topic. This also helps the kids socialize and builds bridges between the groups. Hopefully we can expand this program to more children as the "jewel in the crown" of the Toronto Jewish Education system, something to be very, very proud of."

The tournament will include a barbecue, refreshments, contests, dinner, silent auction, awards ceremony, and much, much more.

For more information, or to register, visit www.maxguttmannmemorial.org or call Elena Livertovsky at 416.635.2883 #5329.

Sean Guttmann (l) and brother Craig (3rd from the left) enjoy last year's Max Guttmann Memorial Golf Tournament for Special Education. This year's tournament takes place on Tuesday, August 31.

Koffler Centre of the Arts brings Elon Gold's one-man show to Toronto

By Daniel Horowitz

What Al Gore is to global warming, Elon Gold is to global kvetching.

Well, that's what it says on his website, and with an introduction like that, how can anyone resist what promises to be a memorable night of laughter and lunacy as the Koffler Centre of the Arts welcomes Gold and the Toronto premier of his new one-man show, *Half Jewish, Half Very Jewish*.

With a personal, offbeat take on his religion and culture, *Half Jewish, Half Very Jewish* debuted at Just For Laughs in Montreal to a sold out extended run.

Gold, one of the world's fastest-rising comics, is also a regular correspondent for *The Tonight Show with Jay Leno* and has worked with some of the biggest names in comedy including Dana Carvey and the legendary Mary Tyler Moore.

This exclusive event will feature an on-stage Q & A with Gold and Canada's Comedy Queen, Debra DiGiovanni (from *Last Comic Standing* and *MuchMusic's Video on Trial*), a post-show reception that's half Jewish, half very Jewish and lots of fun for all.

"Elon Gold's show is a terrific and hilarious look at modern Judaism," said Mark Breslin, the founder of Yuk Yuk's, the largest chain of comedy clubs in Canada, and the Honourary Committee Chair of this event. "He's like Jackie Mason, but half the age and twice as current."

Proceeds from the night support the Koffler Centre of the Arts - a UJA Federation of Greater Toronto agency.

The Koffler is Toronto's leading Jewish cultural institution with a broad mandate to serve all, presenting a wide range of artistic programs through a global lens in a specifically Canadian context.

Elon Gold

As the Koffler builds a new 40,000 square foot facility on Sherman Campus on Bathurst Street, north of Sheppard Avenue, it is presenting a series of multi-disciplinary cultural events and exhibitions all around the city of Toronto designed to build bridges with other communities.

"We're thrilled to be the exclusive presenter of the opening night performance of Elon Gold's show at the Toronto Just for Laughs Festival," said Lori Starr, executive director, Koffler Center of the Arts, and vice president, culture, UJA Federation of Greater Toronto. "This is our summer fundraiser, and tickets are only $75 each – the funds go towards making sure the Koffler can keep presenting top-notch performing arts programs around the city, including comedy."

Half Jewish, Half Very Jewish comes to Toronto's Berkeley Street Theatre (26 Berkeley Street) on Tuesday, July 6th at 7:00 pm. Tickets are $75.00

To order tickets, visit www.ticketweb.ca or call ticket web at 1.888.222.6608. For more about the Koffler Centre of the Arts, visit www.kofflerarts.org

Kachol Lavan goes back to two campuses

By FRANCES KRAFT
Staff Reporter

Kachol Lavan, the Centre for Hebrew and Israel studies, will reopen its south campus this fall, on Sundays only, and offer two high school credit courses at its northern location, which is open three days a week.

The high school courses, Hebrew and drama, came about as the result of a parent survey conducted last year, school principal Ariel Zaltzman told *The CJN*.

Last year, the supplementary school, which had grown to serve more than 200 students in its first half-dozen years, was housed solely at Leo Baeck Day School's Thornhill campus.

About 20 students, of the 34 who originally attended the southern location at Bialik Hebrew Day School before it closed last year, were bused north from Bialik.

"Our families that started [there] wanted us to keep this campus," said Zaltzman.

As well, he added, although most of the families that sent their children to the school's southern location were Israelis living in Toronto on a temporary basis, "we realized that many Canadian families are looking for a program that teaches the Hebrew language, teaches about Israel, and teaches about the Jewish holidays, but not from a religious aspect – more from a cultural, even secular, one."

As of last week, the school had 30 students signed up for the coming year at the Bialik site, and 200 at the Leo Baeck location.

In addition to its regular classes, the Leo Baeck site offers programs such as arts and crafts, Hebrew for adults and choir for adults. In its classes, Kachol Lavan uses Israeli texts and adapted language programs that are used in Israel.

In addition to students from the GTA's Israeli community, Kachol Lavan has 30 children from non-Israeli families.

The school, which began as an independent venture, now operates as a joint initiative of UJA Federation of Greater Toronto, its Schwartz/Reisman Centre, and the Israeli Forum.

Correction

In the story "Israel honours Canadian war ace" (Tribute to Israel, June 17), the name of the late Sydney Shulemson, a Montrealer who was a highly decorated Jewish combat pilot in World War II, was misspelled. We apologize for the error.

Beth Israel

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הסוכנות היהודית לארץ ישראל
Jewish Agency for Israel

The Jewish Agency for Israel
Extends deep condolences
to our colleague and friend
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Liane Sela
on the untimely loss of
her brother,
Dani Barak-Werker ז"ל

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שיאר ג'נ'ט

גידי קורן וחברים

ג'ונתן כ"ץ-ילד מופלץ

אירוע "נשמת הקהילה" היה ערב מרגש ומצמ ללב, שמי מאות רבות של בני הקהילה הישראלית המתכנסי לחגוך בשמייה המבורכת של מרכז חב"ד, לחלוק כבוד לראש עיריית ונתן ולשרוש. דני מאיר, ולהודות לרב לבדא, איש צמא שמשקק ימים ולילות באהבת חינם.

אבל היה בשרב הקסום הזה אירוע אחד שלא השאיר עין יבשה אחת באולם, כשלבנה מלה ילד בן שלוש עשרה, ג'ונתן כ"ץ, וסיפר את סיפורו. ג'ונתן נולד כפג בשדרום השמי לניריון. כשיד אחיו התאום נמצא תוך כמה שבועות, ניכאי הרופאים שג'ונתן , אם ישאר בחיים, יהיה מוגבל בהתפתחותו הנפשית והשכלית.

בניגוד לכל הציפיות, ג'ונתן הוא ילד מחונן, שלקראת בר הצמוה שלו החליט שכל מתנות האירוע ייאספו לקרן למילחמה בסרטן, כשהוא מקוה לצמצ מכמה של שכמה עשר אלף דולאר, שמהם כבר ניים כשישה עשר אלף. בהצמה לסיפורו- גילה במלוך הערב עוד אלפים דולאר לקניית הספר, ולקראת סוף הערב הודיע ראש עיריית ונתן כי קרן ציבורית שבניהולו תוסיף עוד ארבעה אלפים דולאר, לאפשר לג'ונתן לעמוד את המכסה שהציב לעצמו.

היה משהו ספונטאני ומאוד ניגע ללב בדרך שכמה נפי צמים הפעים הזיע קהילה גדולה לפעות יחד, לתת יחד.

ביטוי "ישאר כוח" נזכרה לנמיד של ג'ונתן, עינת וד"ר אודי כ"ץ, על שהפעידו את זיו כולנו בילד שכזה.

הרצאנות הפוליטית

לפני שבועיים הצמתי עם הפוד שלי מצגת שהציגה על פעמת ראש ממשלת פורקיה על ה"רצאנות הישראלית", והתכידה לצילם את רצאנות של הפורקים כלפי הארצמים.

בתגובה לכך כתב לי דודהן דקל את המייל הבא:

"לא ברור לי מה הפעם בהצגת מצגת על פעפיה של פורקיה. האם פעפי עבר של ממשלת פורקיה לפני כמאה שנה ניתנים הצדקה כלשהי למעשים של ישראל, או של אדפוני צרם אחר כיום? האם כדאי לנו לפידד שנאה כלפי פורקיה, אחד מהמצים הידידותיים ביותר שפגשתי במפעתי, והמדינה המפלמית הכפעם יחידה שהתמכה בישראל? האם אכתוב פיכים להאשים את פורקיה במעשי העבר שלה, במקום להאשים את ישראל על מעשיה בשנים האחרונות?" ושידילי שוב כתבה כך:

"כן גידי, אבל זה בכלל לא הפריע לישראל לבנל יחסים הדוקים ביותר עם פורקיה עד היום, אז זה לא לעניין להעלות את זה. גם אני חשבתי על זה כל הזמן עד שהתברר לי שיש בו אילה חוסר הגיון להעלות את הליכלוך שלהם כשמתארם לנו ולשאשא אותי מתתת לשטיח כשלא מתאים לנו."

מעט השלום - יהודה פרידמן

כמה קל לשבת בחדר ממוזג עם מדיני בידו אמת ויית בשפיט, ובין לגימה לגישה לכתוב גם כמה שורות על המצע שמציע בלב יום בין אנשי קיבוצי ישראלים לשחורי שלום בינלאומיים, בהנחת פורקים יקרים, שכל מה שמעניין אותם בזירם זה להביא סיד לאזם מזכרים.

נכון שנצרכה קבלת פנים חמה לישראלים שנלשו אל פיפון אבית מהליקופטרים מרחפים, שם פגשו מעמד כבוד פורקי המרם באולות ברזל, סכינים, ברזינים, רפ'שרים חמים יותר. נכון גם שהישראלים היו מצוידים ביותר צבע "קטלנים", וליותר ביעותן, באקדחים ששלחו השנה פורקים לפגש 648 בתולות ליד מעין הזיים. בלי להכנס לפרטים מיותרים נפליא שעשה-הביעותן הציתי לא נתן הדיאה לאפשי הפגידת האומים להפידע בין אפיות השלום למזימים (פרשלנים) שידומים את האפיות ליצים המכסף, והסיע יחד עם המפיעים היה שב לנצלי המרצא בעזרת ספיגת גיר. וכל אדם ישראלים שחפש דכאון בעיקבות המבצע, יזמפש נא סיבה אפית להיות מדוכאים. למשל מילים שנרשמים על שדידות, או דילים שמנרגים בזמן מילוי הפקידם כדי שהמדוכאים ישפ בפקם בלילות, ויהיו מדוכאים ביפים.

ראש ממשלת פורקיה, צדיק בוכות עצמו, נשא נאום מרגש בעצת ישראל, נאום רצוף באמירות ואיומים. אבל רק שמשהו יפי השפו לא נחת בתוך השדיקי כדי להביא סיד והשיגיאתי לפידדים ופידפות בפורקיה על ידי אדוני שדאי שלום וחילוי הלא נאמנים. קיבו לדאי שבקהלת הפנים שהיתה פפיחה לאיפות השלום הבינלאומית, היו משתתפים מפורי קיב פורקים חפיפים בחילים ופפצות. הפשפ היה מפוייים על קיקעית היפ התיכון וכל השלם הפצר היה עגנה את הפורקים שהיו כמהנן מתרפשים מאד מהנוער.

על כן, אנחי אלפיים שנה שהיתי אחד לצייים, הגיע הזפן של הצייים להיות אחד ליהודים ואנחי נהיה אחד לעצמנו ובזה כמי שאחד אפונה השלם.

Landa retires after 21 years at Associated

By CAROLYN BLACKMAN
Staff Reporter

For the past year, Arthur Landa, executive director of Associated Hebrew Schools, has felt nostalgic every time he completed an annual task.

Landa, 67, who is retiring at the end of the summer after 21 years in his job, said that after he completed negotiations with the union or presented the financial statement to the board, for example, he would think, "This is the last time I'll be doing this.

"When my son, though, asked me if I'm going to miss the beautiful people at Associated, that is when reality set in. I'm really retiring."

Arthur Landa

In an interview the morning after his retirement cocktail party, held earlier this month at Beth Emeth Bais Yehuda Synagogue, Landa said, "after last night, there is no turning back."

Last week, Associated announced that Elliott Brodkin, who has more than 30 years of financial and management experience, including more than 12 as chief financial officer of the Toronto French School, will be its new CFO/executive director.

Speaking to *The CJN* about his years at Associated, Landa said he has always had a strong feeling about working in the Jewish community, and making a contribution to Jewish continuity.

A native of Montreal and a graduate of social work from McGill University, he began his career at that city's YMHA and went on to become executive director of the Jewish Federation of Nashville.

He had been living in Toronto for several years when his late wife, Eva, then director of finance at Jewish Family & Child Service, heard that Associated was seeking an executive director. "The rest is history," he said.

Jewish education was another challenge to him. "It represented another approach to do what I always wanted to do."

Early on in his career at Associated, he said, it was evident that the demography of the Jewish community was changing. "The days of [Associated's former Leslie Street campus] were numbered, because the Jewish community was shrinking in that area.

"From time to time, the Jewish community moves away from the Bathurst corridor, but then it moves back. The Leslie campus [just south of Steeles Avenue] had 1,000 students for 20 years. That's a big thing."

Associated also knew that a large number of Jews were moving to the city of Vaughan, and "we began talking about putting up a building in Thornhill. When the Kamin Education Centre opened in 1995, we served 1,100 kids, and the building was meant to hold 800. Now, we're coming back to the size we first intended."

Currently, Associated has three campuses: the Kamin Education Centre; the Posluns Education Centre on Neptune Drive, which was was rebuilt in 1998; and the rebuilt Hurwich Education Centre, which houses the Danilack Middle school (on Finch Avenue).

"Over the span of my career, virtually every campus was renovated or built. It was part of our initiative to meet the changing demographics."

Landa said that he also saw a reshuffling of educational services. "We recognized that the school had to move toward child-centred learning, and we created centres so we could serve students who needed remedial teaching and those who had special talents.

> *'We help teachers... recognize the abilities of each and every student'*

"We help teachers provide a curriculum for students at both ends of the spectrum, so they can recognize the abilities of each and every student."

Landa praised Mark Smiley, Associated's current director of education, "for bringing the school to the cutting edge of education, both in Judaic and general studies."

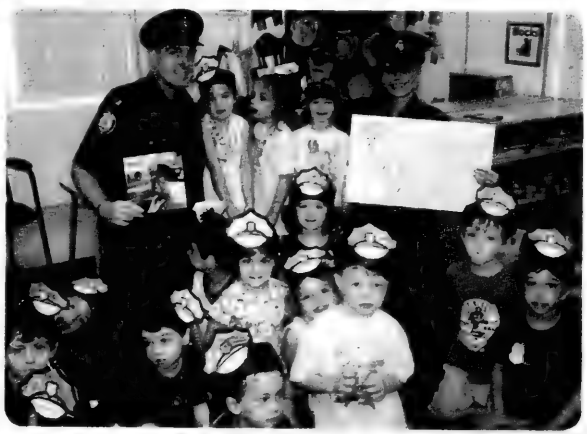
An ongoing challenge, said Landa, is supporting the more than 500 Associated students who require subsidies. "Even though we get more than $2 million from the community, it's not enough. We still have deficits, and we've been forced to do some creative fundraising. We don't want the burden to fall on full-fee parents.

"Students are never turned away because they can't pay. They're only turned away if we have no space, and that goes for full-fee students as well."

Landa said he's committed to Jewish education because of its two elements – Jewish literacy and Jewish experience. "In my view, it's not sufficient to grow up and learn solely through Jewish experience. It must be complemented by literacy, and day schools provide both."

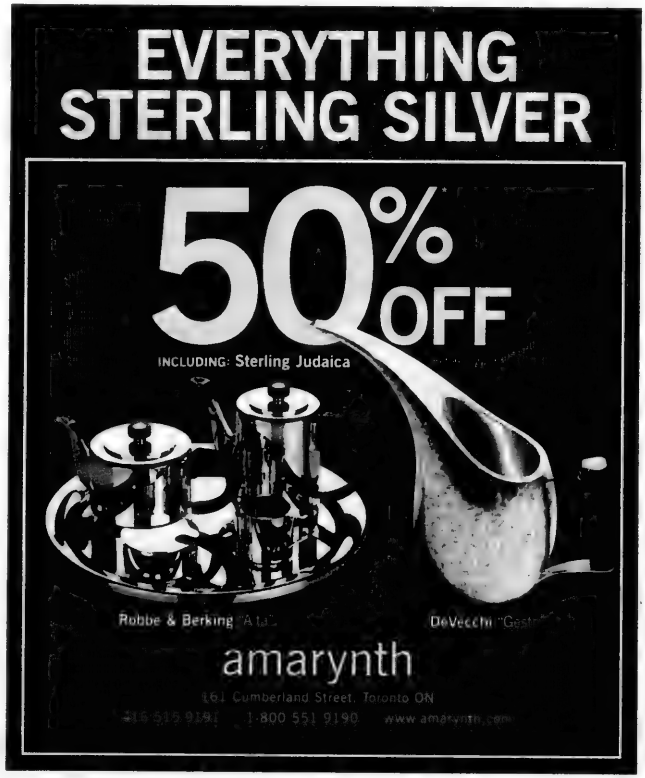
When he retires from his "16-hour a day job" he'll spend time with his five children and five grandchildren, who variously live in the United States, Israel and Toronto, and he'll return to studying classical music, "especially piano and opera."

In the speech he gave at his retirement party, Landa said that his hope is that in 100 years from now, "historians will be able to declare that Associated Hebrew School's sacred mission is still intact – that [it] was the only day school in Toronto, for the past 200 years, that accepted every child, regardless of financial stability, [and] that [it] was the only day school in Toronto committed to providing an excellent Jewish education for every child, regardless of socio-economic background, regardless of religious affiliation, spanning the Jewish spectrum from non-affiliated to the shomer Shabbat. My hope is that this wish is realized."



EMERGENCY PREPAREDNESS

Junior kindergarten students at Associated Hebrew Schools' Posluns branch, on Neptune Drive, are seen thanking Const. Isabelle Cotton, right, and Const. Scott Mills for visiting their class last week. The children were learning about the responsibilities of a police officer and how to dial 911 in case of an emergency.



Hypocrisy evident as Turkish PM enjoys PR boost

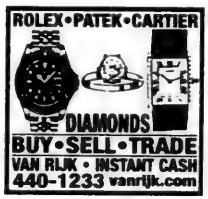
Israel's seizure of the Turkish registered ship Mavi Marmara on May 31 thrust Turkey and its controversial prime minister, Recep Erdogan, into the international spotlight. Or perhaps it would be more accurate to say that Erdogan's – together with his senior ministers' – vitriolic verbal attacks on Israel have raised his profile dramatically.

These profiles have varied considerably in the Canadian and western media circles.

According to Reports

By PAUL MICHAELS

For instance, in his June 5 *National Post* column dealing with the immediate rush to condemn Israel in the absence of established facts about the Marmara tragedy, Robert Fulford drew attention to rarely examined details about Turkey's hypocrisy. He wrote: "It was striking to hear that the Turkish foreign minister called the boarding of the Mavi Marmara 'an act of barbarism.' Turkey, having helped to instigate the flotilla, is a new voice in the self-righteous clamour against Israel. It still doesn't admit that it perpetrated genocide against the Armenians a century ago, it drags its distinguished authors into court for telling the truth about that atrocity and its attempt to contain the Kurdish independence movement has so far cost some 40,000 lives, mostly Kurds."



Writing from Jerusalem for the *Globe and Mail* (June 11) about the Turkish government's reaction, Patrick Martin argued that Erdogan's "outcry against Israel... have made him the most admired leader in the Muslim and Arab worlds, shaming those who have done so little for the Palestinians."

Precisely what Erdogan has done for the Palestinians, others would argue, is highly questionable to say the least. Erdogan's rhetorical assaults on Israel (including his tantrum in Davos in 2009 against Israeli President Shimon Peres) are no doubt popular in the Arab and Muslim worlds. But his support for Hamas (and Iranian President Mahmoud Ahmadinejad) only serves to reinforce the hardships Palestinian extremists have inflicted on their own people in Gaza.

Martin paints a mostly positive picture of Erdogan, including his policy toward the Kurds: "He offered peace to the country's Kurds and an opening of relations with Turkey's historic foe, Armenia. He established good relations with Iraq and even with its Kurdish Regional Government that sits on Turkey's border."

What Martin didn't mention is that since late 2007, Erdogan's government has authorized deadly strikes into northern Iraq against Kurdish-PKK rebels operating from there in support of increased autonomy in southeastern Turkey. For instance, the BBC reported on May 3, 2008, that Turkish forces claimed in an army statement to have "neutralize[d] more than 150 [Kurdish] terrorists."

Other such attacks have resulted in scores more Kurds being killed and have prompted Iraq's government to warn Turkey about destabilizing the region.

It's no surprise, of course, that Erdogan's "outrage" against such deadly assaults on the Kurds is nowhere to be heard. And, after all, the Kurds are clamouring only for increased autonomy, including language rights to be enshrined in the constitution, not any longer for self-rule, which is prohibited and a punishable offence in Turkey.

* * *

Against a glut of uninformed, frenzied charges that Israel had committed "war crimes," "terrorism" and "piracy" in intercepting the flotilla in international waters, Ed Morgan, professor of international law at the University of Toronto, clarified the facts pertaining to what is called the Law of the Sea (*Globe and Mail*, June 3). He spelled out the terms according to which it's perfectly legal for Israel, being in a state of armed conflict with Hamas, to impose and enforce a naval blockade on Gaza (to prevent the smuggling of arms), including by intercepting and boarding ships that attempt to run the blockade. (His article should be read in full. It can be found at www.theglobeandmail.com/news/opinions/israels-naval-blockade-pitches-and-rolls-with-the-law-of-the-sea/article1589981.)

The Canadian Navy undertakes similar boardings on a regular basis. Between 2001 and 2003, during NATO's Operation Apollo, Canadian naval personnel made over 260 boardings in their efforts to halt the flow of terrorists and weapons through international waters in the Persian Gulf. Global News reported (April 9) on the HMCS Fredericton's boardings off the east coast of Africa mere months ago: "The boarding party, team of specially trained and heavily armed sailors, was regularly dispatched from the Fredericton to investigate skiffs and dhows [Arab sailing vessels]... often used for pirate attacks or to transport weapons and drugs."

Paul Michaels is communications director for the Canada-Israel Committee.

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We thank the Minister of Community and Social Services, the Hon. Madame Madeleine Meilleur, for her presence at the dinner. We are also grateful to the entire 2010 Tribute Dinner Committee, Campaign Cabinet, Fundraising Committee, and the Reena Foundation Board of Directors for all their efforts on behalf of our clients and their families.

Tali Nizic
Reena Board Chair

Sandy Keshen
Reena President and CEO

Glace Bay, N.S., shul for sale

By JOEL JACOBSON
Atlantic Correspondent

The handful of members of the Sons of Israel Synagogue in Glace Bay, N.S., are placing their building on the market.

"For the last number of years, it's only been used for Rosh Hashanah and Yom Kippur services, up until last fall when no services were held at all," says shul president Mark Chernin.

"There are only 10 congregants, of whom only a couple actually live in Glace Bay, most of the rest several miles away. I'm the youngest at 53. Fanny Cohen is the oldest at 101. It's been such a struggle to maintain the building that this is the right move."

Synagogue was opened in 1902

The synagogue was opened in 1902, housing a congregation of 140 people. The cost to build? $5,000. It was the first synagogue built for that purpose in the Maritime provinces, though other former church buildings had been obtained earlier in other communities. An additional building was erected as a community hall/school in 1928.

"We have to spend money for upkeep, and is it really worth it for three days of worship a year?" asked Chernin. "I'm certainly not for that. We do have our cemetery, and proceeds from the sale of the building will go to perpetual care. But who will even look after that once we're all gone? There is no one moving back to Glace Bay."

Most former Jewish residents, such as Lowell Shore and Arthur Zilbert, both living in Halifax, moved away from Glace Bay 40 years ago, when they entered university. Others left for social or work reasons, which have since kept them away.

Shore recalled his days in the Cape Breton community. "As a boy, I went to shul each Shabbos, helped with the davening, even pre-bar mitzvah, had 15 to 20 kids with me in Hebrew school, played on a hockey and basketball team representing the Jewish community, and softball on a field behind the shul that seemed huge to us kids but is probably like a postage stamp today."

Zilbert, who expressed disappointment that the Orthodox shul is being sold, added, "The community held together for a long time. Even when there were only 15 men, there were always services Friday night and Saturday. Now the people aren't there, the spirit isn't there.

"When I'd go back to visit, I felt a comfort at the shul, living with the memories I had as a child, memories of the great group of people I grew up with. The shul was one of warmth and happiness."

Shirley Chernin, Mark's mother, was born in Sydney, 15 kilometres away, but is a 54-year Glace Bay resident. She says the remaining people are heartbroken. "No one has the heart to tear it down, as was proposed, too, but the kindest thing is to sell it. Yet who will buy it? Churches are closing here, too. If anyone buys it, it will be probably be torn down and turned into apartments."

She says the building is unique "with its centre bimah, upstairs seating, and a mechitzah downstairs now that was built 40 years ago when the upstairs became hazardous." She recalls a special celebration held in 2001 that attracted 550 people from near and far. "Those who grew up here still have an attachment to the community."

Unfortunately, for the 108-year-old building, they no longer live where their roots are planted.

Jews most targeted religious group in Canada: police

By PAUL LUNGEN
Staff Reporter

Police services across Canada recorded 1,036 incidents of hate-motivated crimes in 2008, with 165 of them targeting Jews.

People of the Jewish faith were the single most targeted religious group, far eclipsing incidents involving Catholics (30 crimes) and Muslims (26 incidents), according to a report by by Statistics Canada that were released last week.

Incidents involving Jews were up by 42 per cent in 2008 compared to the previous year, growing faster than the overall rise in hate crimes, which increased by 35 per cent from 2007 to 2008.

Those findings are similar to a recent report by the Toronto Police Service, which found that the single most targeted victim group in Toronto in 2009 – a year later than the Statistics Canada findings – was Jews.

Surveying police findings across the country, Statistics Canada reported that police found the vast majority of hate crimes were motivated by race or ethnicity (55 per cent), the victim's religion (26 per cent) and the victim's sexual orientation (16 per cent).

With 205 incidents, blacks were the single most targeted group (under the race or ethnicity category), but, "as in previous years, about two-thirds of religiously motivated hate crimes were committed against the Jewish faith," Statistics Canada said.

"Violent crimes, mainly assaults and uttering threats, accounted for 42 per cent of all hate crimes. Mischief offences such as vandalism to property accounted for 47 per cent, while other non-violent offences comprised the remaining 11 per cent," the report stated.

"Hate crimes motivated by sexual orientation were the most violent in nature. In 2008, 75 per cent of those motivated by sexual orientation were violent, compared with 38 per cent of racially motivated incidents and 25 per cent of religiously motivated incidents.

"Among violent incidents motivated by sexual orientation, 85 per cent of the victims were male."

At 6.3 incidents per 100,000 people, Vancouver and Hamilton recorded the highest rates of hate crimes among Canada's 10 largest cities. Toronto's rate of hate crimes was 5.4 per 100,000, about average for the 10 largest urban centres. Montreal reported the lowest rate, with 1 incident per 100,000.

Bernie Farber, CEO of Canadian Jewish Congress, said that "the numbers do not suggest Jews have something to worry about… The numbers are not large and we should be grateful for that."

The Statistics Canada figures "must be looked at relative to the population and relative to the work police have done to protect our community," he said.

One cause for concern was the finding that gays were the most likely group to suffer violent incidents.

"We are going to reach out to the LGBT [lesbian, gay, bisexual, transgendered] community to share our experience and expertise how to lessen the crimes against them," Farber said.

The Jewish community, he noted, was the first to urge actions against hate-motivated crime and has experience working with police in this area.

Pondering ...

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Two police raids on Jewish institutions in past 10 years

Continued from page 1

"The synagogue vandals are either agents of the government or following the government's not-too-subtle leadership. Either possibility should be unacceptable to Canada, and unacceptable to the international community."

Rabbi Scheier, who visited Caracas briefly a month after the incidents and has kept in regular contact with Jewish leaders there, told the committee: "The international community, led by Canada, must demand an impartial, independent, and internationally sanctioned investigation of the attacks…

"Canada enjoys diplomatic and economic ties with Venezuela. It is time to leverage this relationship, and it is time to take a principled stance."

Chavez has courted Arab world, Iran

The community now numbers 12,000, half the size it was 10 years ago, he said.

Chavez, who has openly courted the Arab world and Iran, has led the country since 1999.

"The government of Venezuela is sensitive to how it is perceived in the community of nations, and we have been reassured that the international voice of condemnation is the one ray of hope for the future of political and religious freedom in Venezuela," Rabbi Scheier stated.

These attacks were not the first since Chavez came to power. Rabbi Scheier noted that in 2004 and 2007, there were two police raids on Jewish communal institutions, one a school.

"The alleged purpose of the raid was to search for weapons and contraband. The real purpose of the raid was to demonstrate that the Jewish community, and all who support Israel, are unwelcome in Venezuela," according to what Rabbi Scheier has been told by Venezuelan Jews. The searches turned up nothing.

The government denied any involvement in the 2009 attacks, and 11 suspects, including seven police officers, were arrested, but Rabbi Scheier terms this "a façade of justice."

"There have been no trials, and the Jewish community has been left in the dark as to the sentence or the fate of those allegedly apprehended for these crimes."

Relations between the South American country and Israel soured during Israel's war with Hezbollah in Lebanon in 2006. The Venezuela government cut diplomatic ties with Israel after its conflict with Hezbollah in Gaza in December 2008-January 2009.

Rabbi Scheier thanked Parliament for the support it has shown for the Venezuelan Jewish community through motions tabled, petitions presented and especially Canada's "courageous" gesture of representing Israel's consular interests since its ambassador was expelled in January of last year.

Rabbi Scheier read letters he had received from Jewish children fearful of the anti-Semitism they believe has been whipped up by Chavez since the war in Gaza.

After Israel's interception of the flotilla headed to Gaza May 31, Rabbi Scheier said Chavez launched into a "diatribe," accusing Israel of financing his opposition, the Mossad of sending assassination teams to Venezuela, and deploying its forces in the Caribbean.

He quoted Chavez as saying: "Curse you, State of Israel, curse you, you terrorist and murder."

Chavez's words are similar to those that the vandals wrote on the walls of the synagogue in January 2009," he noted, causing Jews to be afraid not only for their institutions' security, but their personal safety.

Rabbi Scheier stressed the urgency of the situation. "If we wait too long, one of two eventualities will occur – either every Jew will flee the country, or further tragedy will befall the country."

Rabbi Scheier spent 24 hours in Caracas in March 2009 with Rabbis Avi Weiss of New York and Shmuel Herzfeld of Washington, D.C., both leaders of Amcha – The Coalition of Jewish Concerns. They were invited by Venezuela's chief Ashkenazi rabbi Pynchas Brener, who pleaded with the visitors to make the plight of the community known to the outside world and to urge their governments to intervene.

Apology rejected by Liberal MP

Continued from page 3

In response to queries from *The CJN*, Davies' office said she was "not available" for comment.

In a June 15 statement, Bob Rae, Liberal MP for Toronto Centre, rejected Davies' apology and said her original interview comments were "not the off-the-cuff ramblings of [just] any ill-informed or biased person." He said that as deputy leader of a national political party, she was "fully cognizant of her responsibilities" when she stated that Israel has been occupying territories since 1948.

"The logical implication of these comments is that Israel has no right to exist. This rhetoric is responsible for more than 'confusion,' and an 'inadvertent error.' The appropriate decision, is for Mr. Layton to ask for her resignation as deputy leader and for Ms. Davies to issue an apology to all Canadians. Nothing short of that will do," Rae said.

Bob Rae

Preceding her appearance onstage at the anti-Israel rally, Katz's video showed organizers exhorting the crowd with chants of "Long Live Palestine! Long Live the Intifadah!" and praising Davies as a politician who "wears the keffiyah."

They also contrasted her to Harper, who was called a politician that "welcomes war criminals" into Canada, a reference to late-May visit to Ottawa by Israeli Prime Minister Benjamin Netanyahu.

Davies then took the microphone and addressed the crowd, saying Harper should stand up and fight to "end the siege of Gaza and this so-called friendship with Israel."

She said after a recent visit to Israel and the Palestinian territories, she now understands the "worldwide movement" against the "illegal occupation of Palestinian lands… it is inhumane. It is illegal."

In the wake of the comments, the CIC offered to lead Layton and other NDP members on an informational tour of Israel.

Class Acts

AND THEY'RE OFF! Young riders kick off the Eli Monsøn Simpson Family Ride at the annual Zareinu Moveathon Festival held at Downsview Park June 13. More than 4,000 people attended the event. A second Moveathon event – a bike ride along the Niagara Escarpment – will take place place this Sunday. Zareinu Educational Centre is a day school and treatment centre for children with special needs. The moveathon raises almost $1 million each year.

FRIENDLY UNIT: Grade 4 students at Leo Baeck Day School's northern campus in Thornhill recently completed a unit that explored "what it means to be a good friend," in which they made scrapbooks written entirely in Hebrew.

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FAMILY MOMENTS

Mazel Tov

The Canadian Jewish News

Muriel Rosen - wishing you a happy and healthy 85th birthday! Love, your children Karen & Rob, Stephen, Michael & Alexa and your grandchildren Sasha, Tyler and Emelene.

Happy 25th anniversary Linda & Leon! With much love, Michael, Aaron, Daniel, your mom Bilha and sister Rebecca.

Happy fifth birthday to Adam Gilad! With all our love, mommy, daddy, Zachary, Maya and the entire Sandberg and Goldberg mishpachahs.

Mazel tov to Jordana Rosen who will be graduating from Thornlea Secondary School. She will attend Sheridan College in the fall studying Early Childhood Education.

Happy 50th anniversary Allan & Margaret. With love from the entire family.

To Jonathan Cogan: Mazel tov on scoring two touchdowns in the big win against the "Haggard Orangemen." Love, Bubbie & Zaidie.

SEND US YOUR PHOTOS!!

Email your digital photos to **cblackman@thecjn.ca** or go online to **WWW.CJNEWS.COM** and click the **Family Moments** button!

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What's New

By LAURA STRICKER

Our regular columnist, Leila Speisman, is away on medical leave.

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Deadline for July 8 is June 28. Deadline for July 15 is July 5. Phone 416-391-1836. Fax 416-391-0829. E-mail cjnwhatsnew@gmail.com.

Thursday, June 24

GYPSY BAND

The Friendship Group presents **Paul Mathew**, bandleader and accordionist of the Gypsy (Roma) Flame Show Band. Featuring music from Russia, Hungary and Romania. 2-4 p.m. Beth Tikvah. $5 at the door. Refreshments served.

IS GOD IN OUR BRAINS?

Denyse O'Leary, co-author of *The Spiritual Brain*, discusses the latest scientific research showing religious feeling may be hard-wired. 8 p.m. $5 at the door. Beth Tikvah.

Sunday, June 27

MEDINA THEATRE

Medina Theatre Ensemble presents a staged reading performance of *There Comes a Time*. 2 p.m. Temple Sinai, 210 Wilson Ave. $7. Includes refreshments. **Roselle**: 416-633-2057 or **Morris**: 416-785-0344.

SINGLES GAME NIGHT

Who Wants To Be a Millionaire, Scrabble, Rummicube, etc. Prizes and refreshments. $8. Beth Torah, 47 Glenbrook Ave. 7:30 p.m. Mollie: 416-733-3634, mollie_rothman@yahoo.ca.

Monday, June 28

LECTURE SERIES

Temple Sinai Congregation's lecture series continues. "Kander and Ebb's Contribution to Broadway," with **Michael Englebert**. 1:30 p.m. Members $10, guests $12. RSVP **Marcie**, 416-487-3281.

YIDDISH SHOW

Committee for Yiddish of UJA Federation, Friends of Yiddish and Toronto Workmen's Circle present **Shane Baker** in *Vortkontsert*. 7:30 p.m. 471 Lawrence Ave. W. Free for members of sponsoring organizations, guests $10. Reservations: **Sandy**, 416-736-8073.

OTHER NEWS

MARCH WITH KULANU

Kulanu Toronto needs more feet on the street for Pride, July 4. If you would like to march with them to show your solidarity with queer Jews locally and in Israel, e-mail kulanutoronto@gmail.com.

SWING BAND

July 6, Megacity Swing Band performs big band classics from the 1930s and '40s. 7 p.m. Barry Zuckerman Amphitheatre, Earl Bales Park.

CHRISTIE PITS RIOT

Cyril Levitt, sociology professor at McMaster University, speaks about the Christie Pits Riot. July 8, 12 p.m. Free Times Café, 320 College St. $15. Includes lunch, tax, tip and program. RSVP: yiddishvinkl@yahoo.ca.

HOSPICE THORNHILL

Hospice Thornhill plants the first flowers and shrubs in its memorial garden on July 9. All who have had a relationship with the hospice over the years, including presently, are invited. 12 p.m. Those attending are invited to plant an annual or perennial plant.

VOLUNTEERS NEEDED

Jewish Information Service of Greater Toronto needs volunteers during the day, four hours weekly for info desk. Computer skills and fluent in spoken and written English essential. Hebrew and Russian-language skills asset. For info: **Barbara**, bbarak@ujafed.org, 416-631-5843.

ORILLIA SHUL

Orillia Country Shul resumes its Shabbat services in July and August. 10:30 a.m. **Cantor Tom Schwartz** leads on July 3, Prof. **Elliot Melamet** on July 10. 151 Creighton St. S. 705-327-7069.

GOLF TOURNAMENT

Am Shalom Congregation in Barrie holds its 8th annual golf tournament fundraiser, in collaboration with Gilda's Club, Barrie. July 23, Innisbrook Golf Course, 2957 Lockhart Rd. Shotgun start 8 a.m. $180, includes draw package, breakfast, lunch, golf cart, silent auction and prizes. Tax deductible sponsorship levels available. 705-792-3949.

Continued on page 23

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You are a skilled and experienced teacher and leader with at least 5 years of experience in primary and middle years education, with a focus on meeting the needs of students with learning exceptionalities. Ideally you will have worked with a varied population of students, including those who require gifted resources as well as those with various learning difficulties. You take a collaborative approach to teaching and communicate well with students, parents and colleagues. A Master's in Education with a focus in Special Education is a strong asset, as is experience working in an International Baccalaureate environment.

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email: bookings@cartoonkingdom.com.au

Continued from page 22

YARCHEI KALLAH

Canadian Friends of Nishmat invites the public to their 16th annual Yarchei Kallah. Lecturer **Simi Peters** from Nishmat in Jerusalem speaks on "The Lure of Enchantment, Bi'lam and the Power of the Word." July 13-15. Or Chaim Yeshiva, 159 Almore Ave. 9:30 a.m.-12 p.m. each morning. Afternoon session also. $30 per class, $5 for sourcebook. denise.cfn@gmail.com.

BBYO GOLF

The 16th Annual BBYO Friends and Alumni Memorial Golf Tournament. July 27, Nobleton Lakes Golf Course. Includes lunch, dinner, auction, raffle and much more. Shotgun at 12:15 p.m. Portion of the proceeds will benefit Colon Cancer Canada and the Canadian Memorial Chiropractic College. Register online at www.bbyo.ca/fan or call 416-398-2004, ext. 221.

PROSTATE CANCER

PCCN Toronto and Side by Side support groups invite the public to a Prostate Cancer Awareness Night meeting at the Toronto Botanical Garden (Floral Hall). 777 Lawrence Ave. E. July 28, 7:30 -9:30 p.m. **Dr. Gerard Morton** speaks on "Clinical Trials." Question period follows. Free parking. Doors open at 7. info@mantoman.ca.

THEATRE TRIPS

Beth Emeth goes to the theatre. Aug. 5, *The Women* – Shaw Festival Theatre. Fall trips to Stratford: *Kiss Me, Kate*, Oct. 6, and *Evita*, Oct. 28. Members $90 guests $95. Includes transportation. 416-633-3838, temaw@rogers.com.

ISRAEL HIKE

Join One Family Fund for a 5-day hike across Israel. From Oct. 17-21. $1,595 includes transportation from start of hike and back to Tel Aviv or airport, and accommodation and meals while on hike. Responsible for own airfare. Minimum $2,500 must be raised. 416-644-4955, louise@onefamilyfund.ca.

FOR SENIORS

Adath Israel Congregation. Wednesday social afternoons for men and women. Bridge, mahjong, rummikub, refreshments. $2. Everyone welcome. **Pearl**, 416-635-6317, or **Marcia**, 416-932-1229.

Earl Bales Seniors Club in the Park. Casino Rama July 14, departs 10 a.m. Do you play chess or want to learn? Free lessons – $25 membership required. Walking group Tuesday and Thursday, 9 a.m. Social bridge Thursdays, 12:30-3 p.m. Bingo Tuesdays, 12:30-3 p.m. **Valerie**, 416-395-7881. Non-members welcome.

LZA Senior's Cultural Club. Tuesdays 10 a.m. Discussion group at Borochov Cultural Centre, 272 Codsell Ave. 416-630-9444.

Bernard Betel Centre, 1003 Steeles Ave. W., 416-225-2112.

June 29, Lecture: "Who Is George Mantello?" With **Rabbi Tessler**. 10 a.m.-11:30 a.m. $3 members, $6 guests.

June 30, Canada Day celebration. Free entertainment, vendors, market. 11 a.m.-3 p.m. Free.

New polymer clay jewelry-making course. Starts July 8 for 8 weeks. 10 a.m.-12 p.m. **Ruth**, ext. 105.

Wagman Centre, 55 Ameer Ave., 416-785-2500, ext. 2267.

If you or a family member has had a stroke, live in the community and have completed stroke rehabilitation, you may qualify to participate in a Canadian Stroke Network study on the value of additional community, activity programs for people who have had a stroke. Participants will attend a stroke community program that includes education, exercise, leisure, social and wellness activities two times a week for nine months. **Tina Wells-Rowsell**, ext. 2120, or **Dianne Cullen**, ext. 2341.

Kosher lunch at the Chicken Nest Restaurant. June 30. Bus leaves at 11:30 a.m. and returns by 1:30 p.m. Please bring lunch money. Transportation is $2 for members, $5 for guests.

A variety of Creative Arts Studio programs are offered through June and July, including ceramics, wood shop and knitting and crocheting. Contact **Meital**, ext. 2939, for more information.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St. 416-638-1881, www.prossermanjcc.com.

Registration continues for Kolel's summer ulpan, Introduction to Conversational Hebrew. Tuesdays and Thursdays, 7:30-9:30 p.m. From July 6 to July 29. $170, $100 for students and seniors (plus $30 book fee). Ext. 4235.

Tickets are still available for a variety of day and overnight trips. Ext. 4235 or visit the website for details.

Reverence and Regard: The Many Faces of Women in Hollywood Movies. Wednesdays, July 7-Aug. 4. With **Kevin Courrier**. 1-3 p.m. $50 member, $60 guest.

Latin dance: Wednesdays, July 7-Aug. 25. 8:30-9:30 p.m. $60 members, $100 guests.

Tic Tac Summer Program, July and August at the Prosserman JCC daycare and preschool. For 2 years+. 9 a.m.-12:30 p.m. Monday to Friday. A stimulating program and lunch are included. Register with **Kailah**, ext. 4351.

Lunch 'n' Learn will be held on July 9 with **Rabbi Moshe Stern**.

Social Painting Class Exhibit. Meet the artists and the instructor. June 28, 1-3 p.m. Room 123. Free.

Treasures in Jewish Literature, brochure for next series 2010-11 is available on the website or at the registration desk.

MILES NADAL JCC

750 Spadina Ave., 416-924-6211, www.mnjcc.org.

Michael Bernstein Chapel services. Sunday 8 a.m. Thursday 7:15 a.m. Kosher breakfast included. **Coleman Bernstein**, 416-968-0200.

2010 Canadian Jewish Playwriting Competition. $1,000 awarded to winner. Deadline is June 30. Contact **Esther** at theatre@mnjcc.org, ext. 606, or check the MNjcc website for details.

Pride @ the J. "I Don't Know from Funny: Tears and Laughter in Queer and Jewish Cultures." June 30, 7:30 p.m. Al Green Theatre. Film: *Sidney Turtlebaum*. Discussion with noted speakers from the queer/Jewish community: **Ronna Bloom** (poet and psychotherapist), **Aviva Goldberg** (leader, Congregation Shir Libeynu), **Scott Rayter** (sexual diversity studies, University of Toronto) and **Oscar Wolfman** (sociologist and photographer). Free, all are welcome. Ext. 606, esthera@mnjcc.org.

Israel Dance Festival 2010: July 2-4. With choreographers **Dudu Barzilay, Rafi Ziv, Ofer Alfasi, Victor Gabbay** and **Carina Saslavsky**. Friday night Shabbat dinner, performances and more! israelidancetoronto.com, Sofie at sofsof@sympatico.ca, 416-221-6280; **Inbal** at 647-271-1157, inbaldery@hotmail.com.

Koffler Centre of the Arts, 4588 Bathurst St., 416-638-1881, www.kofflerarts.org.

Koffler Fundraiser. *Half Jewish, Half Very Jewish*. **Elon Gold**'s Toronto première of his one-man show. July 6, 7 p.m. Berkeley Street Theatre, 26 Berkeley St.

Create ceramic art pieces and engage in stimulating discussions about Judaism. For girls 12+ and their moms. Bubbies welcome, too! Mondays, 4:30-6:30 p.m. July 5-Aug. 30. E-mail registration@kofflerarts.org, call ext. 4269.

Register now for three fun-filled and creative classes for kids: craft and draw, ages 4 to 6; drawing and painting, ages 6 to 9; portraits and landscapes, ages 10 to 15. Thursdays, July 8-Aug. 26. E-mail registration@kofflerarts.org, call ext. 4269.

What's New is now online, for subscribers only. You can find it at cjnews.com

CELEBRATING 30 YEARS: The Downtown Jewish Community School, located in Miles Nadal Jewish Community Centre, celebrated its 30th anniversary with a clown parade and a party for students, parents and staff. Principal Joan Schoenfeld, centre, honoured teachers Heidi Larman Brown, left, and Debbie Sherman for their 25 years of service to the school. The teachers each received the *DJCS 30th Anniversary Cookbook*, edited by Barbara Silverstein and designed by Leah Gryfe.

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SINGLES EVENTS CAN BE FOUND ON PAGE 25

OBITUARIES
and Related Notices

Steeles Memorial Chapel

Kahana Paul	June 11/10	81 Townsgate Dr
Fisher, Essie	June 6/10	Private
Lichtman, Joseph	June 1/10	147 Edler St
Felzen, Tatjana	June 10/10	
Queroub, Miriam	June 9/10	6250 Bathurst St
Weiss, Taly Revital	June 10/10	Private
Miles, Sharon Harriet	June 10/10	
Blum, Roza	June 11/10	15 Torresdale Av
Mitchell, Kenneth	June 11/10	710 Conacher
Risman (Futerman), Helen	June 12/10	11 Townsgate Dr
Brodsky, Sara	June 11/10	Private
Molnar, Clara	June 13/10	265 Ridley Blvd
Yunger, Salomon	June 11/10	65 Burncrest Dr
Szarfer, Luba	June 13/10	3560 Bathurst St
Markus, Zlata	June 15/10	Private
Gould, Murray	June 16/10	7825 Bayview
Liebes, Leon	June 16/10	
Klein, Lou Ludwig	June 8/10	3560 Bathurst St
Noe, Elisabeth	June 16/10	Private
Shabelnikov, Ida	June 17/10	Private

BENJAMIN'S PARK MEMORIAL CHAPEL

Bernie Plotnick	Jun 6/10	650 Briarhill Ave
Izzy Light	Jun 7/10	1 Maison Parc Crt
Joseph Almagor	Jun 4/10	3270 Bathurst St
Freda Rattner	Jun 8/10	2121 Bathurst
Lillian Gordon	Jun 6/10	619 Avenue Rd
Kenneth Jacobson	Jun 8/10	1555 Finch Ave
Alex Glassman	Jun 7/10	940 Sand Dune
Louis Bain	Jun 9/10	2 Neptune Dr
Shlomo Danzinger	Jun 8/10	Israel
Julian Ernest	Jun 10/10	28 Burton Road
Aida Shainhouse	Jun 11/10	3900 Yonge St
Malca Gillson	Jun 10/10	483 Merton St
Eileen Appleby	Jun 11/10	55 Skymark Dr
Louis Markowitz	Jun 11/10	1166 Bay St
Victor Prousky	Jun 11/10	65 Skymark Dr

HEBREW BASIC BURIAL

Reginald Morris	Jun 11/10	60 Clipper Road

The unveiling of a monument to the loving memory of the late
JACK BERKOVITS ז"ל
will take place
Sunday, June 27th at 2:00 p.m.
Lambton Cemetery
Royal York Rd. between Eglinton & Dundas
Beth Jacob Section
Relatives and friends are invited to attend

We, the family of the late
Mark Tokayer ז"ל
would like to express our heartfelt gratitude and appreciation for the tremendous outpouring of sympathy, support and generosity during our most sorrowful time. Your kindness will always be remembered.
Agi, Ari, Amy, Judy and Tracy

The unveiling of a monument to the loving memory of the late
ESTHER BIRNBAUM ז"ל
will take place
Sunday, June 27th at 10:45 a.m.
Dawes Road Cemetery
Beth Radom section, Section R
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
KLARA KOCSIS ז"ל
will take place
Thursday, July 1st at 11:00 a.m.
Pardes Shalom Cemetery
Ahavath Achim (JF) Section
Relatives and friends are invited to attend

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On Campus

New Birthright trip aimed at Russian Jews

By RITA POLIAKOV
Staff Reporter

Maria Grinev will be having a very Russian summer.

In Israel.

Grinev is one of 20 Canadians who will be going on the first Canadian Taglit-Birthright Israel trip designed specifically for Russian Jews, called the CIE Canadian Russian Adventure.

The trip, which runs from July 11 to 22, will have 20 participants from Canada and 20 from St. Petersburg, all of whom will be travelling with Russian Jewish soldiers from the Israel Defence Forces.

For Grinev, the trip is a chance to merge two cultures, something she's been struggling with since she immigrated to Israel from Russia when she was six, and then to Canada when she was 11.

"It's too much for a child to learn both Hebrew and Russian and go to the synagogue and keep track of Russian events," Grinev, 22, said. "I did feel like a little bit of an outcast [in the Toronto Jewish community]."

That's why, about a year ago, Grinev, who's going into her fourth year at York University in psychology, joined Jewski, a Hillel group for Russian Jews who don't quite fit into the Canadian Jewish community.

"[At Jewski events], I really did feel like I'm [involved] in the Jewish community. I didn't feel like I'm not Jewish enough," Grinev said.

Alona Geysman, who plans Russian Jewish programming at Hillel, is helping to organize both Jewski and the Israel trip.

"The idea came to me because I looked at my own background," said Geysman, who was born in Ukraine and immigrated to Israel, and then to Canada, before she turned 12. "What happens is a lot of [Russian immigrants] put their Russian identity on the backburner in order to adapt and blend into Canadian society... we become Canadianized."

Maria Grinev

The trip will give Canadian Russian Jews the opportunity to connect with others like them, as well as with Israel.

"It's definitely going to be the same itinerary as any Birthright Israel trip. We'll have a Russian-speaking tour guide and will probably talk a little bit more about Russian-Israeli culture," said Geysman, who will be leading the trip.

Geysman organized the trip with the help of people from a Hillel in St. Petersburg, as well as with the Canada-Israel Experience, which approved the idea in January.

"My participants are really excited. They think it's really cool to meet people exactly like them, but from different cultures," Geysman said. "It's really great if we can create friendships during this trip."

Lior Cyngiser, CIE's madrichim co-ordinator, hopes the trip will inspire participants to get involved in their local Jewish community. "We're using Birthright Israel as a vehicle not only to make connections between Russia and Toronto, but to make connections to the Toronto community itself," he said, adding that this can be done through events and programming for Birthright alumni.

"Through the work with Alona and her relationship with Hillel, we're able to introduce this new group into the larger community."

Cyngiser sees the trip as a way to explore three different cultures and perspectives.

"[The Canadian Russian Jewish population] will be able to be more comfortable about sharing their cultural backgrounds and, at the same time, will realize how much they have in common with Jewish Russian Israelis and Jews from Russia," he said. "This trip will hit different personal and cultural key points that a regular trip wouldn't have."

CFJS' new board to further Israel advocacy

By RITA POLIAKOV
Staff Reporter

As the president of Israel on Campus at McMaster University, Rebecca Cherniak wanted a louder voice. So she went national.

Cherniak, who's in McMaster's arts and science program, is the new incoming vice-president for the Canadian Federation of Jewish Students, a group that encourages Jewish identity and Israel advocacy programming on campuses across Canada. Cherniak joined CFJS last year and served as its chair of Israel affairs and advocacy.

"I saw the great potential of a national body," she said. "CFJS can connect student leaders from Dalhousie University [in Halifax] to Victoria. Without that framework, students from across the country wouldn't be able to communicate as effectively as they do."

Cherniak is one of five newly elected members of the CFJS's executive board, which was chosen by students across Canada. The board recently finished appointing board members for positions such as its new political engagement chair Ilan Mann of York University and communications chair Ashley Faintuch of the University of Winnipeg.

This year, the CFJS ran initiatives such as the Size Doesn't Matter campaign, which worked to raise awareness about Israel through a speaker series, multimedia content and a website, as well as a symposium that connected Canadian students to students at Spertus College in Chicago.

This upcoming year, Cherniak would like the CFJS become more of a grassroots organization and better represent local Jewish groups

"We can't replace... the local member organizations... but [the CFJS] provides that crucial and unique national aspect that local organizations can't get on their own," she said. "We need to make sure that the national voice is representative of the [local] member organizations."

CFJS plans to do this through its advisory board, comprising leaders of Jewish campus groups across Canada. The board will meet three times a year, with its first meeting slated for the end of this month.

Aaron Vomberg, the incoming CFJS president, would like to see more Israel advocacy programming as well as stronger partnerships with organizations such as the Canadian Council for Israel and Jewish Advocacy (CIJA) and non-Jewish organizations such as First Nations communities.

Samantha Banks (left) and Rebecca Cherniak

Vomberg, who is going into his fourth year in Dalhousie's urban planning program, joined the CFJS three years ago.

"I became involved on the national level with the goal of increasing both the amount of [Israel] advocacy that was occurring and also to increase the amount of identity-based social justice programming," said Vomberg, who was president of Dalhousie's Jewish student association.

"When students come together, they have the ability to make that difference on a much larger scale."

Samantha Banks, the past president of the CFJS and a future Humber College student, sees the group as a support system for Jewish students throughout Canada.

"Our goal is to help students, to be there as a friend or a mentor and to provide information and resources and websites that can further their local campus and Jewish involvement," she said.

"CFJS is an umbrella organization, but we're also the... *abba* and *ima* to the local campuses. All we want to see is the local campus prosper."

The group plans to do that through more trips, which include two possible initiatives in New York and Los Angeles, and more social networks that would allow students to connect with professionals in their prospective fields, Vomberg said.

For Banks, CFJS' success can be measured in the number of students that applied for positions on the board this year.

"To be quite honest, I think we really gave CFJS a good reputation this year," she said.

UC Irvine suspends Muslim Student Union

JTA

IRVINE, Calif. — The University of California, Irvine suspended a Muslim student group over its disruption of a lecture by Israel's ambassador to the United States.

In a May 27 letter to the Muslim Student Union released June 14 by the university, the student affairs disciplinary committee announced that after an investigation, it found the group guilty of violating certain sections of the university's policies applying to campus activities, organizations and students, including disorderly conduct and obstructing university activities.

During a Feb. 8 speech at the university sponsored by a campus pro-Israel group, Ambassador Michael Oren repeatedly was heckled and interrupted. Eleven students were arrested in the incident.

The disciplinary committee, based on evidence found on social networking sites and personal observation, found that "The disruptions were planned, orchestrated and coordinated in advance by the Muslim Student Union."

The student group has been suspended for one year, beginning Sept. 1, and will be subject to a one-year probation upon its reinstatement. The members of the group also will be required to perform a collective 50 hours of community service.

The student union has appealed the decision and asserts that it did not co-ordinate the protest, according to reports.

The university released the decision after the Jewish Federation of Orange County (JFOC) filed a freedom of information request, the *Orange County Register* reported.

"The university's disciplinary action regarding the MSU establishes an important and appropriate precedent and sends a powerful message to other universities across the nation," said Shalom Elcott, JFOC's president and CEO.

The Zionist Organization of America, which has for years tracked incidents of hostility against Jews on Irvine's campus, praised the decision.

"This is a historic step that sends a message to all universities to not tolerate dangerous bigotry against Jews on campus," Morton Klein, ZOA's president, told JTA.

HOOPS FOR ISRAEL

Toronto's chapter of the Birthright Israel Alumni Community (BAC) held two fundraisers recently for Ethopian Israeli immigrants living in Bat Yam. Hoops 4 Israel, a basketball tournament held since 2007, raised more than $95,000 for the cause and Jam 4 Israel, the event's after party, which was held at Toronto's London Tap House on June 10, raised another $30,000. Pictured, some of the Hoops 4 Israel executive committee pose at the tournament. From left are Daniel Winberg, Eden Pollock, Aaron Collins, Erin Cohanim and Dave Goodman. Committee member Jon Ordon isn't in the photo.

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Rose Reisman wants to change people's eating habits

By JENNIFER LIBMAN
Special to The CJN

Rose Reisman is busy. Besides being one of Canada's leading health and wellness experts for the past 15 years, she has penned numerous cookbooks and columns, worked as a caterer, restaurant consultant, TV and radio personality, public speaker, teacher, and corporate health and wellness consultant. She is also the mother of four children.

Resiman is a registered nutritional consultant from the Canadian School of Natural Nutrition, and holds several university degrees, including a BA and an MBA from York University and a B.Ed. from the University of Toronto.

Surprisingly, despite all her culinary achievements Reisman does not have any traditional culinary training. "I had young children and I didn't want to work full time. I always had a mind for marketing, but I hadn't really found my true passion until one day, I discovered cooking."

In 1988 Reisman self-published her first cookbook, and soon after, she realized that she wanted to be part of the growing healthy eating and living movement.

"I have a family history of obesity and diabetes. Some of my family's members died in their 50s – I just couldn't stand back and not do anything. In 1993 when I found out I had high cholesterol, I knew it was time to make a serious change."

In 1993, Reisman published her first book on healthy eating – *Rose Reisman Brings Home Light Cooking*. It sold over 400,000 copies and set Reisman off on her path of trying to change the way people eat.

Following the success of a number of cookbooks, Reisman launched Rose Reisman Catering – The Art of Eating Well, in 2004. The company provides delicious and light meals for social events at a variety of Toronto venues.

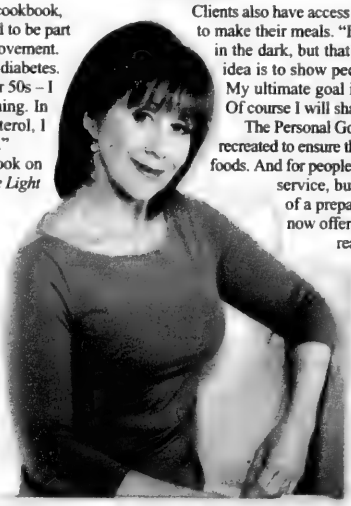
"We cater weddings, dinner parties and every other event in between. Our creative menus and professional expertise keep even the fussiest clients happy – healthy eating has never tasted so good."

Rose Reisman Catering also serves over 400 corporate clients on a daily basis. "The health of a company's employees is the basis of its productivity. Investing in their health – by having us provide them with a healthy lunch – is the easiest way to help them reach their goals."

In 2008, Reisman decided to take her healthy eating expertise into people's homes. "People would always say to me, 'Rose, if I could eat food like yours every day I would lose weight.' That's when I got the idea to start Personal Gourmet – to help busy people eat well."

Personal Gourmet is a meal delivery service that's custom-designed to meet the unique requirements of each client, offering two or three meals plus snacks daily. The meals are properly balanced with the four major food groups, based on the Canada Food Guide. "It's good food for busy people."

Reisman developed the meal plans with Dr. David Macklin, one of Canada's leading weight management physicians. Together, they have ensured that the food program is healthy and delicious.



Clients also have access to all the recipes Reisman uses to make their meals. "It would be easy to keep people in the dark, but that's not the point of all this. The idea is to show people that eating well is simple. My ultimate goal is to get people cooking again. Of course I will share my recipes."

The Personal Gourmet menu is constantly being recreated to ensure that clients are always trying new foods. And for people who don't need a daily delivery service, but still want to enjoy the luxury of a prepared meal, Personal Gourmet is now offering meals that are delivered and ready to be frozen.

"These are for those crazy nights, when you have to work late and drive each kid to a different place. You don't have time to cook, but you still want to make sure everyone is getting a healthy dinner."

Meals can be ordered as little as three days in advance and kept refrigerated for up to five days or frozen. "All you need to do is pop them in the oven, and in 10 minutes, you'll have a home cooked meal."

About five years ago Reisman was approached by the Pickle Barrel restaurant chain to help create a nutritionally mindful menu. She consults with the chefs every four months to come up with a different concept for its health conscious consumers. "We've done a Mediterranean menu, a Locavore menu, and one with meals under 500 calories. This is just one more way to help spread my mission of helping people take control of their diets."

Pickle Barrel's vision of offering consumers healthy options contributed to the evolution of Glow, Reisman's first restaurant. Despite a rough beginning – Glow had a fire and had to be shut down for three months just after opening – the restaurant is a huge success.

"The entire menu is really about taking foods people love and putting a healthy spin on them. Eating is a wonderful, enjoyable experience and it's not supposed to be about deprivation. We make soups without cream, serve burgers without buns and don't have a deep fryer, yet people love our food and keep coming back. You can indulge without excess fat and calories."

Despite her busy schedule, Reisman has always devoted time to supporting charities and has endorsed the Canadian Breast Cancer Foundation for many years. "Breast cancer is an insidious disease and all women are terrified of it. We're all affected by it in some way." Resiman has raised over $1 million for the foundation from sales of her cookbooks.

Reisman has recently become the spokesperson for Breakfast for Learning, a leading national non-profit organization dedicated to child nutrition programs in Canada.

"Children today are going to live 10 to 15 years less than their parents. One-third of children born after the year 2000 will develop diabetes. As a mother, I had to do something and Breakfast for Learning was the perfect partnership."

In March 2010, Reisman released her latest cookbook, *Rose Reisman's Family Favorites*, sold at all major book retailers. In it, she delivers 270 simple, nutritional recipes for the whole family.

"The whole idea is to get families back at the table together. We all have busy schedules, but breaking bread together, even just twice a week, can be the first steps we all need to take to combat the obesity, diabetes and heart disease that is affecting all our lives. Every recipe in *Family Favorites* has a complete nutritional breakdown."

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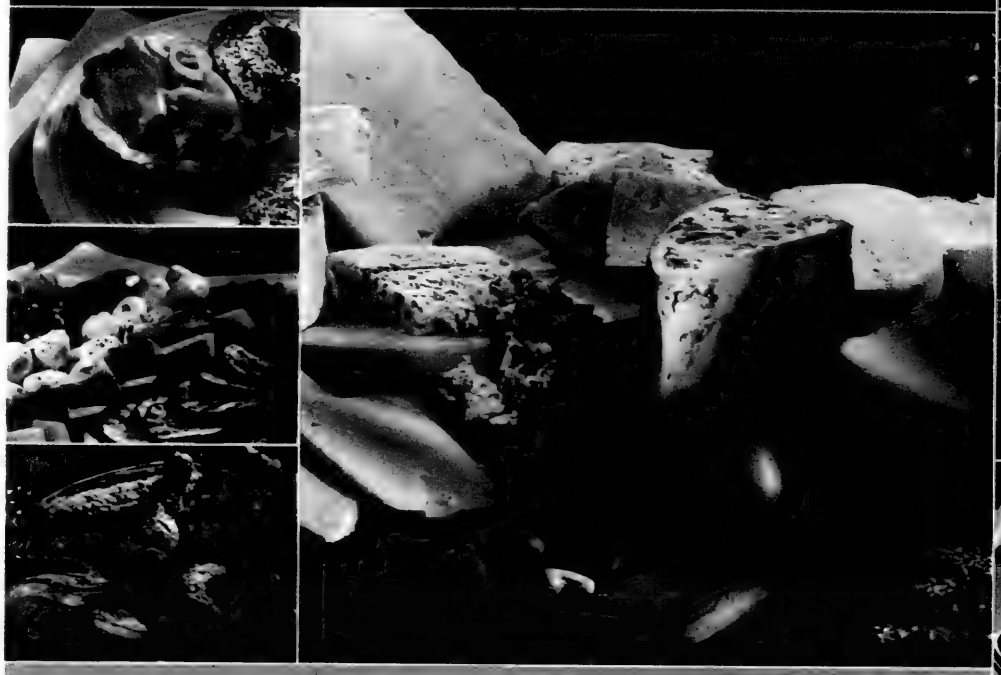

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Stir Crazy

Janna Gur shows Israeli cuisine has come into its own

By JANICE ARNOLD
Staff Reporter

Traditional Ashkenazi food has all but disappeared in Israel, except among the haredi communities, says one of the country's most popular food writers and commentators.

Janna Gur, editor of the Hebrew-language culinary monthly *Al Hashulhan*, says Israelis' eating habits have been transformed in the past 20 years.

"Up till then, there was the traditional ethnic food at home, street food like falafel and shawarma, and restaurant food that was rather pompous French or Italian, and not always well made," she said.

Israelis were, only a couple of decades ago, "culinarily challenged," she said.

Those three elements – home, street and restaurant – are now more in line, with the emphasis, even in the finest restaurants, on healthy vegetables and fruits, legumes and grains that the country produces. The favourite dishes are often updated versions of simple meals brought by non-European Jewish immigrants, or interesting tastes borrowed from Israel's Arab neighbours.

"Of the 10 or 20 leading restaurants none is French or Italian. Israeli cuisine today is a fusion of Mediterranean and Jewish ethnic," said Gur.

Heavy eastern European – and North American – fare just doesn't fit with Israel's warm, sunny climate.

Many Israeli families are now "mixed," that is, the parents may be Moroccan and Polish, or Iraqi and Hungarian, and that "cross-fertilization" has found its expression in the kitchen. And Israelis still like to cook, she added.

Gur was in Montreal recently to promote the publication in English of her first book *The Book of New Israeli Food: A Culinary Journey*, which sold over 30,000 copies in Israel in Hebrew. She gave a talk on the evolution of Israeli food and demonstrated a couple of creations at the Academie culinaire de Vieux-Montréal for food writers, under the sponsorship of the Israeli consulate.

Israeli food is about more than falafel nowadays, but another chick pea concoction, hummus, has become "a religion," said Gur, a striking, dark-haired woman, who was born in Latvia and is a former El Al flight attendant. She is not a trained chef, just someone who loves to cook and was exposed to good food in her travels around the world.

Israeli food writer Janna Gur breaks eggs to finish her shakshuka, a staple of North African home cooks, which has become a trendy dish in Israel.

"There are restaurants that just serve hummus," she said. "The Arabs make the best, but nowhere does hummus have the cult status that it does in Israel. No one goes out in Damascus to eat hummus."

The dip can, of course, be made at home, but she advises forgoing olive oil (the oil from the essential tahini is enough) and serving it very fresh at room temperature.

Sabich, a traditional Iraqi Shabbat breakfast dish, is now showing up as a snack at trendy espresso bars, wrapped in pita, like falafel. It is basically grilled eggplant, hard-boiled eggs, tahini, pickles and spices.

Gur said tahini, made solely of ground sesame seeds, has become "the single most important ingredient in Israeli cuisine." As a creamy dressing, it can be served on vegetarian and meat dishes, and is a pareve solution for the kosher cook. There's even tahini ice cream.

Toasted cracked green, or unripened, wheat, which has a smoky flavour, a staple among Arabs, has become a trendy side dish for Israelis, she said. Another starchy accompaniment making a comeback is the distinctly Israeli toasted couscous. According to lore, it was invented during the austerity period of the 1950s at the urging of prime minister David Ben-Gurion as a substitute for rice.

Something that hasn't changed is Israelis' love of salads. "We must be the only people who have salad for breakfast," Gur joked.

She demonstrated one of her favourites made of fennel, pistachio nuts and a bit of jalapeno pepper, dressed simply with olive oil, lemon segments and a drop of honey.

Eggplant is the most important vegetable in Israeli cuisine, she said. Gur likes it cut in half lengthwise and roasted until it's charred – no need to salt it first, she says, at least, not the ones that grow in her land. Tomatoes, herbs, greens, tahini and ceviche (fish "cooked" in an acid) are then piled on top.

Pomegranates have become synonymous with Israel, but Gur said they're not used that much. She likes a "monochromatic" salad made with the seedy fruit and its "blood" relation, the beet.

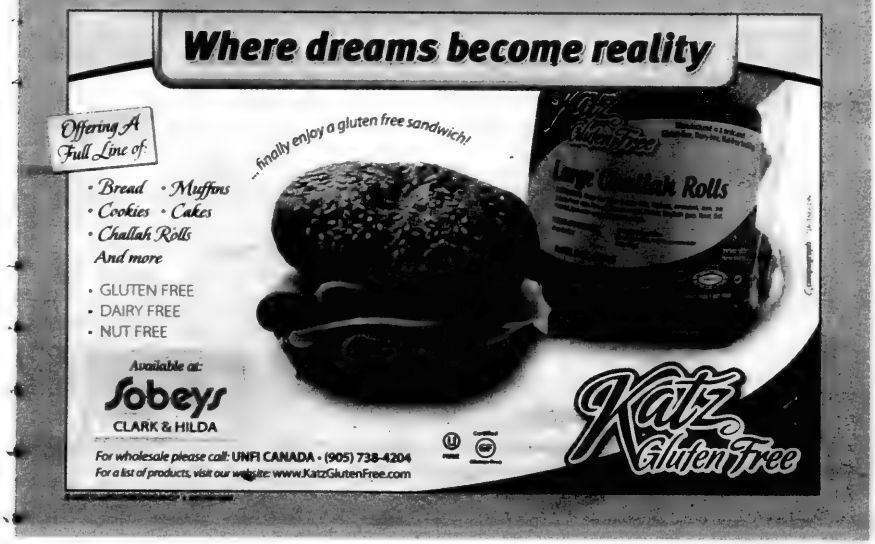
Shakshuka, which was once a typical working man's breakfast with origins in Tunisia, is now almost a delicacy in Israel. Gur showed how it's done, making a fresh tomato sauce with eggplant and spicing it with hot pepper, garlic, paprika, cumin and maybe ground caraway. Egg yolks are then broken on top of the sauce to cook.

Gur added a few slices of chèvre cheese as a gourmet touch.

As for sweets, Bulgarians have contributed a milk pudding-like dessert flavoured with rose water that can be found in many variations. Date syrup, once a staple of Iraqi Jews, has become the rage as a substitute for honey, she said. It's thinner, slightly less sweet with caramel notes, and it's cheaper than what the bees make.

While you won't easily find gefilte fish or chopped liver in Israel, one remnant of eastern Europe has been preserved: chicken soup. Gur likes to make hers with zucchini, leeks and pumpkins.

"I've been criticized [by non-Israeli food snobs] that it is not authentic," said Gur, who obviously doesn't give a fig what they think.



Stir Crazy

Internet newsletter helps you keep 'wining'

By DOROTHY LIPOVENKO
Special to The CJN

Wine maven Yossie Horwitz keeps his philosophy simple and upbeat: good wine is the wine you enjoy.

That's the message threading its way through the kosher wine newsletter Horwitz writes and sends out over the Internet each week, as he's been doing for several years, to a growing audience of enthusiasts.

Whether your vino palate runs from greenhorn to sophisticated, the e-newsletter is aimed at anyone with a consuming interest in kosher wine, from what's new and affordable to what pairs well with seasonal and Jewish holiday foods (even greasy latkes).

"There's been an explosion of interest in kosher wine, dovetailing with an increase in availability," says Horwitz, a New York lawyer for whom a glass of the grape with dinner is enjoyment, but also homework, yielding many of the choices discussed in his weekly electronic missive. "But [consumers] are still boxed in by preconceived notions of what is good or not."

Addressing his audience in a folksy style, the father of three mixes a broad knowledge of the kosher wine market with such tips as how to buy wine glasses or navigate the wine list in kosher restaurants. And he takes the mystery out of the language used to describe a wine's flavour by reminding readers that while certain smells are common to certain wines (apples and vanilla to Chardonnay, plums and cherries to Cabernet Sauvignon), "there is no 'right' or 'wrong' here and everyone tastes and smells different things in a wine."

Red, white and rosé dominate the conversation, but what would a Jewish newsletter be without occasional tidbits about family? One can almost hear a chorus of mazel tovs at the mention of a recent trip Horwitz and his wife took to London and Paris to celebrate their 10th wedding anniversary.

As for French wine, "it took me a while to calibrate my palate to [it]," he said during a telephone interview.

Horwitz is a huge fan of Israeli wines. A native of Boston whose family made aliyah when he was eight, he recalls growing up in a household where virtually no alcohol other than wine for Kiddush was consumed.

But a bottle of Bordeaux brought by a guest to the family home in Israel changed that for Yossie. Intrigued by its dryness, he began, as a young adult, to dabble in kosher wine tastings, sharpening his preferences and training his nose to pick up on a good bouquet.

On returning to the United States with his wife and children six years ago, Horwitz found people tapping him for advice on kosher wine, particularly around the high-volume buying season at Pesach.

That led to his jotting down suggestions and e-mailing them to an initial contact list of 50 – the list has since swelled to about 850 subscribers, including a few hundred in Israel, as word of the free newsletter spread.

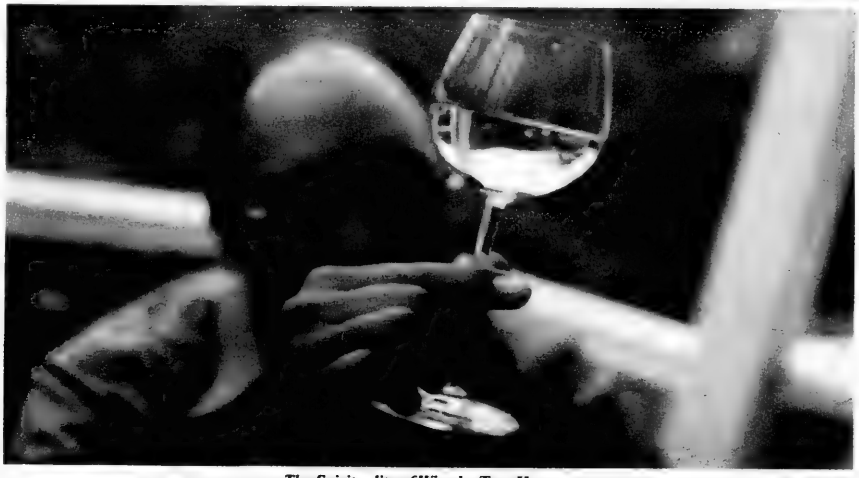
Its content also expanded: one finds not just wine recommendations (at differentprice points), but also brief, entertaining lessons on wine history and the role it plays in Jewish life. And readers can learn not just about new bottles from Israel but about the winery in the mountains of northern Jerusalem that produces them.

The newsletter's recommendations start life in a big notebook, where Horwitz pens his thoughts on what he's sampled at kosher wine tastings, the bottles in a small wine fridge at home or the more diverse collection (skewed heavily to white over red) kept in a relative's cellar.

"I am not a critic," Horwitz says. "I only write about the wines I like."

And for those who've always wondered what wine marries well with cholent, Horwitz suggests "a chunky red."

You can sign up for the newsletter at www.yossiescorkboard.com



The Spirituality of Wine by Tom Harpur

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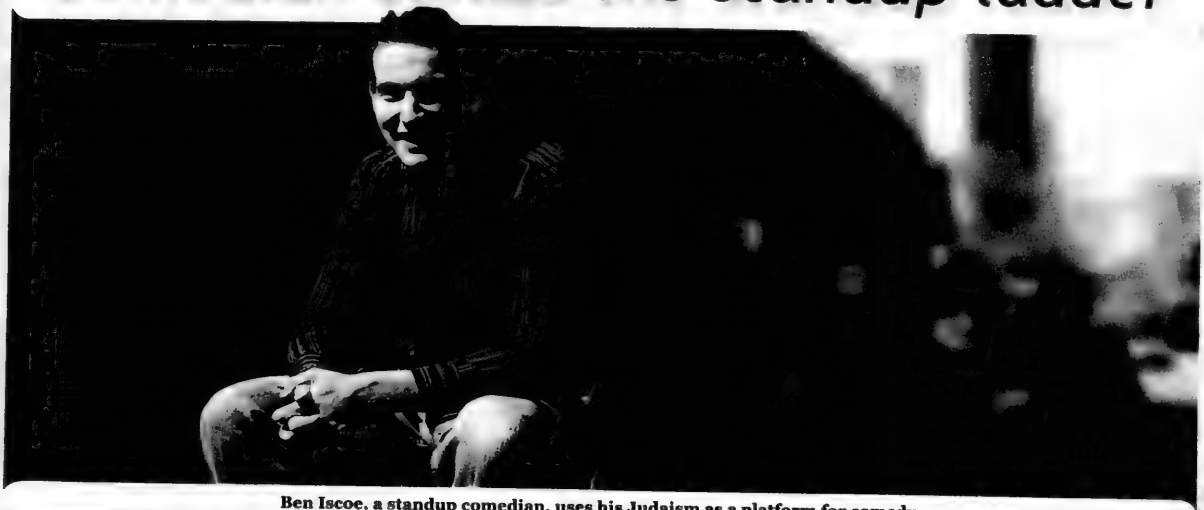
Comedian climbs the standup ladder



Ben Iscoe, a standup comedian, uses his Judaism as a platform for comedy.

By RITA POLIAKOV
Staff Reporter

Ben Iscoe wasn't supposed to be a comedian.

"I applied to six universities [after high school]," said Iscoe, a newcomer to Toronto's comedy scene. "Five for business, one for the arts."

When Iscoe sent in his application to Ryerson University's radio and television arts program, he was just doing it to keep his options open. But then he got in. And he couldn't say no.

"It was just passion over security," Iscoe, 28, said.

At Ryerson, Iscoe focused on writing, specifically comedies.

"I liked [Ryerson]. It was an environment where you got out of it what you wanted to," he said.

"I just love telling stories. I grew up watching TV, I loved it. I think TV is a wondrous medium. People plan their lives around you telling a story."

After graduating in 2005, Iscoe started freelance writing and worked as an assistant director at the Nightingale Company, an independent production company in Toronto.

But he wasn't getting enough work as a freelancer, and assistant director wasn't quite where he wanted to be, so, in January 2009, Iscoe decided to try standup.

"I view it as a way to get my comedy to an audience," Iscoe said. "It's something I've wanted to do since high school."

With the help of a friend, he got a set at Yuk Yuk's Tuesday launch pad, specifically for new comedians.

"Most new comics start there because, quite frankly, it's the only place they know," he said.

"Very quickly I realized how large and intimate the comedy community was."

While his first set went well, Iscoe will never forget his third set. Mostly because he bombed.

"The microphone was set up in the back... It was painful, and, bit by bit, I learned that bombing is inevitable," he said.

"Jokes take such a long time to get to being good. Good jokes are jokes that are there, they're polished, solid, you have them in your pocket."

Iscoe's jokes are from everyday life, which include his experience answering awkward questions at a blood bank.

"For those of us who have given blood, you will know that I'm not paraphrasing. Question 14: have you, in your past or present profession, taken care of or handled monkeys' bodily fluids," he said during a recent set. "I am dying to meet the person that checks off yes."

During his sets, Iscoe also talks about Judaism, and his desire to have greeting cards specifically for Jewish holidays, one of which could read: "On this special day, you should savour this meal. I'll pick up the tab, I got a good deal.

"I see [Judaism] as a platform for humour. There's funny things one can play off of. I think I play off myself. Judaism is an extension of myself," he said.

Iscoe's jokes usually come from random, funny thoughts rather than a lengthy process.

"There's no protocol to come up with funny... I don't think there's a rule to comedy... you make someone think about something in a different way" he said, adding that jokes do need some structure.

"I would argue that standup is like an essay. You have a premise, you introduce it, then you have observations as evidence. That's my style of comedy."

One of the most important things for a comedian, according to Iscoe, is getting stage time.

"I'm at the first step at a pretty long ladder. [Toronto comedians] are very diverse. The only thing we have in common is we want stage time," he said, explaining that good jokes evolve with practice.

"When I started off, it was difficult, now not so much. If you want stage time, you can get it... there's so many rooms in Toronto...There's rooms only comics know about... On any given week, there's two dozen open mikes. "

So far, Iscoe has co-produced a *Colours of Comedy* show, which features multicultural performers, with fellow comedian Alex Kofjman, and has entered competitions such as the Toronto Comedy Brawl, in which he advanced to the quarter finals, and Yuk Yuk's Great Canadian Laugh Off.

"I remember the night I performed [at the Laugh Off.] I was surrounded by full-time, professional comics. I think I held my own."

While Iscoe didn't win, he saw the competition as a good way to get noticed.

"Competitions will have a larger audience, you'll have a larger crowd," he said.

Iscoe plans to continue standup, but he's also studying to take his LSATs.

"I wanted to do something Jews haven't had a chance to shine in," he joked. "I'm just looking for stability... my eggs are not in one basket."

Still, Iscoe enjoys performing, he said, adding that he remembers the first time he got a spontaneous round of applause while telling his blood-bank joke at Yuk Yuk's.

"It was such a high," he said.

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International leaders found pro-Israel group

By PAUL LUNGEN
Staff Reporter

A group of high-profile world leaders spearheaded by former Spanish Prime Minister Jose Maria Aznar has created an organization to advocate for Israel's international rights.

Called Friends of Israel Initiative, the project aims at countering international efforts to delegitimize the Jewish state and "speak up for Israel."

Aznar outlines the group's raison d'être in an opinion piece that appeared last week in the British newspaper, the *Times*. Under the headline, "Support Israel: if it goes down, we all go down," Aznar links Israel's future to that of the West. "Israel is our first line of defence in a turbulent region that is constantly at risk of descending into chaos; a region vital to our energy security owing to our overdependence on Middle Eastern oil; a region that forms the front line in the fight against extremism," Aznar wrote. "If Israel goes down, we all go down."

Aznar, who served as prime minister of Spain from 1996 to 2004, said the State of Israel is an open democratic society that was created by a decision of the United Nations and is "a fully fledged western nation… confronted by abnormal circumstances. Uniquely in the West, it is the only democracy whose very existence has been questioned since its inception… Now, at the behest of radical Islamists and their sympathizers, it faces a campaign of delegitimization through international law and diplomacy.

"To defend Israel's right to exist in peace, within secure borders, requires a degree of moral and strategic clarity that too often seems to have disappeared in Europe. The United States shows worrying signs of heading in the same direction," he said.

Dore Gold, Israel's former ambassador to the United Nations, said "at a time when the enemies of Israel are seeking to delegitimize its very existence in the international community, it is highly appreciated that a group of distinguished former leaders stepped forward to recognize Israel's fundamental rights."

Jose Maria Aznar

Speaking by phone from Jerusalem, Gold said, "What they are putting out is that Israel has fundamental rights as a member of the international community and that the rights of the Jewish people were recognized by the League of Nations and the United Nations.

"They do not take positions on contentious issues. They're here to defend Israel's right to exist – something that was taken for granted 40 to 50 years ago," said Gold, who addressed the group's launch in Paris on the topic of the delegitimization of Israel.

Shimon Fogel, CEO of the Canada-Israel Committee, said the Friends Initiative could be influential because of the status of its members. They are "third-party validators who have no direct stakeholders, who are not Jews, who can't benefit from electoral considerations," he said. "These are people with the benefit of great insight, given their international experience collectively, who recognize the campaign to delegitimize Israel is morally indefensible and which puts at risk the western community.

"They recognize that the crux of the problem is an attack on western values and democratic principles that serve as the foundation not just for Israel but for western democracies… that the delegitimization of Israel is in effect a delegitimization of the West," Fogel said.

Expanding on that theme, Aznar wrote in his *Times* article that "the real threats to regional stability… are to be found in the rise of radical Islamism, which sees Israel's destruction as the fulfillment of its religious destiny and, simultaneously in the case of Iran, as an expression of its ambitions for regional hegemony. Both phenomena are threats that affect not only Israel but also the wider West and the world at large.

"What binds us, however, is our unyielding support for Israel's right to exist and to defend itself. For western countries to side with those who question Israel's legitimacy, for them to play games in international bodies with Israel's vital security issues, for them to appease those who oppose western values rather than robustly to stand in defence of those values, is not only a grave moral mistake, but a strategic error of the first magnitude," Aznar stated.

"Israel is a fundamental part of the West. The West is what it is thanks to its Judeo-Christian roots. If the Jewish element of those roots is upturned and Israel is lost, then we are lost, too. Whether we like it or not, our fate is inextricably intertwined."

Joining Aznar in the Friends Initiative are David Trimble, a Northern Ireland political leader who won a Nobel Peace Prize for efforts to bring the conflict there to an end; John Bolton, former U.S. representative to the United Nations; Alejandro Toledo, former president of Peru; Marcello Pera, former president of the Italian senate; Catholic author George Weigel and Fiamma Nirenstein, journalist and current member of the Italian parliament.

Layton considers Israel trip

Continued from page 1

More importantly, Layton told Fogel that as long as he could "remain faithful" to his medical regimen while in Israel – Layton was diagnosed with prostate cancer in February – chances are good the trip will happen.

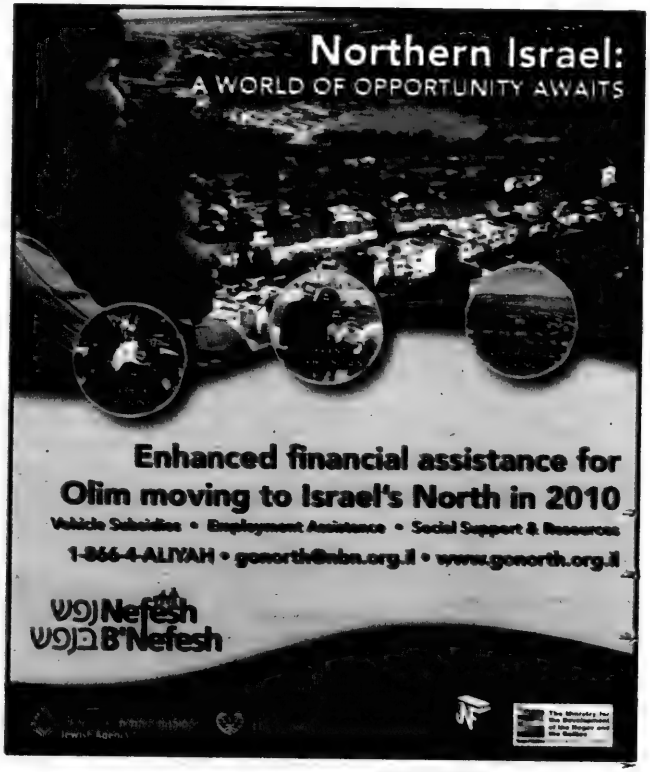
Jack Layton

"We're pretty optimistic we will be able to help facilitate for [Layton] and his party a trip that will give them a more fulsome appreciation of the challenges facing Israel and the complexity of the issues that draw everybody's attention there," Fogel said. "My sense is we'll find a window in the current calendar year for him to go and benefit from that direct [Israel] experience."

With Parliament now shut down for the summer months, freeing up parliamentarians' time, Fogel guessed the trip could happen sooner rather than later.

In an e-mail response to queries about the trip proposal, Karl Bélanger, the NDP's senior press secretary, wrote that Layton "appreciates" the invitation, but the NDP won't comment on the subject until an actual trip is planned.

He added: "Many New Democrats have been to the Middle East over the years, some of them at the initiative of the Canada-Israel Committee."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Israel Briefs

WZO urges settlement freeze

The World Zionist Congress passed a resolution endorsing a two-state solution and a West Bank settlement freeze. The vote in Jerusalem came a day after some opponents of the resolution walked out of a meeting of the 36th Congress' settlement committee. After the walkout, the remainder of the meeting was chaired by Hadar Susskind, vice-president of policy and strategy at J Street, which favours U.S. pressure on Israel toward a two-state solution. The resolution endorses a two-state solution to the Israeli-Palestinian conflict, calls on the Israeli government to extend its freeze on Jewish settlement building in the West Bank and calls on Israel to stabilize ties with the United States. After the resolution was passed by the full congress, its opponents protested by mounting the stage and singing *Hatikvah*, Israel's national anthem. The World Zionist Congress elects the officers and ostensibly sets policy for the World Zionist Organization and the Jewish Agency for Israel.

Israel eases Gaza blockade

Israel's security cabinet agreed to ease the blockade on the Gaza Strip. After two days of meetings, the security cabinet decided June 17 to "liberalize the system of allowing civilian goods to enter Gaza," as well as "expand the inflow of materials for civilian projects that are under international supervision" and "continue existing security procedures to prevent the inflow of weapons and war materiel," according to a statement from the Prime Minister's Office. The statement said the security cabinet will decide in the coming days on how to implement the decision. It didn't specify what new goods will be allowed into Gaza or what international supervision will be maintained. Tony Blair, the envoy for the diplomatic Quartet overseeing the Middle East peace process, said earlier this week during a meeting of the European Parliament in Strasbourg that Israel would change from issuing a list of items that are permitted into Gaza to a list of what is prohibited. Earlier this month Israel began allowing snack food, soft drinks and other select items into the strip, which is controlled by the terrorist group Hamas. "Israel expects the international community to work toward the immediate release of Gilad Schalit," the statement concluded. Schalit is an Israeli soldier who was captured four years ago in a cross-border raid and has been held since by Hamas without visits from the International Red Cross.

Haredim riot in Jaffa

Hundreds of haredim rioted in Jaffa, attacking police officers with bricks and rocks, over an archeological dig. Five officers were injured and 15 haredim were arrested in the riots June 16 over the dig, which the demonstrators say is disturbing a nearby Jewish burial site. A luxury housing complex is set to go up on the site once the dig is completed. Demonstrators called police "Nazis" and "murderers." The protests have been going on for several weeks. Earlier in the week, protesters damaged an archeological excavation of ancient buildings, the Israel Antiquities Authority said.

Soldier charged

An Israeli soldier is facing charges in the shooting deaths of a Palestinian mother and daughter during the Gaza war. During a hearing scheduled for next week, the chief army prosecutor will determine the exact charges in the killings. The soldier allegedly broke the army's rules of engagement when he fired on the women, aged 64 and 35, south of Gaza City on Jan. 4, 2009. The women reportedly were among a group of civilians waving white flags. The soldier reportedly joined other troops after an order was given to fire warning shots at the legs of the group. It's unclear if the soldier heard or understood the orders, as he had arrived late. If charged, he would be the third soldier to be tried for actions taken during the Gaza war in the winter of 2008-09. These would be the most serious charges.

Elton John performs

Pop star Elton John played a concert in Israel June 17, following the politically motivated cancellations of shows by other artists. About 50,000 fans attended the concert at Ramat Gan Stadium. It was his third career appearance in Israel. John's concert comes after cancellations by well-known artists such as British rocker Elvis Costello, Carlos Santana and Gil Scott-Heron, reportedly after pressure by pro-Palestinian groups. Following the May 31 interception by Israel of a Gaza-bound flotilla that left nine passengers dead, other artists cancelled, including the Pixies, Klaxons, Gorillaz and, last week, Dvendra Barnhart. "I have always believed that music inhabits a world set apart from politics, religious differences or prejudice of any kind," John said on his website, defending his decision.

Israelis key to Central African nations' development

By LARRY LUXNER
JTA

MALABO, Equatorial Guinea — On a barren, 60-acre tract of land overlooking the Gulf of Guinea, bulldozer operators turn the earth while sweaty construction workers take a lunch break in the shadow of an improvised Zim shipping container.

Inside an air-conditioned trailer nearby, Tel Aviv native Zvi Blum sits at his desk under a colourful poster showing how Malabo's evolving Centro Medico La Paz will look about a year from now.

"This is going to be the best hospital in Africa. They've never seen anything like it before," Blum says with obvious pride.

The campus he describes will boast a 155-bed hospital, doctors' residences, a 50-room hotel for guests, a pharmacy, a heliport, landscaping and a beautiful entrance fountain. Total investment: $100 million.

"We're importing all the materials from Israel, from concrete to ceramics," says Blum, whose last job was helping build the new passenger terminal at Israel's Ben-Gurion International Airport. Now he is the project director of International Medical Services GE S.A. The government of Equatorial Guinea, he says, "is paying for everything."

It's one of several Israeli-led projects in this tiny nation – population 800,000 and roughly the size of Maryland – that is awash in petroleum dollars. The Equatorial Guinean government – ruled by a president who seized power in a 1979 coup and has been denounced by critics as a dictator who manipulates elections and stifles dissent – already has financed the construction of an Israeli-run hospital in Bata, the main city in the continental part of the country, which employs more than 100 Israeli doctors and nurses.

An unknown number of Israeli advisers also provides military training to Equatoguinean soldiers guarding their Spanish-speaking nation's remote borders with French-speaking Cameroon and Gabon.

This is not the only country in Central Africa in which Israel's involvement is growing. Aside from Israeli investments, there's a political element, too, helped along in some cases by American Jews.

At a lavish 50th anniversary state dinner held May 19 in the Cameroonian capital of Yaounde, dozens of foreign dignitaries joined Prime Minister Philemon Yang in paying tribute to one of Africa's long-ruling heads of state, Cameroon President Paul Biya. (Although Cameroon formally has a multiparty system, Biya maintains a firm grip on power. He has changed the constitution to enable himself to continue running for president, and critics have charged that Cameroon's elections have been neither free nor fair.)

Among those in attendance at the dinner was Jack Rosen, head of the American Jewish Congress and president of the American Council for World Jewry. In between shmoozing with Yang and visiting Gabon President Ali Bongo, the visiting New Yorker told JTA why he was in Cameroon – a poor, tropical country of 20 million without any native Jews.

"Africa is important to us for a number of reasons," Rosen said. "Currently, three members of the UN Security Council are from Africa: Gabon, Uganda and Nigeria. At the UN, their votes are critical in such things as sanctions against Iran."

On June 9, all three countries voted to support the sanctions; behind-the-scenes lobbying by Jewish groups preceded the vote.

Israel's involvement in Central Africa also can help combat Iran's growing influence here, Rosen said, noting the increasing influence of Iran-backed Hezbollah in Cote d'Ivoire.

"It's important for the American Jewish community to play a role in African affairs and try to get them to support our causes," Rosen said. "Not only that, the Israelis have done substantial trade with Africa over the years. They can provide these countries with resources and technology in areas that are important to them, like agriculture and military training."

Miki Arbel, Israel's ambassador to Cameroon, said that in the 1960s and early 1970s, his country had excellent relations with all of sub-Saharan Africa. But that was before the Yom Kippur War of 1973, when virtually all African states severed ties with Israel due to Arab pressure.

Cameroon was among the first African states to resume diplomatic relations with Israel, in 1984. Other countries followed – Burkina Faso, Congo, Equatorial Guinea, Gabon and the Central African Republic. Chad and Niger do not have diplomatic relations with Israel.

Last year, while serving as Israel's ambassador to Mauritania, Arbel was expelled from the country after the Arab League, meeting in Qatar, decided to freeze all relationships with Israel following the Gaza war.

In Cameroon, Arbel said, Israel is helping primarily with irrigation methods and water management. Israeli experts teach courses on irrigation throughout the country, with a focus on the arid northwest province.

Cameroon's superstar soccer player Samuel Eto'o writes a note to place between the stones of the Western Wall, in Jerusalem. Eto'o visited Israel four years ago as a guest of the Peres Center for Peace.
[Flash90 photo]

"They don't know how to cultivate and what to cultivate," Arbel said of the Cameroonians. "But if we teach them and share with them the knowledge we have acquired in Israel over the past 60 years, then they can generate more crops from their piece of land."

Israel's bilateral trade with Cameroon comes to just under $15 million, consisting mostly of imports of semi-processed wood and exports of heavy machinery and irrigation equipment. Some Israeli firms have invested in the booming telecom sector in Cameroon, while others have contracted out their expertise in security and weapons training.

As for Cameroon's position on Israel, Arbel said, "The Cameroonians understand one thing – that the conflict in the Middle East is not only an Israeli problem."

He continued, "The African Union is controlled by big countries – South Africa, Nigeria and Libya – and these are not necessarily the best friends of Israel. But politics is politics, and the politics of Cameroon is not to be against Israel."

Israel & the Jewish World

Some of the haredi men heading to jail as a result of the order by Israel's Supreme Court are carried by the crowd last week at a mass protest by tens of thousands of haredim in Bnei Brak. *[Flash90 photo]*

Haredi parents ordered to jail, thousands protest

JTA

JERUSALEM — A haredi activist said Sunday that he would retract his petition to the High Court of Justice in which he claimed Ashkenazi parents in the West Bank town of Immanuel were practising ethnic discrimination by refusing to send their daughters to a school that also had Sephardi students.

Rabbi Yoav Lalum had originally petitioned the court to end discriminatory practices at the Beit Yaakov girls school, but he signed an agreement Sunday to allow the case to be arbitrated by a rabbinical court, which would ostensibly turn the issue back into an internal haredi dispute.

Rabbi Lalum advised a private Jerusalem rabbinical court that he is committed to accepting its arbitration ruling in his dispute over the school, which pits him against a group of Slonim Chassidim, the dominant sect among the parents opposing reintegration of the school.

He also said he is committed to withdrawing the petition to the High Court on condition that the chassidic group reunify the separate educational tracks at the school for the upcoming school year as the High Court had required after receiving a petition from a group of Sephardi parents who wanted to end the school's discrimination against their daughters.

At the school, the Slonim Chassidim kept their daughters separate from the Sephardi girls, going so far as to have separate entrances and a dividing wall through the school's courtyard.

The Ashkenazi parents have insisted that they are not racist, but want to keep the classrooms segregated – as they have been for years – on the grounds that the Sephardi families are not religious enough.

The High Court ruled last Tuesday that 43 sets of parents who defied the integration efforts by instead keeping their daughters home from school were to face two-week jail sentences. The parents were required to either return their daughters to school and refrain from discrimination, or face jail time.

Thirty-five men, fathers of the Ashkenazi girls in the segregated school, reported to the Maasiyahu prison in Ramle Thursday evening to serve their two-week sentence, in accordance with the ruling.

The High Court on Sunday postponed by two days its ruling on 24 haredi mothers from Immanuel who failed to report for their two-week term last week on charges of violating the court order. The prosecution told the court it would not object to revoking the mothers' prison sentences.

Haredi demonstrators thronged the streets of Jerusalem earlier Thursday to protest the Supreme Court order to integrate the Ashkenazi and Sephardi girls in the school. Thousands more rallied in Bnei Brak, near Tel Aviv, where the population is mostly haredi.

The rally in Jerusalem was also meant to escort to jail the 43 sets of haredi Ashkenazi parents from Immanuel beginning their two-week sentence for not informing the court in writing by Wednesday that they would abide by the desegregation order. The parents entered jail late Thursday afternoon.

Haredi authorities had ordered yeshivot closed on Thursday in order for the students to participate.

The protesters held signs reading "We choose Torah," "High Court against the people" and "God will rule for all eternity," as well as "Flotilla terrorists free! Students' parents to jail."

More than 10,000 police and Border Guard officers were deployed throughout the country to prevent violence, according to reports.

The parents' entrance to the jail was delayed throughout the day Thursday, as groups and individuals attempted to mediate between the parents and the court. The jail sentences were ordered after parents failed to desegregate the school.

The case has gone through months of court hearings, rulings and mediation, culminating in the court's ultimatum last week.

Parents asked to serve their sentences on different weeks so that one parent could take care of the children at home.

The court allowed this and also exempted the mothers of children with special needs and overturned the term of one mother who signed an agreement to comply with the court's ruling.

With files from Ha'aretz.

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An idol among seniors

By CAROLYN BLACKMAN
Staff Reporter

Mike Danton, a 75-year-old singer and musician, beat out 12 other contestants, ranging in age from 65 to 91, to become the winner of the fourth annual Chartwell Senior Housing's Senior Star competition with his rendition of *Fly Me to the Moon*.

A native of Mumbai, India, Danton plays seven instruments and has been performing in senior residences since he retired as a mechanical engineer.

He now has a chance to be one of 10 competitors invited to compete in the Senior Star national final – regional competitions were held the same day across the country – to be held in October.

Placing second was Gene Manchester, 65, a stroke survivor originally from Omaha, Neb., who sang Elvis Presley's *Can't Help Falling in Love*, while third place went to Al Fitleberg, who sang a medley from *Fiddler on the Roof*.

Fitleberg, who is "73 going on 36" moved to Toronto from Montreal five years ago to be near his family.

"I've been singing since I was five years old, and I play the saxophone and drums. My music keeps me young. Sometimes I wake up with a back ache or a headache, but when I sit down with my music, nothing hurts."

Sholom Wargon, a *Canadian Jewish News* advertising representative, and a judge at the competition said that "the performers are a true inspiration. As a society, we've become consumed by the notion of turning back the clock. But in trying to do so, we are, in effect, clock-watching our lives.

"These people are way too busy making music to watch a clock. So should we be."

Mike Danton

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The Canadian Food Inspection Agency Guide to Food Labelling and Advertising reads as follows:

"In the labelling, packaging and advertising of a food, the Food and Drug Regulations prohibits the use of the word kosher or any letter of the Hebrew alphabet, or any other word, expression, depiction, sign, symbol, mark, device or other representation that indicates or that is likely to create an impression that the food is kosher, if the food does not meet the requirements of the Kashruth applicable to it.

The terms "kosher style" and "kind of kosher" are not allowed, unless they meet the requirements of the Kashruth. "Jewish-style food" or "Jewish cuisine" are not objected to, although the foods may not necessarily meet the requirements of the Kashruth.

Rationale: "Kosher style" is considered to create the impression that the food is kosher, and therefore the food must meet the requirements of the Kashruth. "Jewish style" food may not necessarily create this impression."

The CJN makes no representation as to the kashruth of food products in advertisements.

HAIR TODAY, GONE TOMORROW

The surname of one of the students who donated their hair to Kids with Cancer was omitted in the caption for the photo "Hairy Donations" (June 17). She is Jillian Amanda Hostick, seen again here. We apologize for the omission.

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Jewish artist designs a cross for the Pope

By CARA STERN
CJN Intern

Judd Shemesh has been working hard for the past three years to perfect a glass cross to present to Pope Benedict.

"It is, no question, my best work ever," he said, proudly holding the artwork.

Although he is a Jewish man and most often makes glass mezuzot, chanukiyot, candelabras and candleholders, this is the second cross that he made for a pope.

It all started when he met Miami's Archbishop John Favarola at an art show in Florida, who asked him to create a cross. He did, and the archbishop was so pleased with his work, he asked Shemesh to design another to be presented to Pope John Paul II during his visit to Bethlehem for the millennium celebration in 2000.

Favarola introduced Shemesh to the late Rev. Robert Clune, auxiliary bishop emeritus of Toronto, who helped him to organize the presentation.

Former Thornhill MPP Tina Molinari called Shemesh a "gifted artist" as she congratulated and recognized him formally to the Legislative Assembly of Ontario in 2000.

Then, a few years ago, Rev. Clune asked him to make a similar cross for Pope Benedict, who was elected pope in 2005. The result is a colourful standing cross that depicts the crucifixion. Shemesh doesn't know yet when he's going to present the cross to the Pope.

Although he received some criticism from the Jewish community, Shemesh said he felt it was appropriate for him to design a cross from the standpoint of an artist.

"I thought that I'm an artist, and I do a lot of donations for Jewish causes," he said, so he could not refuse the project on the basis of religion.

The reason his piece is unique, he added, is because he went into the project with the intention of creating a work of art, rather than a religious symbol.

He described the second cross as being much improved from the first one.

"Like everything else in life, whatever you do, the second time is easier," he said. "I was less nervous, and things worked for me better."

The cross is made up of six pieces, each one bevelled separately and glued together using ultraviolet glue, he said, adding that this glue dries completely clear.

Judd Shemesh *[Cara Stern photo]*

"I took the principle that dentists use and I thought, 'Why can't I use the same?' So I tried it, and it works," he said, adding that he hasn't seen any other people use this technique.

The image of Jesus on the cross shows him while he is still alive and suffering, depicted through facial expression.

The body is carved in the glass and painted with liquid gold, which Shemesh said means that the design will remain identical to the day he made it for at least 2,000 years. The rest of the colours are a special type of acrylic paint that does not require baking to dry.

He described the process as reverse drawing, meaning he carves the design through the back of the glass. Then, when it is finished, the image shows a three-dimensional illusion.

He said he has always been good at drawing in the reverse, able to visualize how it will look like after he is finished.

However, he did not draw the original image. Instead, he collaborated with another artist, and they carved their work into the glass.

He said he works with glass because it's the only material that time cannot touch.

"You can leave a piece of glass outside and 100 years from now, it's going to look the same," he said.

Although he used to sell his Judaic art in stores, it is now solely available for purchase directly from him.

His studio is located at his home in Thornhill, and he can be reached at 905-764-7337.

Old-time klezmer a passion for Emily Lam

By JANICE ARNOLD
Staff Reporter

Emily Lam is 24, Asian-Canadian and from Peterborough, Ont. People are taken aback when she greets them in Yiddish.

But they are downright gobsmacked when they find out she devotes her life to the research of klezmer music, and not the kind that has moved into the mainstream, but the authentic variety that was brought to Canada by eastern European Jewish immigrants in the early 20th century.

In fact, this soft-spoken young woman may be the leading authority on klezmer music in Montreal between 1924 and1970, simply because no other academic attention has been given to the subject.

The normally demure Lam becomes excited when she talks about this little-examined piece of Canadian Jewish history.

Lam was among the presenters at the Association for Canadian Jewish Studies annual conference held in Montreal from May 30 to June 1, where she discussed her 30-page paper, *People Didn't Call It Klezmer: Klezmer Music in Jewish Montreal*, 1924-1970, during the public session held at the Jewish Public Library (JPL).

It's the fruit of three years' work, the last two of which has been as an independent researcher.

The library was a fitting venue because it is at the JPL archives that Lam began her field research and where her scholarly interest, lit at the University of Ottawa, was kindled by legendary JPL archivist Eiran Harris, who possesses an unrivalled knowledge of Montreal Judaica, particularly its more obscure aspects.

Lam is the daughter of Vietnamese "boat people" who settled in Canada in the late 1970s. Her first language is Cantonese. She had no connection to anything Jewish, other than friends, and had never even heard of the Yiddish language, let alone culture.

Her interest, Lam insists, was not because she could relate her family's immigrant experience to that of eastern European Jews to Canada. "I don't know exactly how to answer [why she is so interested] – for a while I was over-intellectualizing it, but really it is just something I enjoyed so much," she said in an interview.

Lam was nearing completion of an undergraduate degree in political science and history at the University of Ottawa when she spotted a course on Canadian Yiddish history being given by Rebecca Margolis. On a whim, she signed up for it.

"I had taken so many classes on European and Latin American history that I thought this would be something new," Lam said.

New, it certainly was, but she soon caught the enthusiasm of Margolis – a young Yiddishist whom Lam calls her mentor – for the vibrant immigrant Jewish world that took root in Montreal.

For her final project, Lam, with the guidance of Margolis, zeroed in on klezmer music, partly because she had been an arts and culture reporter for the student newspaper and radio, and partly because nobody else appeared to have looked into its history in Canada.

Continued on page 37

YOU DON'T HAVE TO BE JEWISH!
(BUT IT WOULDN'T HURT.)
GALAS AT MASSEY HALL
GARRY SHANDLING
"EIGHTH-DEGREE BLACK BELT FUNNY."
– NEW YORK DAILY NEWS
ELON GOLD
HALF JEWISH, HALF VERY JEWISH
"A COMEDY STAR ON THE RISE."
– BOSTON HERALD
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Eye on Arts

By BILL GLADSTONE

EVOCATIVE PAINTINGS RECALL JEWISH LIFE IN POLAND

One painting shows an open suitcase with the town neatly spread inside, conveying a sense that the artist carries the vision of Wierzbnik wherever he goes and that his memories of the place are so vivid and full that they cannot be contained.

The artist, **Maciej Frankiewicz**, was born in 1968 in Starachowice, Poland, the city previously known to its once-sizable Jewish population as Wierzbnik. Frankiewicz, who is not Jewish, has devoted much of his adult life to preserving the memory of the town's Jewish community, a world and a people he never knew.

He has produced hundreds of paintings focusing on Jewish life in Wierzbnik, works that are "by turns surreal, provocative and romantic, inhabiting an amorphous realm somewhere between slice-of-life documentary and nostalgic fantasy."

That quote comes from the publicity announcement of the Polish-Jewish Heritage Foundation of Canada and the Wierzbniker Society, which held a private reception this week to launch *I Am From Here: The Paintings of Maciej Frankiewicz* in Toronto.

Hosted by Ashkenaz Festival and the Al Green Gallery, the exhibition officially opens with a public reception on June 24, 6 to 8 p.m. Al Green Gallery, 64 Merton St. Continues until July 8. 416-440-3084, www.thealgreengallery. com

* * *

Casting Call: Teatron Toronto Jewish Theatre recently announced the three plays that will make up its new season. They are *Kosher Lutherans*, a comedy by **William Missouri Downs**; *Hard Love*, a romantic drama by **Motti Lerner**; and *A Hamburger in A Pita*, a comedy by **Nina Shenhav**. Non-union actors are required for all three plays. First auditions are July 6 and 13. Please contact artistic director **Ari Weisberg**, 416-781-5527.

* * *

Israel Dance Festival 2010: Choreographers **Dudu Barzilay**, **Rafi Ziv**, **Ofer Alfasi**, **Victor Gabbay** and **Carina Saslavsky** put your Israeli folkdancing talents to work over a three-day intensive workshop. Includes a Friday night Shabbat dinner, performances and more. Miles Nadal JCC, July 2, 3 and 4. www.israelidancetoronto.com; sofsof@sympatico.ca

* * *

Names in the News: Poet **Merle Nudelman** recently launched *The He We Knew*, a new collection of poems that explore the emotional upheavals caused by the estrangement of a son. Weaving together complex layers of personal history, the poems capture the poet's personal journey in trying to understand how these things happen in families and the process that leads to reconciliation. Published by Guernica Editions. www.guernicaeditions.com

* * *

Names in the News II: Briane Nasimok, director of the upcoming play *Factcheck* by **Michael Posner**, has had an eclectic career. He was founder and artistic director of Halifax's Grafton Street Dinner Theatre for which he wrote and directed more than 20 original shows. He has performed hundreds of times on stage, done improv comedy on A&E, and had feature roles in several Canadian films. *Factcheck* runs as part of the Fringe Festival, $10. St. Vladimir's Theatre, 620 Spadina Ave., June 30 to July 11. factchecktheplay.com

* * *

Arts in Brief

• Soup Can Theatre presents *Love Is A Poverty You Can Sell*, an evening of song that pays tribute to the music and musical influence of Jewish composer **Kurt Weill** and the bold theatrical style he pioneered with writer-director **Bertolt Brecht**. Presented as part of the Fringe Festival, $10. Bread & Circus, 299 Augusta Ave. June 30 to July 11. 416-966-1062, www.fringetoronto.com

• TD Toronto Jazz Festival presents visiting and local artists performing in multiple concerts around the city, June 25 to July 4. www.torontojazz.com

• Pride @ the J presents I Don't Know From Funny: Tears and Laughter in Queer and Jewish Cultures. The program consists of a screening of the charming short film *Sidney Turtlebaum* plus a lively panel discussion featuring **Ronna Bloom**, **Aviva Goldberg**, **Scott Rayter** and **Oscar Wolfman**. Admission free, everyone welcome. Miles Nadal JCC, Al Green Theatre, Wednesday, June 30, 7:30 p.m. 416-924-6211, ext. 606.

* * *

At the Galleries

• *Midrash*, a solo exhibition of photographs by the above-mentioned **Oscar Wolfman**, utilizes a midrashic technique to "fill in the missing sections of the narratives, resolve contradictions and imagine creative reconfigurations of biblical texts... incorporates queer sensibilities and a modern urban perspective." Queen Gallery, 382 Queen St. E. July 2 to 13. queengallery.ca

• Some 400 artists – working in painting, photography, printmaking, sculpture, ceramics, drawing, fibre, glass, jewelry, metal and other media – exhibit their work at the 49th annual Toronto Outdoor Art Exhibition. Nathan Phillips Square, July 9, 10 and 11.

Flotilla parody removed

JTA

A parody of world reaction to the Gaza flotilla incident has been removed from YouTube.

We Con the World, sung to the tune of *We Are the World*, the 1980s fundraising song for African hunger and rerecorded earlier this year to help Haiti following its devastating earthquake, was removed from YouTube over a copyright claim by Warner/Chappell Music, Inc.

The parody, which had three million hits, was created by Latma, a rightist Israeli group that produces political satire in Hebrew and sometimes in English. A Washington think-tank, the Center for Security Policy, funds the group.

Israel's government press office circulated and then recalled the link with a message saying that the video was not intended to be released, and that the contents do not represent the official policy of the state or the press office.

Caroline Glick, a Latma editor, said that copyright experts told the group that the use of the song for the parody falls under the fair use doctrine, a doctrine in U.S. copyright law that allows limited use of copyrighted material, without requiring permission from the rights holders, for commentary, criticism, news reporting, research, teaching or scholarship.

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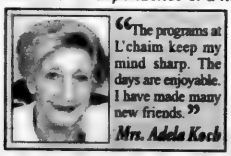

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Drake CD finally released

By RITA POLIAKOV
Staff Reporter

It's finally happened.

Drake, born Aubrey Graham, released his debut album, *Thank Me Later*, on June 15.

Born in Toronto, the 23-year-old hip hop artist is Jewish and attended Toronto's Forest Hill Collegiate Institute. He started off playing Jimmy Brooks on the CTV teen show *Degrassi; The Next Generation* and signed with Lil Wayne's production company, Young Money Entertainment, in June 2009, several months after releasing his mixed tape, *So Far Gone*. And fans have been waiting for an album ever since.

According to *Billboard* and one-day sales figures, the album, which is expected to go multi-platinum, was projected to sell almost 500,000 copies in America during its first week, even after the album was leaked on the Internet before its release date.

While *Thank Me Later*, a 14-track album released by Young Money Entertainment/Cash Money Records, was supposed to come out in late 2009, it was postponed until this summer.

The album's songs have been compared to Kanye West's style and reflect the struggles of fame, from fake friends to love problems.

Comedian's show a 'Jewtopia'

By RITA POLIAKOV
Staff Reporter

When Elon Gold started doing standup, he didn't want to talk about his Judaism. Now he can't stop.

Gold, a comedian and actor who currently has a role on the TV show *Bones*, was 16 when he first started performing.

"When I first started comedy, I was frightened to be on stage, so I hid behind all these impressions… The goal was to entertain, kill and get off stage," said Gold, who will be bringing his one-man show, *Half Jewish, Half Very Jewish*, to the Toronto Just For Laughs Festival this July.

"Then I started speaking as myself. Then I started opening up about being Jewish."

While Gold's one-man show – which, he says, may not be suitable for gentiles and is closed captioned for the Hebrew impaired, – premiered last year at the Montreal Just For Laughs Comedy Festival, it's been in the making for about a decade.

"I've been working on it by accident. As a comedian, I have two acts – my regular, secular act and then my Jewish act," he said.

"There's no off switch when you're a comedian. Everything you observe goes through a comedic filter. You want to have an outlet to take those observations and share them with people. I have observations… sitting at a Passover table or in shul."

The show, which Gold describes as a "Jewtopia," is basically an hour and a half of these observations. It covers everything from his zaide – "my zaide was so religious, he had two toilets, one for meat, one for dairy," he says during his act – to Jews not proselytizing.

"Judaism is the only religion that doesn't recruit new members, because we know we can't get any. What's our selling point? 'Tired of that excess flap of skin on your penis?'"

For Gold, *Half Jewish, Half Very Jewish* is the ultimate outlet. And the ultimate challenge.

"I'm more proud of this show than anything I've ever done, any of my failed sitcoms, any appearances I've made," he said.

"Jewish audiences are the toughest audiences, because they think they've thought of everything already."

Even so, Gold loves performing for Jewish crowds.

"I feel a connection to them I don't feel with others. There's an understanding. We're on the same page," he said.

"When [Jewish audiences] hear something they didn't think of, they get thoroughly excited. That's how you come at Jewish audiences – you have to wow them with your brilliant insight."

Even then, you're not going to get big laughs, Gold said. But you will get a silent appreciation. Which makes it worthwhile.

"When you say something funny, they sort of sit back and just think, 'He'd be good at my fundraiser.' They don't give it up really."

Since his show's run in Montreal, Gold has taken *Half Jewish, Half Very Jewish* on the road, where he was surprised when non-Jews showed up to laugh.

"I've been everywhere, from Dallas, Texas to Tampa, Florida… I'm always shocked when gentiles show up and love it," he said.

"I think, in a way, it's nice when a group of people can come see someone they can relate to on a very deep level. At the same time, it's nice when other people… come and see what other races and religions are talking about… Funny is funny."

While Gold continues to act, he prefers standup, which he finds both scary and satisfying.

Elon Gold will perform his one-man show *Half Jewish, Half Very Jewish* at the Toronto Just For Laughs Comedy Festival.

"Acting is just a hundred times easier than standup. The hardest part of acting is memorizing… whereas standup is so challenging. Every single time I go on stage… I'm nervous," he said. "An audience is waiting to eat you up alive if you start sucking. You're up there for over an hour, and it's just all you."

Half Jewish, Half Very Jewish will run from July 6 to 11 at the Berkeley Street Theatre. For more information or tickets, visit www.toronto.hahaha.come/shows.

Lam researches klezmer in Canada

Continued from page 35

Plenty has been written about the import of klezmer to the United States, and Lam boned up on such experts as Hankus Nefsky and Barbara Kirshenblatt-Gimblett. She also took an intensive Yiddish course, and now speaks, reads and writes the language.

She soon realized that not only wasn't there a Canadian equivalent to their research, but also no documentation of klezmer music exists here: no recordings, no tunebooks, no radio archives. "These musicians had become invisible. It was as if these musicians had never existed," Lam said.

Margolis pointed her in the direction of Harris. It was sound advice. Harris not only shared his knowledge of how klezmer music was transplanted to Montreal, but also introduced her to Hyman (Blackie) Herman, whose father, Israel, was one of the early klezmer musicians in Montreal and who continued the tradition himself.

Emily Lam

The year 1924 was when Herman immigrated to Montreal from Poland, and 1970 is the year he ended his career as a professional musician.

Harris, Herman and his associate, another professional Jewish musician of the era, Bill Taylor, were the main interviewees for her paper.

The title of her paper, *People Didn't Call It Klezmer*, was inspired by her interviewees' assertion that the term to them at the time meant a Jewish musician from the Old World, such as Herman or his contemporary Joey Kane. No one who had not known the experience of being a Jew in Europe would presume to call themselves a klezmer. They didn't even think of klezmer as a musical-genre.

Nevertheless, the younger Herman, who led his own orchestra for 14 years, and many others did play "klezmer" music at weddings, clubs and hotels. The style was popular with Montreal Jewish audiences and to a certain extent the general public, as Herman and Taylor recall the music being broadcast on radio and played at non-Jewish events.

After graduating in 2008, Lam decided to carry on her research without any intention of continuing her formal education. She had been coming to Montreal every weekend and moved here in September of that year.

Without benefit of any funding and while making a living at freelance writing and odd jobs, she delves ever deeper into a culture she likely would never heard of. She has even started learning Hebrew.

"I have a ferocious passion for it. I feel really lucky that I found something I enjoy so much… It's something I want to pursue for the rest of my life," she said.

Lam is grateful for the support she has received from almost everyone after they have gotten over their initial surprise that she could be so interested. "I guess it helps that I'm so wide-eyed and star-struck," she said.

Today, she lives in Outremont and tries to speak Yiddish to her chassidic neighbours, especially the children. "They don't say much back. They just look at me, but that's OK, I understand it's weird or strange to them," she said.

This September, she will begin graduate school in Jewish studies. She hasn't decided whether at McGill University or Concordia University.

Her goal is to track down other old-time Canadian klezmer musicians or those who listened to them to record their oral testimonies. Her work has taken on a sense of urgency, as she knows the living witnesses are becoming fewer.

Lam also continues to search for that elusive recording or even sheet music that would reveal the sound and repertoire of klezmer music in Canada before the 1980s, bringing to life what she can only now imagine.

An early CanLit star and World War II

By NORMAN RAVVIN
Special to The CJN

Few early stars of Canadian literature have faded as completely as Hugh Garner, whose prominence stretched over three decades following World War II.

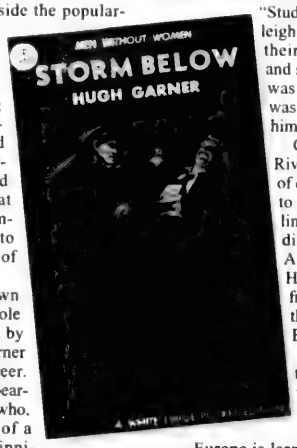
Garner is best known for his novel of the Toronto working class, *Cabbagetown*, which first appeared in 1950, and his staying power as a short story writer was acknowledged in 1963 when his collection *Hugh Garner's Best Stories* won the Governor General's Award. Garner reigned over Canadian literature in the pre-Atwood, pre-Ondaatje era, alongside Morley Callaghan, another Toronto hard-liver whose legend included a knock-out punch in the boxing ring with Ernest Hemingway.

Norman Ravvin

Garner's career began in 1949 with the publication of his first novel, *Storm Below*, which was based on the author's experiences in the Canadian Navy between 1941 and '43. In it, he follows the "Canadian Flower Class Corvette, H.M.C.S. Riverford" on a mission to protect a convoy of merchant ships crossing the Atlantic for Newfoundland. As the crew goes about its business, German U-boats torpedo nearby Allied ships.

Storm Below did about as well as a Canadian novel of the period could be expected to. Garner's publisher offered him a $500 advance, a third of which he spent on an Underwood "Noiseless" typewriter, which he used for much of his career. The novel sold 1,400 copies in hardcover; more than 20,000 in paperback; and was bought for serialization by the *Montreal Standard*, the *Newark Evening News* and the *Chicago Sun-Times*.

This success paled, however, beside the popularity of Gwethalyn Graham's wartime novel of anti-Semitism in Westmount, *Earth and High Heaven*, which sold a million and a half copies, including 350,000 produced for distribution among the U.S. armed forces. Graham's book, rightfully, was reviewed and read in light of its effort to treat the plight of Jews in contemporary society, as well as to present a Canadian version of this dilemma.



Storm Below has its own surprising Jewish subplot, though its role in the novel was little commented on by reviewers, nor was it revisited by Garner in his memoiristic writing in late career. The surprise in *Storm Below* is the appearance of naval officer Winfield Harris, who, despite his unlikely name, isthe son of a kosher delicatessen ownerfrom Winnipeg. The crew of the Riverford is a mostly Anglo, central-Canadian bunch. One Quebecer, dubbed Frenchy, comes in for his share of harsh jeers, and westerners – sometimes called Cowboy – make up their own little-seen, joked about minority.

Lt.Harris attracts special consideration, in particular from an officer named Smith-Rawleigh, who proves to be the worst of the Riverford's complement of men: "Studying the tide tables," Smith-Rawleigh says to himself, "even in the navy their Jewishness made them scheme and study to get ahead. Not that Harris was the worst type of Jew, but still it was a bit thick having to acknowledge him as a superior."

Garner depicts the captain of the Riverford – an otherwise solid figure of quiet heroism – musing in response to Harris' easy way with ship-board lingo: "There was something a little distasteful about Harris using such Anglicisms, thought the captain. Hard lines! Still, the language was free. God knows there weren't many things free to a Jew these days – in Europe, of course."

Like a lot of wartime literature and film, Garner's focus on the good guys leaves the wartime enemy largely offstage. Exactly what is happening to Jews in Europe is largely unmentioned, aside from an acknowledgment in the novel's prologue, where Garner nails down the book's beginning at "dawn of March 9th, 1943" and then lists the "many ways" one might die that day – "in the gas chambers at Osweicim, on the spittle-caking roads of North Africa, in a birth-bed in the Queen Mary Maternity Hospital in Sheffield."

At key moments in *Storm Below*, the reader feels that Garner hasn't figured out what it is he wants to tell his readers about Jews, whether aboard a Canadian Navy corvette or in Europe. In particular, the captain's musings, which have a sympathetic tone, reveal an underlying class consideration. The shock expressed is over the likelihood that during wartime, people who would not otherwise work together or socialize, might find themselves in intimate quarters.

In a strange and awkwardly written climactic scene, Lt. Harris responds in quiet panic to being called a dirty Jew: "I wish that I were the same as you fellows are… I'm sorry that I'm a Jew… I'm ashamed of being a Jew. Do you know what I'd like to be for a while? I'll tell you, I'd like to be a God-damn, white, gentile, Anglo-Saxon."

One wonders what Garner thought he was up to with this. It's likely that he wasn't too sure himself and his editors had no competency to help him find out. He might have been taking Graham's lead and aiming for an up-to-date examination of contemporary Canadian xenophobia. But much of what he offers is half-baked. In 1949, as a young man just out of the navy and making his way in a still unformed Canadian literary scene, Garner took a stab at difficult material and came up with something a bit embarrassing. But in Canadian writing it was a new theme, soon to become an important one, and Garner unwittingly helped prepare the way for major work in the 1950s and '60s.

Norman Ravvin's books include the novel, Lola by Night, *and the story collection* Sex, Skyscrapers and Standard Yiddish. *He is chair of the Concordia University Institute for Canadian Jewish Studies.*

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62 SHARED ACCOMMODATION WANTED
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110 COTTAGE FOR RENT
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120 COTTAGE WANTED
122 TIME SHARE FOR SALE
123 TIME SHARE FOR RENT
124 ARIZONA PROPERTIES
125 FLORIDA PROPERTY FOR SALE
130 FLORIDA PROPERTY FOR RENT
135 FLORIDA PROPERTY FOR SALE/RENT
140 FLORIDA ACCOMMODATION WANTED
143 FLORIDA SHARED ACCOMM. AVAIL.
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150 FLORIDA TRANSPORTATION
155 ISRAEL PROPERTY FOR SALE
160 ISRAEL PROPERTY FOR RENT
165 ISRAEL PROPERTY FOR SALE/RENT
170 ISRAEL PROPERTIES WANTED
175 ISRAEL ACCOMMODATION WANTED
178 ISRAEL TRANSPORTATION
180 OUT-OF-TOWN PROPERTIES
185 OUT-OF COUNTRY PROPERTIES
190 VACATION PROPERTY AVAILABLE
195 VACATION PROPERTIES WANTED
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FINE PROPERTIES

ST. THOMAS ST. - $4,880,000
A perfect blend of cosmopolitan sophistication & neighbourhood charm abound in this exclusive bldg. Private elevator leads to approx 4,000sq. ft. residence showcasing kitchen + breakfast rm., study w/fireplace, high coffered ceilings, french drs. to east & west terraces. Spacious master w/sitting rm. Panoramic city views. 5 star conc. services. ***Edith Weiss**

ONE ST. THOMAS -$2,580,000.
Prestigious Condo Residence designed by Robert Stern. Split bdrm. plan approx. 2556sq.ft. /w 2 Master Suites, each w/ensuite; Panelled Library w/built-ins; Powder rm off rotunda; Large principal rms, gas FP; w/o to spacious covered Terrace w/SW City Views. Spectacular amenities. ***Barbara Kaplan /* Edith Weiss**

LESLIE / YORK MILLS - $1,625,000.
Exceptional south ravine property on quiet, child safe, cul-de-sac siding onto Greenbelt. 4+ 1 bdrm. Bungalow on lushly landscaped, huge, pie-shaped lot with 7 walk-out to a nature lovers' dream oasis. ****Richard Sherman**

HEATHDALE RD. - $1,245,000.
Gracious & spacious family home with an elegant English Country exterior. Main floor family room, study, eat-in kitchen plus 4 large bedrooms. Perfect for a growing family and for entertaining. ***Linda Rose**

SHEPPARD / BAYVIEW - $1,269,000.
Stunning & luxurious 2 bdrm. suite at Shane Baghai's "St. Gabriel's Village." Elegantly designed unit features unparalleled finishes w/ fabulous flow for entertaining. Gourmet, eat-in kitchen overlooking family rm. Private elevator access to your suite & concierge service enhance this opulent lifestyle.****Darren Slavens / * Marc Shleifman**

STRATHEARN RD. - $849,000.
Fabulous 3 bdrm. in desirable Cedarvale. Stunning reno'd kitchen w/Ceasrstone quartz countertops & custom glass tiled backsplash. Wainscotting thru-out. G[SOLD]s landscaped front & backyards + 2 car private drive. Absolute perfection. ***Daniel Pustil**

SHEPPARD / BATHURST - $699,000.
Fabulous modern open concept living with designer decor. Custom kitchen w/granite counters[SOLD]maple cabinetry. 4 bdrms. Huge, reno'd family rm. in lowe[SOLD]r w/walk-out to pool sized backyard. Parking for 7 cars. ****Richard Sherman/*Erica Binder**

YONGE / DUNDAS - $499,000.
Spectacular Pantages Tower & Hotel Residence. 2 bdrm. Corner suite. Floor-to-ceiling & wall-to-wall windows offer panoramic views. Use of all hotel amenities. Easy access theatres, financial district & all that Downtown has to offer. ***Corinne Pencer**

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THORNBANK RD.- $4,199,000.
A sublime example of how Modernist architecture translates into a spectacular place to call home. Sitting on a breathtaking 100 x300 ft. prof. landscaped lot w/concrete saltwater pool & spa. Home features 4+1 bdrms. along w/3 fireplaces, 6 baths, movie theatre, wine cellar & so much more. ***Daniel Pustil /**Darren Slavens**

LOWER VILLAGE - $1,989,000.
Fabulous Tudor on bright south [SOLD] Traditional centre hall, 5 bdrm. exuding warmth & characte[SOLD]res incl. Bellini kitchen, hardwood flrs., 3 fireplaces, leaded glass windows & crown moulding. Double garage. ****Richard Sherman**

COLLEGE / SPADINA - $1,295,000.
Terrific income property on treed lined street. Live in & rent. Owner's suite on 2nd & 3rd flrs. w/3 bdrms., 2 baths, deck, glass & steel staircase. Across from park w/wading pool & playground. Near U of T, shopping, transportation and schools. ***Judy Nathan / *Edith Weiss**

DEER PARK - $1,249,000.
Grand residence on charming treed street. 5 bdrms. Hardwood flrs. on main. Leaded windows, 2 fireplaces. Family rm. walk-out to deck. Finished lower level. Front porch w/enclosure. Walk to all amenities @ Yonge/St. Clair. ***Barbie Brandes**

YONGE / ROYAL ORCHARD - $769,000.
Beautifully updated 4 bdrm., 4 bath home in demand Thornhill location. Elegantly designed residence features gleaming hardwood flrs., large principal rms., eat-in kitchen w/walk-out to stunning deck, built-in 2 car garage & gorgeous landscaping. Close to everything. ****Darren Slavens/ * Ruth Kaufman**

MT. PLEASANT / BROADWAY - $699,000.
Lovely home in highly desirable area, w/exquisite garden, patio & stocked fish pond[SOLD]e converted into family rm. & used as artist's workshop. Great "starter" home or perfect for empty nesters. ***Betty Cohen / **Richard Sherman**

SKYMARK DRIVE - $495,000.
Beautifully appointed 2 bdrms., 2 bath suite in sought after bldg. This elegant unit features family rm., eat-in kitchen, expansive principal rms. w/fabulous flow for entertaining & walk-out to balcony. Locker. Luxurious amenities. 2 parking spots. ****Darren Slavens / * Lena Rauchwerger**

BATHURST / FINCH - $339,900.
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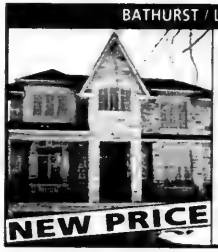
BATHURST / LAWRENCE



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Maccabiah medalists key components of U.S. World Cup team

By EMILY COHEN
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LOS ANGELES — Two Jewish soccer players from Southern California are on the U.S. team that faced England during America's first World Cup match, in Rustenburg, South Africa.

Jonathan Bornstein and Benny Feilhaber, both 25, along with Chicago's Jonathan Spector, 24, a defender for London's West Ham United and the grandson of NBA star Art Spector, comprise one of the largest Jewish contingents on a single team in the American squad's history.

Friends since high school, Bornstein and Feilhaber have been on a shared journey to the World Cup, which included stints with the UCLA Bruins and the U.S. men's national team, as well as a silver medal win during the 2005 Maccabiah Games.

Prior to the first game in South Africa, Feilhaber said the excitement was building.

"The World Cup is so close now that I start to get anxious when I think about it," he said. "It's as though there's not enough I can do to fully prepare for this event. It's the biggest event in sports in the world."

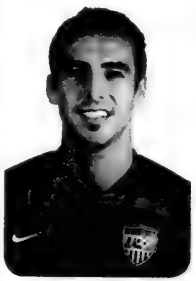
Feilhaber, who plays for Denmark's successful AGF Aahurs, traces his love for soccer back to his native Brazil. When he was six, Feilhaber's family moved to Irvine, where he became a standout midfielder in high school.

Born in Torrance, in the Los Angeles basin, Bornstein first kicked a soccer ball at age three. He played varsity soccer in high school and today is a defender for L.A.'s Major League Soccer team, Chivas USA.

Playing together is nothing new for Feilhaber and Bornstein. In 2002, the duo helped the Irvine Strikers club win its first under-17 national championship. Two years later, they were reunited at UCLA and became college roommates, which cemented their already close friendship.

Feilhaber said he and Bornstein "definitely had a special connection" because of their religion. Plus, he said, "it was easy being friends with him, because he scored all the goals, so I passed him all the balls."

For his part, Bornstein, who still rooms with Feilhaber while on the road with the U.S. men's national team, said, "When a Jewish holiday comes up, we recognize it and talk about it, but we don't celebrate too many holidays together."



Jonathan Bornstein

That's because Feilhaber spends the High Holy Days with his family. "My father is Jewish, and I have a connection with Judaism through my father and my grandparents. I know our history as a people and embrace being Jewish myself," Feilhaber said. "Of course, my proudest moment as a Jew was having my bar mitzvah in front of all my family and friends."

Feilhaber's close relationship with his paternal grandfather, who fled Austria in 1938 to avoid Nazi persecution, has strongly affected his identity as a Jew and his connection with Judaism.

"My grandfather was 14 years old when he and his family had to leave all their things behind in Austria. He boarded a ship to Brazil and left everything he ever knew," Feilhaber said. "I talk with my grandfather, who still lives in Brazil, often. His story affects my religion as well as how I see the world and my life."

Benny Feilhaber

Bornstein's relationship with Judaism also stems from his father, a Jew born into an Orthodox family in New York. While Bornstein didn't have a bar mitzvah and doesn't consider himself observant, he did grow up celebrating Rosh Hashanah and Passover with relatives. And he credits his experience representing the United States in the Maccabiah Games in 2005 with reinforcing his Jewish identity.

"It was an amazing experience. I loved it, and not just because I got to play soccer in Israel. It made me realize how fulfilling and enriched Jewish culture really is.

"I was able to explore my Jewish identity in the Old City, at Masada, at the Dead Sea. I definitely want to return some day," Bornstein said.

Jonathan Spector

Feilhaber said playing at the Maccabiah Games was an unbelievable feeling. "I competed with the best Jewish players in the world in a great environment and I was able to visit places that I had only previously heard about. Because of my family's history, the Holocaust Museum [Yad Vashem] was the most memorable moment of the trip for me," he said.

More memorable moments could well be in store for the duo in South Africa.

According to Mike Woitalla, who has covered the United States for *Soccer America Magazine* since its first of six straight appearances in the 1990 World Cup, "Both Feilhaber and Bornstein could make valuable contributions to the U.S. World Cup campaign. Feilhaber is a skillful, creative midfielder who is capable of dictating the rhythm of the game and making defence-splitting passes. Bornstein is an outside back who contributes to the attack with his blazing runs down the wing."

Overall, soccer experts think the United States has a good shot – at least in the first round.

"The U.S. is in a very favourable first-round group, so they should at least advance to the round of 16," said Steve Goff, the *Washington Post*'s soccer columnist. "Beyond that, however, we can't expect the U.S. to reach the quarterfinals as they did in 2002, which was the exception rather than the rule. But another first-round failure, as happened in 2006, would be a huge disappointment and a big setback for the program."

Feilhaber and Bornstein hope to prove the skeptics wrong.

"I think we have a good chance in the World Cup if we are playing our best football at the time," Feilhaber said. "I think our team is good enough to beat anyone on any given day."

The United States tied England, 1-1, in its first game of the tournament and tied Slovenia 2-2 in the second.

This article first appeared in the jewishjournal.com

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Stolen wallet recovered almost 17 years later

By CARA STERN
CJN Intern

Last month, Sharon Rubinstein received a call telling her that her wallet had been found at the Lipa Green Building.

She said she checked her purse and found it there, as usual. She asked the security guard if he was sure the wallet he had was hers, and he read out her name, address and emergency contact, all of which were correct.

"I thought it was a hoax," she said. "If he would have said, 'Come and meet me at the corner,' I never would have gone."

But it was at the Lipa Green Building, so she recruited a friend to go with her, and sure enough, it was her wallet they had found – one she lost almost 17 years ago.

"All of a sudden, a flood comes back to me of memories," she said, "and it hits me. Oh my God, this is my wallet."

She said she opened it up and saw a photograph of her and her brother from when they lived in Winnipeg, a picture of her kids and her old Visa card. All her other photos and identification were there, too. Only the cash was missing. After all these years, she couldn't recall how much, but it wouldn't have been a lot.

She did recall the circumstances, however.

Almost 17 years ago, Rubinstein was working as a babysitting supervisor for what was then known as the Bathurst Jewish Community Centre.

There was a group of people working in the office, she explained. "We went for coffee, and when we came back, our wallets had been taken from our purses."

Now, as she and her friend were returning home, old wallet in hand, they tried to figure out how it could have reached the Lipa Green Building to be found so many years later.

Sharon Rubinstein found her wallet almost 17 years after it was stolen.

The entire site of the old BJCC is being redeveloped, and all of the original buildings are in the process of being torn down.

Rubinstein's friend told her that the scene reminded her of an Italian earthquake in which people found long lost belongings, she said.

"The only thing we concluded was that whoever took my wallet probably tossed it, and 17 years later I found it," she said, laughing. "Isn't that something?"

She described feeling thrilled to have found it, particularly the photos inside, one of which was a group photo of her on a staff mission to Israel, standing in front of Masada.

She has tried calling the other people who lost their wallet in the same incident, but hasn't been able to reach anybody, she said.

She's hoping the lost long wallet will bring more good luck, she said. "I bought a lottery ticket, put it in my wallet and put it under my pillow."

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1/3 c chopped celery
2 c canned crushed tomatoes
3 ½ c beef or chicken stock
1 tsp chopped basil
½ tsp chopped oregano
3 c canned red or white kidney beans, drained well
½ c small shell pasta
3 tbsp grated Parmesan cheese

In a large pot, sprayed with vegetable spray, heat oil; Sauté garlic, onions, carrots and celery for 5 min. Add tomatoes, stock, basil, oregano and 2 c of beans. Mash remaining 1c of beans and add to soup. Simmer for 15 min.stirring occasionally. Add pasta and simmer for 5-8 min. or just until pasta is done. Serve with grated cheese.

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REMEMBERING OUR YESTERDAYS

By BILL GLADSTONE

JEWISH ORPHANS FROM UKRAINE

An estimated 137,000 Jewish children were left orphaned and homeless after the ravages of World War I and the pogroms that followed. Thanks to the efforts of Lillian Freiman of Ottawa and Ann Selick of Toronto, among others, some 150 orphans were accepted into Canada for ready adoption into Jewish families in 1921. The complicated rescue has been described as "one of the romances of Canadian Jewish life... conceived in time of grave emergency."

[Photo of 40 Jewish male orphans, courtesy Library and Archives Canada]

Thank God it's Monday, Canada

By AVRUM ROSENSWEIG

URBAN WRITER

An Israeli taxi driver in Toronto told me, "If you want a boring life, live in Canada." I agree with him.

Toronto is a place where being polite is highly valued. I determined this recently when a police officer told me he would let me off a ticket because I had been well mannered. I'll remember that trick next time I'm stopped on the 407 doing wheelies. "Your Glock pistol is so nicely polished, sir." Manners. Politeness. Ho-hum. Boring.

If you pursue boredom, live in Canada.

Members of the Tamil community protested on a Sunday on the Gardner Expressway last year against the Sri Lankan government for killing their people. Two talking heads on local television maligned one of the Tamil leaders for blocking traffic, maintaining that the protest had been inappropriate. The Sri Lankan leader kept repeating that his group was fighting on behalf of people dying. He ended up apologizing for inconveniencing Sunday drivers. It was embarrassing, absurd, and reflected our national imperative of placing politeness above activism. Boring, leading to humiliating.

According to the law of the land, it is illegal for most non-profit organizations to practise advocacy. If Ve'ahavta: the Canadian Jewish Humanitarian and Relief Committee, of which I'm president, were to criticize the government for child poverty in Canada and request meetings with officials to advocate on behalf of our country's children, the government could potentially pull our charitable status. Absurd. Control creating boredom.

The Jewish community is a reflection of our host community, and it is easy to see within our walls how boring plays out.

Diversity and debate are not respected or encouraged in the Toronto Jewish community. Rather than discuss issues, haggle over them, or even, get passionate about them, we do our best to stay low key, or criticize the individual who's stating the divergent view. We maintain niceness.

You will rarely hear public criticism of our organizations, community policies or issues. That would be impolite. Furthermore, it's hard to determine who the leaders of our community are because not too many people express opinions openly and regularly. That would mean rocking the boat, perhaps losing a donor or just being rude. "You're rude" is an important phrase in the Canadian lexicon, dished out frequently to people who challenge others on their ideas.

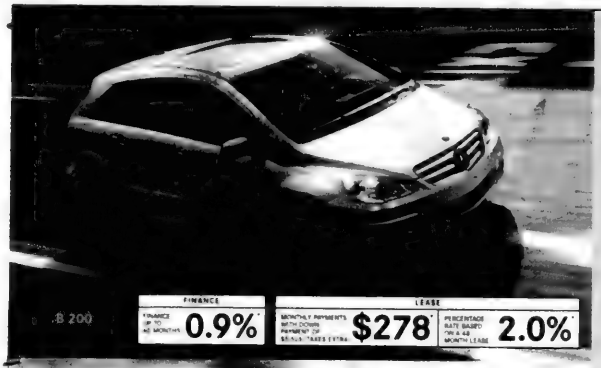
If individuals do express a thought about Israel, unless it's according to the "party" line – basically far right of centre in Toronto – they are labelled crackpots who "don't get something very important." Don't make waves. Boring.

Compare this with, say, Israel, where politeness will get you nowhere and the phrase "you're rude" barely has a Hebrew equivalent. I was once engaged to a Yemenite woman. I broke up the relationship because I couldn't take the shouting back and forth and what I perceived to be fighting. She didn't understand my explanation for severing our ties and hadn't noticed we were arguing. Boisterous and not so boring.

I appreciate what the taxi driver means. While my life is anything but boring, it's up to me to make it that way, as I don't having a lot of external energies to rely upon.

At a launch of the Barnes collection of art, former media mogul Conrad Black told me the (world's) joke about Canada. He said our motto is "Thank God it's Monday," meaning that the spontaneity required for the weekends scare us. Yes, I know Black is in jail and defrauded his own company, but his point is still well taken, and he is anything but boring.

Visit http://avrum.net to comment.



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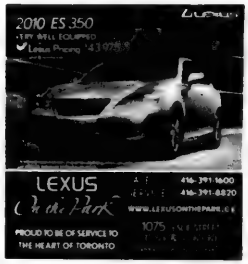

This Week

National

Pride backtracks on 'Israeli apartheid.' *Page 3*

Home-based shuls are on Vaughan's agenda. *Page 5*

Spice of Life

Food tips for summer travelling. *Page 19*

Heebonics

Animator creates game for iPhone. *Page 20*

Arts & Travel

Adam & Eve's on the Fringe. *Page 31*

Index

National	3
According to Reports	7
Editorials & Letters	8
Perspectives	9
Opinions	10
The Kirshner File	11
Jewish Life	12
Spice of Life	19
Family Moments	21
What's New	22
Obituaries & Notices	24
On Campus	24
Health & Lifestyles	25
Yiddish Corner	26
Israel & the Jewish World	27
Arts & Travel	30
CJN Profile	34

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Canada Post Publication Agreement #40010684
Publication Mail Registration #01894

World communities call attention to Gilad Schalit, now four years captive

Compiled by CJN Staff

International leaders denounced the four-year captivity of Israeli soldier Gilad Schalit last week, as an estimated 1,000 people joined the Schalit family in a protest rally in Acre to urge the Israeli government to secure his release from Hamas.

Schalit family supporters gathered in a memorial park in Acre, a few kilometres north of Haifa, as the city's Chief Rabbi Yosef Yashar addressed them. "We are calling out to the prime minister. Gilad's life is dearer to us than despicable Hamas prisoners, even if they have blood on their hands. Show leadership."

Police estimated that 10,000 marchers then participated in the first day of a 12-day procession, which began Sunday at the Schalit family home in Mitzpeh Hila in the north of the country, and is scheduled to end across from the prime minister's residence in Jerusalem. When the marchers arrive in Jerusalem, Noam Schalit, Gilad's father, plans to establish a protest tent outside the home of Israeli Prime Minister Benjamin Netanyahu, where he has pledged to remain until his son is freed.

Noam Schalit

Aviva Schalit

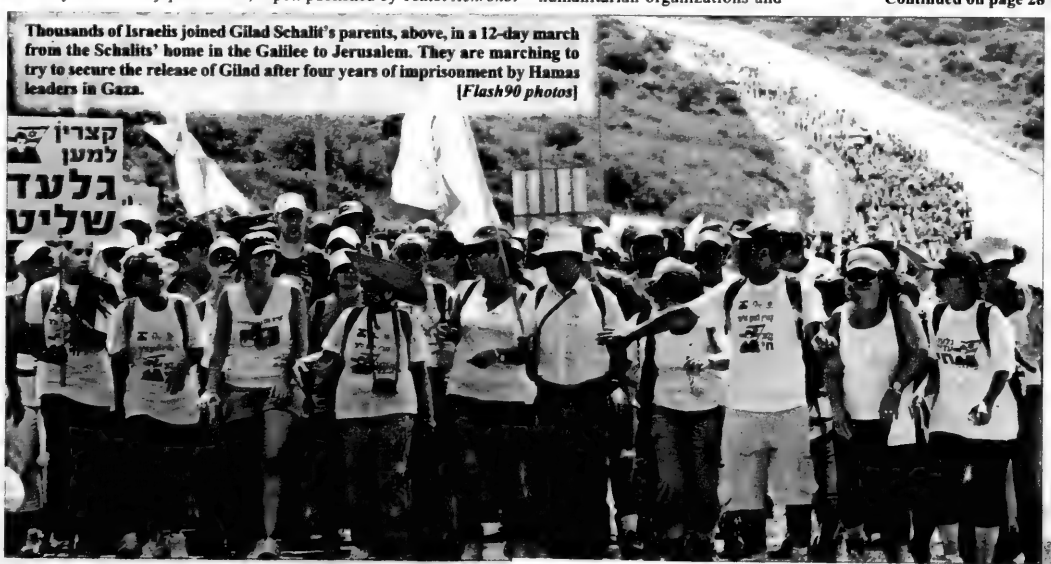
A majority of Israelis are in favour of a swap, according to a poll published by *Yediot Achronot* last week. Seventy-two per cent said yes when asked if they would support "a prisoner exchange deal in which hundreds of terrorists, including murderers, are released in exchange for Gilad Schalit."

Schalit was a 19-year-old tank crewman serving with his armoured unit at the Kerem Shalom junction near the Gaza Strip on June 25, 2006, when Hamas operatives kidnapped him in a cross-border raid. He has been held since then. Despite requests from international humanitarian organizations and non-governmental organizations, including the International Committee of the Red Cross (ICRC), Hamas has refused to allow any outside contact with Schalit. His condition is unknown, although Hamas released a video of Schalit in October 2009 when negotiations for his release were heating up.

As public pressure demanding Schalit's release mounts, Netanyahu called on the cabinet to display a "firm stance" in the face of Israeli public opinion in the belief that this will compel Hamas to moderate its demands in the prisoner swap negotiations. Israel has been negotiating with Hamas for his release through German intermediaries, but those talks have broken down.

Continued on page 28

Thousands of Israelis joined Gilad Schalit's parents, above, in a 12-day march from the Schalits' home in the Galilee to Jerusalem. They are marching to try to secure the release of Gilad after four years of imprisonment by Hamas leaders in Gaza. *[Flash90 photos]*



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Visitors flock to Israel pavilion at Shanghai world's fair – see page 29

The News in Brief

Canada

Visa Revoked

TORONTO — An Indian Muslim preacher who said Jews are "our staunchest enemy" and "every Muslim should be a terrorist" had his visa to Canada revoked last week. The move came ahead of the July 2-4 Journey of Faith Islamic conference in Toronto, where Zakir Naik was to be the keynote speaker. A popular televangelist in India, he received a five-year visa while on a visit to Canada last year, the *Toronto Star* reported. Earlier in June, the 44-year-old physician was barred from Britain for his controversial views, which include the death penalty for gays and converts from Islam.

Rabbi Gets PhD

TORONTO — Rabbi Wayne Allen, senior rabbi of Beth Tikvah Synagogue, received a PhD in philosophy last month from York University, after 16 years of part-time study. His thesis was on 18th-century moral philosophy.

World

Ships Boycotted

STOCKHOLM — Swedish dockworkers boycotted Israeli ships. The boycott, which began June 22 and was to last one week, covered all Swedish ports. The 1,500 members of the Swedish Port Workers voted last month for the boycott in protest of Israel's May 31 interception of a Gaza-bound flotilla in which nine people died, as well as to protest Israel's Gaza blockade. Eleven Swedes were on the flotilla. On the boycott's first day, dockworkers refused to handle about a dozen cargo containers at a southwestern port. Swedish-Israeli trade comprises 0.2 per cent of Sweden's imports and exports.

War Crimes Alleged

BRUSSELS — A complaint has been filed in Belgian court against 14 Israeli leaders for war crimes and crimes against humanity in last year's Gaza war. Former prime minister Ehud Olmert, opposition leader Tzipi Livni and Defence Minister Ehud Barak were among those charged, the French daily *Le Monde* reported. Former Gen. Matan Vilnai and other army leaders, politicians and intelligence officials were also on the list. Much of the 70-page complaint is based on the Goldstone report. The UN report, by a commission led by former South African judge Richard Goldstone, accused Israel and Hamas of war crimes and possible crimes against humanity.

Police Go Undercover

AMSTERDAM — Police in the Netherlands may go undercover as religious Jews to identify violent anti-Semites. An unnamed police source said June 21 that Amsterdam's acting mayor is considering a suggestion first proposed by a Dutch Muslim in an interview after reports of attacks on Jews by Moroccan immigrants, *Ha'aretz* reported. Dutch Jewish leaders reportedly back the plan. Police already pose as elderly and gay men to catch thieves and gay bashers. There were 98 anti-Semitic incidents in the Netherlands in the first month of 2009, nearly the total of such attacks in 2008.

Wealth Giveaway

LOS ANGELES — Los Angeles philanthropists Eli and Edythe Broad have pledged to distribute 75 per cent of their total wealth, currently $5.7 billion, "during and/or after our lifetimes." In announcing the pledges last month, they joined two of America's wealthiest men, Bill Gates and Warren Buffett, in their so-called "Giving Pledge," which urges wealthy Americans to donate at least half their fortunes to charity. The couple has already given away more than $2 billion.

Meat-packing Exec Gets 27 Years In Jail

CEDAR RAPIDS, Iowa — U.S. Kosher meatpacking executive Sholom Rubashkin was sentenced last week to 27 years in jail for his conviction on financial fraud charges.

Rubashkin was convicted last fall on 86 counts of fraud in connection with the Agriprocessors plant in Postville, Iowa. The jail term will be followed by five years of parole. He'll also be required to make restitution of $27 million (US) to several financial institutions.

Prosecutors had asked for a 25-year sentence, according to the *Des Moines Register*. Rubashkin's lawyer, Guy Cook, noting the request, called the sentence "unfair and excessive," adding that "it's essentially a life sentence for a 51-year-old man, and it's not in the public interest."

Rubashkin was acquitted last month in an Iowa state court on 67 counts of child labotr violations relating to 26 South American teens who worked at the plant.

The Agriprocessors plant was the site of a federal immigration raid in May 2008 in which 389 illegal immigrants, including 31 children, were arrested.

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Vol. XL, No. 26 (1,955)*

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CIRCULATION
Total circulation: 36,586 copies.
Total paid circulation: 35,729 copies.
CCNA verified circulation Aug. 12, 2009

SUBSCRIPTIONS
Canada: $37.80, 1 yr. incl. taxes
$68.00, 2 yr. incl. taxes
Online edition:
$20.95 1 yr. incl. taxes
U.S.A. / Foreign:
$135 Cdn. funds, 1 yr.

Postmaster: Please return 29Bs and changes of address to CJN, 1500 Don Mills Rd., Ste. 205, North York, Ont. M3B 3K4.

Postage Paid at Toronto
Canada Post Publication Agreement #40010684
Publication Mail Registration #09894

*Under current ownership

We acknowledge the financial support of the Government of Canada, through the Publications Assistance Program, towards our mailing costs.

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Pride Toronto reversal condemned

'Israeli apartheid' term to be allowed

By ANDY LEVY-AJZENKOPF
Staff Reporter

Pride Toronto will allow the term "Israeli apartheid" to be displayed at its July 4 Pride Parade after all.

Last week, Pride Toronto's board reversed its prior decision to ban the phrase at all Pride events and instead put the onus on the City of Toronto – which had warned Pride it could lose city funding if it didn't adhere to Toronto's anti-discrimination policies – to decide what language it considers objectionable.

In a June 23 statement explaining its 180-degree policy turn, Pride said it asked all participating groups to "read, sign and agree to abide by the City of Toronto's Declaration of a Non-Discrimination Policy, and that all groups that uphold this policy are welcome to participate" in the July 4 parade.

It said the group Queers Against Israeli Apartheid (QuAIA), which has marched in previous Pride Parades and was the target of the ban, had agreed to Pride's new terms and would be allowed to march.

"[Pride] places the responsibility for determining a violation of city policy back in the hands of the city, as our review process has not established that violation," Pride said, adding that it would assemble a "representative advisory panel of community leaders" to consult with the city's gay community "to recommend a set of strategic principles and a decision-making framework that will help shape future festivals."

QuAIA hailed Pride's change of heart.

On its website last week, QuAIA called the reversal "a victory for the Palestine solidarity movement, which has faced censorship and bullying tactics from the Israel lobby for far too long. The Israel lobby learned a tough lesson today about our community's proud history of standing up to censorship and human rights abuses."

But Martin Gladstone, the activist and Jewish lawyer who spearheaded the campaign to ban QuAIA, told a June 25 press conference organized by Kulanu, Toronto's Jewish gay and lesbian group, that Pride had "abdicated" to bullying and intimidation.

"The threat of anti-Israel groups to disrupt and destroy this gay pride celebration unless they can promote their anti-Israel agenda has worked. A celebration of gay rights is now a city-funded and corporate sponsored arena to spread hateful messages against Israel – a world gay rights leader," Gladstone said.

He added that Pride is "using city and public money to promote hate and intolerance in the public square. They took city grant money in compliance with the non-discrimination policies of the City of Toronto and have since rescinded its ban against hateful messaging. This creates a huge compliance issue that the city cannot ignore."

The outcry from the gay community against the Pride board's initial late-May decision to bar the term "Israeli apartheid" was loud, with some two dozen past parade grand marshals and honorees renouncing their accolades, citing censorship.

Pride was warned by the city earlier this year that it could be in contravention of Toronto's non-discrimination policy if it let QuAIA march and display its banners.

Ceta Ramkhalawansingh, manager of diversity management for the city's strategic and corporate policy/Healthy City office – which administers the city's non-discrimination policy – said Pride has met Toronto's requirements regarding the non-discrimination policy and that it's not the city's responsibility to make a determination about the term "Israeli apartheid."

She said the city has made "no determination" about the term and cannot enforce its own policy unless it's violated by city workers or by a city-run event, putting the ball back in Pride's court.

"The city has requested all funded organizations to adopt the anti-discrimination policy and to implement the anti-racism, access and equity guidelines," she told *The CJN* in an e-mail. "It is up to the funded organization to determine the application of these requirements to their specific structure. Any complaint that is about a non-city service or employment is addressed by the organization or by the Ontario Human Rights Tribunal."

Pride received more than $121,000 in city funding this year.

City councillor and mayoral candidate Giorgio Mammoliti, who tabled a motion in May asking that city funding be pulled from Pride if it allowed QuAIA to participate, said Pride has now "lost credibility" with the city.

"They led us on over the last month and a half, making us believe that it was all straightened away," Mammoliti said at the Kulanu press conference. "I'll be moving another notice of motion that will ask for this year's [city funding of Pride] to retroactively go back to the taxpayers and that the city discontinue future funding of the Pride parade," he said.

Fellow councillor and mayoral candidate Rob Ford echoed Mammoliti's sentiments.

"I'm disgusted by Pride's decision. There is no room for hate speech in the City of Toronto, and I'm going to do everything I can to stop this," he said, adding that he would second Mammoliti's new motion.

Bernie Farber, CEO of Canadian Jewish Congress, called Pride's decision "outrageous" and accused parade organizers of being "weak-kneed and sad" for bowing to pressure from anti-Israel advocates.

"More than ever now, Jewish Torontonians and Canadians have to stand up and be counted. We hope they will join us at the Pride Parade as proud supporters of Israel, marching arm-in-arm with Kulanu Toronto," he told some 50 members of the media.

Justine Apple, Kulanu's executive director, said Pride events are meant to be inclusive, open, welcoming, safe and respectful.

Bernie Farber

"By rescinding the ban on QuAIA, Pride has abandoned [these principles] in favour of the promotion of hatred and discrimination. Kulanu Toronto will not sit idly by and let them spread their toxic, discriminatory and divisive ideals. We're determined to have a strong presence at Pride and will galvanize as many marchers as possible," she said.

Flanking Apple at the press conference were representatives from Canadian Jewish Congress, Friends of Simon Wiesenthal Center, the Canada-Israel Committee and UJA Federation of Greater Toronto, as well as Mammoliti, Ford and fellow mayoral candidate Rocco Rossi.

All made statements against Pride's decision, and Apple and Gladstone read statements sent by mayoral candidates George Smitherman and Sarah Thomson.

"We're all in this together," Farber said.

Although it's likely nothing will stop QuAIA from marching, Farber said that after this year's Pride event, Congress will "not shirk" its responsibilities in working with the gay community to make sure the city's non-discrimination policy is adhered to next year.

"We will be holding the city policy's feet to the fire. If not now, then in the future. We will do whatever is necessary to get the point across that this is not acceptable. [The city] now has to put some heft behind their words," he said.

Please see photo, page 4

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Greater Toronto Area

Four years!

From the editor's desk...

Gilad Schalit is 23 years old. Four of his 23 years have been spent somewhere, perhaps in Gaza, perhaps not, a prisoner of Gaza's leaders, the flattered favourites of the "freedom flotillas," we must point out.

Four years ago last Friday, June 25, the young Israel Defence Forces soldier was kidnapped by Hamas. Nor should we forget that two of Schalit's colleagues were killed during the kidnapping raid by the Hamas henchman.

After four years we nearly suffocate in our sadness over Schalit's fate. We cry for his family. And we wince at the unbearable dilemma borne by the government of Israel in trying to secure his release.

But Hamas quite revels in its barbarity.

They torture Schalit's family with their taunting and teasing. They refuse any access to their prisoner by any outside individual or humanitarian agency. They have not allowed even the International Red Cross to meet with Schalit to attest to the state of his health.

Last Saturday, Hamas spokesman Ayman Taha reconfirmed that the government of Gaza will never allow the Red Cross to see their kidnapped prisoner. "We can't allow the Red Cross to visit Schalit because he is not in a prison. Therefore, revealing his location would be very dangerous," he said.

Ha'aretz reported that a member of the Hamas politburo, Osama Hamdan, complained that Israel was more focused on trying to locate Schalit than in simply exchanging the more than 1,000 prisoners that Hamas was demanding.

Imagine that!

To bring attention to Schalit's plight, a number of demonstrations calling for his release were held last week in Israel, Europe and the United States.

In Nahariya, at Israel's furthermost northern town along the Mediterranean, some 600 people marched for Gilad. In Jerusalem, the lights around the Old City of Jerusalem were turned off.

In Rome, where the Italian government had made Schalit an honorary citizen, the lights of the Colosseum were switched off.

The darkness of two of the pre-eminent historic locales of western civilization poignantly symbolize the darkness in which young Schalit has been kept hostage these past four year. Of course, it also symbolizes the darkness of the values that made and keep him a hostage. Alas, one can add as well that it also symbolizes the dark silence of he world's response to the behaviour of Schalit's Hamas jailers.

In New York, a group of ships called the "True Freedom Flotilla," intent on contrasting the actual imprisonment Schalit with the propaganda imprisonment of the people of Gaza, sailed by the Statue of Liberty on their way to the United Nations headquarters.

On Sunday Schalit's parents, Noam and Aviva, began a march that was expected to last more than a week, from their home in Mitzpe Hila in the upper Galilee and finishing in Jerusalem. The march is to dramatize their son's plight and to bring pressure on their government to conclude an arrangement with Hamas for the return of their son.

On the first day of their sombre trek, they were joined by some 10,000 supporters.

At the outset of their long march, Gilad's mother told reporters, "We're heading off on a long, exhausting journey today, and we'll return only with Gilad."

When they arrive in Jerusalem, the Schalit family will set up a tent outside the prime minister's residence. They have said they will remain there until an agreement is reached.

In a statement at the weekly cabinet meeting on Sunday, Israeli Prime Minister Benjamin Netanyahu assured the Schalits that he will meet with them to update them on the government's efforts on behalf of Gilad. "Our hearts are with the Schalit family," Netanyahu said.

Since their son was kidnapped four years ago, the only contact they have had with him has been through three letters and one staged, concocted video.

Last Friday in Rome, Gilad's father tearfully pleaded with the people of Europe.

"As I stand here in... one of the most important cities in Europe and the civilized world, I call on the international community... not to forget Gilad. I'm asking that the same international community, and the European one in particular which pressured Israel to take humanitarian steps on behalf of the people of Gaza, would use all means available to them to pressure Hamas to take one small humanitarian step on behalf of Gilad."

UN Secretary General Ban Ki Moon has been unsparing in his support of the people of Gaza. In his last visit there, in March of this year, he explicitly told them, "The United Nations will stand with you and continue to support you."

We urge him to say the very same thing to Gilad Schalit.

Indeed we urge him to call for an independent, international investigation into the grotesque incivility of the Hamas leaders who kidnapped him. That the UN secretary general appears unperturbed by Hamas' remorseless, mockingly cruel behaviour is a discredit to him and a bleak augury for Gilad's release. But we will never forget Gilad. Nor will we ever let the world forget, either. – ***MBD***

SeeJN

COMMUNITY BACKS GAY JEWS, COMBATS ANTI-ISRAEL HATE

Representatives of various Jewish organizations came out to support Kulanu Toronto – Toronto's main gay Jewish group – on June 25 in response to news that Pride Toronto had reversed its ban and would allow Queers Against Israeli Apartheid to march in the July 4 Pride Parade. Pictured with Kulanu executive director Justine Apple, third from left, are, from left, Avi Benlolo, president and CEO of Friends of Simon Wiesenthal Center; lawyer Martin Gladstone; David Spiro of UJA Federation of Greater Toronto; Moshe Ronen, chair of the Canada-Israel Committee, and Toronto mayoral candidates Rocco Rossi and Giorgio Mammoliti. Also present, but not pictured, were Canadian Jewish Congress CEO Bernie Farber and president Mark Freiman, as well as mayoral candidate Rob Ford.

Greater Toronto Area

Vaughan takes a look at home-based shuls

By FRANCES KRAFT
Staff Reporter

The City of Vaughan will very likely consult with community members again before proceeding with zoning bylaw amendments regarding places of worship, Ward 5 Coun. Alan Shefman told *The CJN* last week.

The consultations will probably take place in late fall, he added.

Shefman is planning to bring a motion to Vaughan Council to ask staff to do further consultation following a June 1 committee of the whole hearing that was open to the community, he told *The CJN*. People wanted to have more input, he added.

Alan Shefman

Having spoken informally with colleagues about his initiative, he said the plans were "pretty definite."

Because of Thornhill's large Jewish population, the bylaw in question – zoning bylaw 1-88 – affects a number of synagogues that are based in homes.

Shefman estimates that the population of his ward – bounded by Steeles Avenue, Yonge Street, Highway 407 and New Westminster Drive – is approximately 60 per cent Jewish. "It's a vibrant Jewish community."

He said he's aware of at least three or four home-based synagogues in Thornhill.

In the past year, Shefman estimates, he has had 25 to 30 complaints about home-based congregations. Most are related to excessive noise and inconvenience, and/or safety concerns because of the number of parked cars.

"There are lots of places where minyans are held, usually a small group of people getting together and davening in someone's house. That's not the issue," said Shefman. "The issue is when a group of people try to create a synagogue without the appropriate applications that are necessary."

Among other requirements, he said, buildings have to be inspected for structural and fire safety to comply with current bylaws.

The proposed amendments would include an increase in minimum lot frontage from 20 metres to 30 metres, and a requirement that the lot abut a street with a minimum right-of-way of 26 metres or more.

Parking changes would be implemented through a separate zoning by-law incorporating approved recommendations, according to records from the June 1 hearing.

Changes could result in legal places of worship not conforming to the new bylaw.

But Shefman was skeptical that existing home-based shuls in Thornhill even meet the current requirements. "The ones that come to my mind have never fulfilled the requirements," he said. However, he added, at least one is working with the city on changing that.

"What we really want is compliance with the bylaws," Shefman said.

The bylaws exist for a reason, he said. "There are serious safety issues. At least a couple of times streets have been parked up on both sides. Fire vehicles would have difficulty manoeuvring into the street."

The city can impose fines or turn to legal remedies in court, but generally it doesn't have the power to shut down places of worship that don't meet standards, Shefman said. In one case, he said, numerous fines have been imposed over the past 15 years, and city staff have made repairs.

In the last three or four years, Shefman said, the city has initiated a number of investigations concerning people who have moved into homes and done major renovations without informing the city, "claiming they were going to have a few study sessions there," but then running newspaper ads seeking members to join their synagogues.

"As much as we want to support synagogues in the community, we also have to be aware of the needs of people living in the community who expect to live in a residential environment, and they can't get into their driveway. Noise is happening. Bright lights are shining into their backyards."

Rabbi Avrohom Bitterman of Ateres Mordechai – a congregation located in the basement of a house on Arnold Avenue – said only one neighbour has complained to him, about someone parking too close to a stop sign.

The congregation, which was established in February 2009, offers daily services and weekday classes. Between 30 and 40 people attend Shabbat morning services, and classes can have up to 20 students, although smaller groups of less than half a dozen are more typical, Rabbi Bitterman said.

"I would like to live at peace with everybody," he said, adding that congregation founders were in touch with city officials when the shul was established.

A Thornhill resident who asked that her name not be used told *The CJN* that a Torah procession to a nearby home-based shtibl "disrupted the entire neighbourhood" because of the noise and number of parked cars.

"I don't want to phone the city," the woman said. "They're my neighbours. I don't want to start having a fight with them."

Anyone who wants to provide input regarding the bylaw amendments concerning places of worship should contact Arto Tikiryan at the City of Vaughan, 905-832-8581, ext. 8212, and ask to be placed on the planning department's list.

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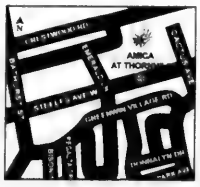

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Israeli general fights for disabled children

By ANDY LEVY-AJZENKOPF
Staff Reporter

When Israeli Maj.-Gen. (Res.) Doron Almog visited Toronto last month, he wasn't here to talk military strategy, he was on a mission of mercy.

He's a decorated Israel Defence Forces (IDF) soldier, a fierce defender of the Jewish state and the man who helped spearhead Operation Moses – the airlift and liberation of thousands of Ethiopian Jews in 1984 – but Almog is now fighting for Israeli children with autism and severe cognitive impairments.

In 2002, he founded Aleh, an Israeli network of residential facilities for children with severe physical and cognitive disabilities.

Since 2004, he has also been focused on building a fully equipped, self-contained community – the Aleh Negev-Nahalat Eran Rehabilitative Village on behalf of disabled children and young adults with severe cognitive disabilities – located near Ofakim in the Negev.

The organization is a labour of love for Almog, whose son, Eran, died of cancer in 2007 at age 23 after spending his whole life locked inside himself due to autism.

Since Eran's death, Aleh's Negev community has been retitled Nachalat Eran in his honour.

"It is a village unique in the world," Almog told *The CJN* after a speaking engagement with the Canada Israel Chamber of Commerce. "We always thought our son would live longer and would be able to make use of this village for his whole life. We wanted to guarantee his future care."

Sadly, that was not to be. But the Almogs decided that stopping their work on behalf of the most vulnerable children – "those who have no voices of their own," Almog said – would dishonour the memory of their son and what he taught them about themselves.

"We're building [the Nachalat Eran village] for all the weakest members of Israeli society, for those deprived of protecting themselves," Almog said.

He said that in his years of military service, he was always privileged to be surrounded by "the best soldiers in the battlefield," but the children he helps through Aleh need him and others to be their soldiers in the battle against autism and cognitive disabilities.

"As parents, we all want and believe our children will grow up and surpass us. But when the opposite happens, it's endless pain and tragedy.

"It reshapes your life," he said, adding that his son and people like him rely on their caregivers "every minute of the day" and are the "purest people on earth" because they've never done any harm.

Eran never uttered a single word in his 23 years, but Almog said he learned tremendous amounts from his son's constant, "shouting silence."

"He would question me just by being there. 'Father, how can you protect me? You can protect Israel, but do you have enough power to build a future for me? My dear father, this is all about your values. Put your ego aside and build a better life for the weak like me,'" Almog said, his voice breaking.

"If I stop working for Eran after his death, what does that say about me? So we've now taken the responsibility on ourselves" to finish what was started with Aleh, he said.

Almog said his organization also exists to break the stigma and stereotypes that plague children with autism, adding that people from all walks of life volunteer with Aleh in any way they can.

"We get volunteer soldiers, prisoners, Mossad agents, students... We have Bedouin and Muslim workers," he said.

Aleh prioritizes its services for Israeli children, but there is also room to accommodate Jewish children from the Diaspora, he said.

At present, Nachalat Eran can accommodate 114 residents and treats more than 3,000 children on an outpatient basis. However, Almog said that over the next few years, the plan is to raise capacity to allow for 250 residents and 12,000 outpatients.

So far, Canadian organizations such as UJA Federation of Greater Toronto and various philanthropists have contributed generously to help Aleh, but there's always a need for more donations, he said.

Almog said he plans to approach the Jewish communities in Montreal and Calgary on his next visit to Canada.

"We want to build an endowment fund to ensure the future of Aleh."

His main advice to parents who have recently received news their child has a sever cognitive disability is to not let shame, anger and their own egos get in the way of loving the child.

"Make them the centre of your life. Don't turn your back on your child. Support them and try to change world consciousness" about their condition.

Doron Almog helping his son Eran onto a bike.
[Photo courtesy Aleh]

Fundraising for the charity is ongoing, and he urged anyone who wants to contribute to call the Aleh Rehabilitation of Canada office at 416-449-6350, ext. 28.

Guide dogs change lives in Israel

By RITA POLIAKOV
Staff Reporter

When Guy Simchi went blind, he lost more than his sight. He lost his place in society.

"I'm a very social person. I love people. I like to talk to people, to know people. I started to walk by myself [with a cane]... The feeling was that I'm alone. Nobody's talking to me, nobody's coming close to me. It was very unpleasant."

More than his ability to socialize, Simchi, who went blind from diabetes when he was 32, lost his ability to run, to identify his son's friends and to easily move around his house.

"When I got blind, it was hard to understand... if you can do anything. I decided I wanted to continue life, because I love life," he said. "But it was not very easy to continue. I had to know my house again. It was hard for me to understand where I am. I had to learn everything again."

Simchi, now 39, is a social worker in Ganei Tikva, Israel. He has two sons, aged five and two, and is currently pursuing his PhD in social work.

The Israel Guide Dog Center for the Blind has graduated more than 350 dogs in Israel.

He was also a speaker at the Canadian Friends of Israel Guide Dog Center for the Blind's first annual Evening of Miracles, a reception that highlighted the importance of supporting the training of guide dogs in Israel.

For Simchi, it was a guide dog, a calm, cheerful black Labrador that changed his life.

"When I met Turner, I held his harness. I started walking. I felt that I could fly," Simchi told a crowd of more than 300 at the Beth Tzedec Synagogue in Toronto.

Simchi, who used to run and play tennis before he became blind, hadn't played any sports for two years.

"With Turner, I could run," he said before his speech. "I started to cry... It was amazing."

Turner also helped Simchi step back into society. Suddenly, people in the street weren't avoiding his cane – they were petting his dog.

This is all thanks to the Israel Guide Dog Center for the Blind.

The centre was founded in 1991 by Norman L. Leventhal, its president, and Noach Braun, a former paratrooper in the Israel Defence Forces who used to train dogs for military purposes.

When Braun found out that Israel had no guide dog program, he approached Leventhal, a prominent member of New York's Jewish community, and together they founded the centre, which is funded mostly through donations and has so far graduated more than 350 dogs.

Leventhal is pleased with their accomplishment. "We're helping Israelis to regain their lives. It's hard to imagine how difficult it is when they're blind," he said before the speeches at the recent event. "A guide dog is a bridge to the sighted world."

Guide dogs are bred specifically for their intelligence, even temperament, physical strength, stamina, loyalty, trainability and non-excitability. Labrador and golden retrievers are preferred, and some are brought to Israel from Canada.

Puppies are given to foster families until they're one year old. They're exposed to busy Israeli streets and traffic and taught to meet new people and sit quietly for long periods of time.

They're then tested by the centre to see if they are suitable to become guide dogs, and trained for five months. Only about 60 per cent of possible guide dogs graduate the program. Then they are paired with a blind Israeli and take a four-week training course.

The total cost of a guide dog, from birth to its retirement at 10 years of age, is around $25,000, although all of the centre's services, from training to veterinary work, are free. The Canadian Friends event, held on June 21, raised about $80,000, enough for more than three dogs.

For more information, call 416-577-3600 or e-mail sara.israelguidedog@rogers.com.

CIC launches post-flotilla online campaign

By ANDY LEVY-AJZENKOPF
Staff Reporter

Asks Canadians to walk in Israelis' shoes

What would Canada do if a terrorist entity subjected Canadian citizens to ongoing attacks?

That's the hypothetical question being asked by the Canada-Israel Committee (CIC) in a newly launched Internet information campaign and 30-second video advertisement called "What Would We Do?"

Moshe Ronen

CTV Newsnet was scheduled to start broadcasting the ad this week.

The campaign's website – launched June 22 in response to continued negative world opinion of Israel's military action against the Gaza flotilla on May 31 – contains a mix of video and print information designed to encourage Canadians to reconsider why Israel conducts its arms blockade of Gaza.

The site has had more than 1,000 visits since its launch. But the CIC said it expects that number to skyrocket once the ad begins showing on Newsnet.

For now, the campaign's primary focus is on reminding people that Hamas is a terrorist organization bent on the destruction of Israel and with ties to a larger jihadist agenda aimed at defeating the West.

In a statement last week, CIC chair Moshe Ronen said it's important for Canadians to understand why the arms blockade of Gaza exists.

"[It] is entirely to prevent Hamas from smuggling weapons to use against Israeli civilians. We cannot forget that the arms blockade is a legitimate, defensive action that both Israel and Egypt have undertaken in direct response to tens of thousands of missiles fired on Israeli homes, schools and communities over several years," he said.

The whatwouldwedo.ca website contains links to the CIC's Facebook page by the same name, as well as various drop-tabs with information about the history of Hamas' rise to power, its attacks against Israeli citizens and a host of articles dedicated to exposing the Gaza flotilla as one that "had nothing to do with human rights" of Palestinians.

CEO Shimon Fogel told *The CJN* that this new CIC campaign was designed in the hope it would "go viral" online.

Shimon Fogel

The website will also be updated regularly until the CIC is satisfied that Canadians "have a full appreciation for who and what entities like Hamas and Hezbollah are, and what it is they represent in terms of not just being a threat to Israel and regional stability, but as part of that [terrorist] network anchored in Tehran that seeks to foment violence, unrest and a jihadist agenda," he said.

For more information, visit whatwouldwedo.ca.

Globe editorial takes hard line on Hamas

According to Reports

By PAUL MICHAELS

Given the extent and the intensity of the international condemnation of Israel following Israel's botched May 31 seizure of the Mavi Marmara, it was almost inevitable that a sober re-adjustment would take place.

The *Globe and Mail* lead editorial of June 22 provided a model of the latter (even though the paper had previously maintained a moderately critical position about Israel's mistakes).

The June 22 editorial made the paper's position clear in the opening paragraph: "Having welcomed Israel's pledge to immediately ease the blockade of goods into Hamas-ruled Gaza, the Quartet of Mideast peacemakers on Monday warned that the current situation in Gaza is 'unsustainable and unacceptable and not in the interests of anyone concerned.' It is a fine sentiment, but there remains an immutable obstacle to any lasting relief to the Gaza predicament. It is not Israel. It is Hamas."

While the *Globe* welcomed changes that Israel made to the long list of goods that will be allowed into Gaza for the benefit of the civilians there, the paper was firm about the need for Israel to maintain an embargo on any materiel that Hamas could use for warfare, including "dual-use construction supplies."

The paper was also firm about the nature of Hamas, and how Israel should react to it. It commented that "Israel cannot afford to relax its guard against a group that is dedicated to the purpose of wiping it off the map. It cannot deal with the Hamas government, negotiating sensible accommodations with give-and-take."

This might be read as a response to analysts both in the West and in Israel who've been arguing recently that, for pragmatic reasons, Israel should reach out and talk to Hamas. These analysts, however, while raising expectations of what Israel should do, fail to make any demands of Hamas even though the Quartet (the United Nations, European Union, Russia and the United States) years ago set out conditions for Hamas to meet if it is to be considered a responsible negotiating partner: renounce violence, accept existing Israeli-Palestinian peace agreements, and accept Israel's right to exist.

Hamas refuses to comply. Although some of its leaders have appeared occasionally, if inconsistently, to favour the notion of a long-term truce with Israel, even along a supposed "two-state" idea, Hamas' conditions for such an arrangement – including the "right of return" of Palestinians – still entail the elimination of Israel as the Jewish state.

It is no wonder then that the *Globe* was unequivocal in its depiction of Gaza's rulers: "Hamas has established a terrorist statelet, which harbours a range of extreme Islamist factions, and is a client of theocratic Iran." It was equally unequivocal when it stated that as long as Hamas remains Hamas – that is, refuses to conform to international demands mentioned above – it will remain "the immutable obstacle" to peaceful co-existence between Israelis and Gazans.

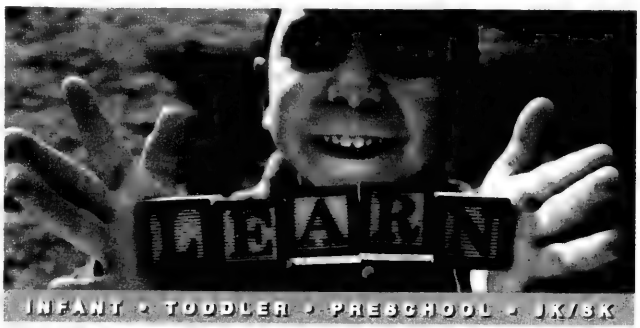
While the *Globe* has not been shy about criticizing certain Israeli policies from time to time, its position on Hamas has been consistent.

What was a greater surprise was the *New York Time*'s editorial on the Middle East, which also appeared June 22. The *Times* has not been as consistently firm as the *Globe* about Gaza's Islamic rulers. Even in this latest editorial, the *Times* refers to Hamas as a "militant" group.

Still, the paper called on Israel to focus international attention and pressure on Hamas, "which continues to rocket Israeli cities and refuses to accept Israel's right to exist." The *Times* wrote that Israeli Prime Minister Benjamin Netanyahu "has rightly refused to abandon the sea blockade of Gaza" as long as this prevents Hamas from acquiring weapons and rockets. (The paper commended modifications to Israel's blockade policy that directly affects Gaza's civilians.)

What remains to be explored in media circles is what Egypt's responsibilities should be, given its own border with Gaza. Contrary to common wisdom that views, as hidden, the 500-800 "smuggling" tunnels running between Gaza and Egypt at the border town of Rafah, the traffic of goods is quite out in the open. But Egyptian president Hosni Mubarak keeps insisting that the onus for the delivery of humanitarian aid remain solely Israel's responsibility. Egypt's effort to maintain the fiction that Israel is the "occupying" power of Gaza is worthy of critical examination.

Paul Michaels is communications director for the Canada-Israel Committee.



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G8 message hits mark

The leaders of the Group of Eight developed countries – Britain, Canada, France, Germany, Italy, Japan, Russia and the United States – met in Huntsville, Ont., last Friday primarily to discuss global economic concerns. Before the eight leaders travelled to Toronto on Saturday to continue their discussions with a dozen other world leaders, comprising the Group of 20, they issued a final statement of 43 paragraphs and two annexes that touched upon a wide swath of pressing issues including non-economic ones. Among the issues were 16 related to "international peace and security." One of the 16 issues dealt with the Israel-Palestinian conflict. The leaders' delivered an omnibus recitation of endorsements covering many contentious aspects of the conflict, most pro forma. But there were some notable references in the statement:

• "We welcome the decision of the Israeli government to set up an independent public commission to investigate these events [the May 31 flotilla incident], which includes international participation, in the expectation that it will bring to light all the facts surrounding this tragic incident in line with the statement of the president of the UN Security Council of June 1." *This should put an end to the call by Israel's enemies for a different investigation.*

• "We will continue to support the strengthening of Palestinian Authority institutions." *The reference explicitly excludes Hamas.*

• "We call for the immediate release of the abducted Israeli soldier, Gilad Schalit." *It was the last reference in the very long paragraph of references, but even so, it was significant, given its timing, namely, on the fourth anniversary of Schalit's kidnapping.*

The final G8 statement bears no legal weight. Nevertheless, we commend the group for not merely jumping on the currently speeding anti-Israel bandwagon, for hitting the mark on some key issues and for actually remembering the plight of Gilad Schalit.

More soldiers fall

How tormentingly ironic and profoundly sad that as security forces were trying to restrain and in some cases fight back against the nihilistically violent Black Bloc thugs in Toronto last Saturday, two Canadian soldiers were killed trying to restrain and fight back against the violent, jihadist Taliban in Afghanistan.

Master Cpl. Kristal Giesebrecht, 34, of Wallaceburg, Ont., and Pte. Andrew Miller, 21, of Sudbury, both medics, were killed by improvised explosive devices some 20 kilometres southwest of Kandahar City. Their deaths bring to 150 the number of Canadian troops who have died in the fight against the Taliban. May God comfort the families and friends of last weekend's fallen soldiers, along with all the mourners for all of the troops who have fallen in Afghanistan defending the people there and the values of democracy which it is our belief they seek our help in embracing.

25 years ago in *The CJN*

Delegates to the 96th convention of the Central Conference of American Rabbis rejected a proposal by outgoing CCAR presidents Rabbi Gunther Plaut of Toronto that Friday-night services be replaced as the centrepiece of Reform worship by Friday night dinner at home and Saturday morning services.

Editorials & Letters

Dry Bones
IRAN IS SENDING A FLOTILLA SHIP TO BREAK INTO GAZA!
THERE SEEMS TO BE NOTHING THAT ISRAEL CAN DO TO GET OUT OF THE SPOTLIGHT
... AND ESCAPE THE ATTENTION OF THE WORLD'S MEDIA!
OH YEAH!! WE COULD HIRE SOMALI PIRATES TO HIJACK THE FLOTILLA BOATS.
THEN NO ONE IN THE WORLD WOULD NOTICE OR CARE,
... AND SOMALIA COULD REALLY USE THAT AID STUFF.
DryBonesBlog.com

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No discrimination against Sephardim

The editorial "The hurt that wounds deepest" accuses the haredim in the town of Immanuel of abhorrent discrimination against Sephardim (June 24). Shulamit Amichai, the head of the Ministry of Education in 2007, sent attorney Mordechai Bass to investigate the alleged charges. He concluded that the division was not ethnic, but based on different religious standards, such as modesty of dress and Internet and TV use. Even Ashkenazi girls who didn't follow the criteria were not accepted. He wrote that any child whose parents were willing to accept the school's conditions was accepted. Furthermore, 27 per cent of the girls who attend the chassidic tract of the Beis Yaakov school are Sephardi! How then can the school be accused of discrimination? Two weeks ago, in Ashdod, a woman was accused of murdering her neighbour. She was remanded to house arrest because she is a mother. How then can the Supreme Court send the Immanuel mothers to prison when they, too, have children who need them?

The word Sepharad means "Spain" in Hebrew. Spain was the centre of the Inquisition. Ashkenaz means "Germany", the country that was responsible for the murder of six million Jews during the Holocaust. Is it a sign of honour that we call ourselves after two of the most anti-Semitic countries in history? We will only resolve this problem when we, both Ashkenazim and Sephardim, see ourselves as Jews, period.

Mordechai Bulua
Montreal

* * *

State must intervene against racism

I appreciate Rabbi Yehiel Ben Ayon's stand against the ethnic prejudice behind segregation of Ashkenazi and Sephardi girls at the Immanuel school ("Prejudice can't stand," June 24). However, his argument that "in no democracy would a court mandate, under the threat of physical and monetary pain, which school its citizens should send their children to" is contradicted by the history of one democracy – the United States.

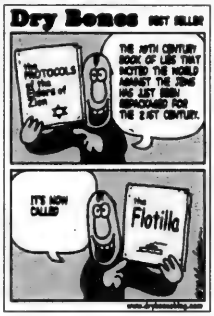
Brown vs. Board of Education, the 1954 U.S. Supreme Court decision ending racial segregation in American public schools, required strong government activism in some states to guarantee the right of black children to attend hitherto segregated schools. In 1957, Orval Faubus, the governor of Arkansas, called out the National Guard to deny black students the right to enter Little Rock High School. President Dwight D. Eisenhower brought in the 101st Airborne Division to open the school to black students. President John F. Kennedy had to take similarly strong action in 1963, calling out the Alabama National Guard to integrate the University of Alabama. In Israel, the threat of the two-week incarceration of parents may not be politically astute, but on occasion a state must intervene forcefully against entrenched racism.

Marjorie Gann
Toronto

* * *

New Israel fund's grants

Groups that have received substantial sums from the the New Israel Fund (NIF) have attacked the legitimacy of Israel as the Jewish homeland, called for the return of all Arab "refugees" and their descendants, justified the designation of Israel as an apartheid state, attacked Israel in submissions to the UN's Goldstone commission, promoted calls for boycotts, divestments and sanctions of Israel and supported the prosecution of Israeli officials in Spain. By calling the NIF to account, the NGOs that carried out these actions have been named and the sums they receive from the NIF have been published.


Dry Bones
THE PROTOCOLS OF THE ELDERS OF ZION
THE 20TH CENTURY BOOK OF LIES THAT INCITED THE WORLD AGAINST THE JEWS WAS LAST BIBLE EMBRACED FOR THE 21ST CENTURY.
IT'S NOW CALLED
THE Flotilla

In a letter to the editor from NIF Canada, not one of these serious accusations is denied ("New Israel Fund's record distorted, June 10). Instead, we are told of some good works done by the NIF. Then, to obscure the participation of those NGOs supported by the NIF in the worldwide propaganda campaign vilifying Israel and the Jewish people, we are told that the only standard for rejection by the NIF is engaging in or espousing violence. I hope the NIF will apologize for its attacks on its critics, since it has admitted that it's not ashamed of funding these NGOs that attack the very nature of Israel as the Jewish homeland and, if they themselves do not espouse violence, willingly work with others who do.

Joseph Shier
Toronto

* * *

'Israeli apartheid' is a misnomer

It is ironic that Queers Against Israeli Apartheid are protesting in Toronto's Pride Parade against the only country in the Middle East where gays openly serve in the military and are free from threats and intimidation. While no one questions that Israeli Arabs deserve improvements in government services, anyone who has lived in, or visited, Israel and seen Israeli Arabs and Jews sharing workplaces, universities, hospitals, beaches and more, realizes that "Israeli apartheid" is a misnomer.

Ezra Franken
Toronto

LET THEM GO...
Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz, Gilad Schalit

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Secular-haredi tensions boil over with school case

By LESLIE SUSSER
JTA

The showdown between Israel's Supreme Court and the parents of students at a haredi school found guilty of discriminatory practices against Sephardi girls has brought already strained secular-religious relations in Israel to a fever pitch.

A remark by Supreme Court Justice Edmond Levy that the court's decisions are not subject to rabbinical approval went straight to the heart of the matter, with irate haredi demonstrators declaring that if they had to choose between the court and their rabbis, the rabbis would always come first.

The fundamental argument over whether the courts or the rabbis have the ultimate authority reflects a longstanding clash between Theodor Herzl's vision of a secular democratic state for the Jews and haredi notions of a Jewish state subject to rabbinical law.

For secular Israelis, impugning the authority of the courts means anarchy. For the haredim, overriding rabbinical rulings means perverting God's will. At issue is a test of the capacity of the Zionist, secular state to impose its will on a large group of haredim who are often derisive of its democratic, secular institutions.

The latest angry confrontation between the state and the haredim began with a ruling by the Israeli Supreme Court in April ordering a school run by Ashkenazi Slonim Chassidim in the West Bank town of Immanuel to stop excluding Sephardi girls from their regular classes.

In the state's view, the practice constituted a form of intolerable segregation and violated basic principles of equality and human dignity. The offending Beit Yaakov school agreed to more mixed classes.

But rather than comply, the Ashkenazi parents started their own school next door. They argued that the segregation wasn't ethnic but religious. The Sephardi girls, they said, came from homes less strictly observant than their Ashkenazi daughters – for example, homes with TVs and Internet connections – and they didn't want their daughters influenced by those who were less religious. They said Sephardi girls were welcome at the Ashkenazi-dominated school if they met the standards for stricter religious observance.

Tens of thousands of haredim took to the streets two weeks ago in Jerusalem and Bnei Brak to protest the Supreme Court's Immanuel ruling. In the photo above, the sign reads "We have chosen the Torah." In the photo lower left, the sign reads "We shall walk in the ways of the Torah, through fire and water, and we will sanctify the name of Heaven." ***[Israel Sun photos]***

The court ordered the parents to send their children back to Beit Yaakov or face fines. The parents ignored the court order and didn't pay the fines. The court found them guilty of contempt and ordered that they be sent to jail for an initial two-week period to reconsider their position.

Amid defiant singing and dancing, 35 of the 38 fathers went to jail last week. The mothers failed to report for their prison terms on the grounds that they needed to be home to look after their younger children.

There are conflicting accounts over what caused the brouhaha and what it means.

The Slonim Chassidim say that in a true democracy, they should have the right to educate their children in any way they please. They say the Israeli state, like the Romans and Greeks before them, is interfering in matters of religious principle. Just as their ancestors, they say, they'd rather face punishment than compromise their religious beliefs. In the chassidic account, the parents' going to jail was presented as a form of martyrdom, showing up the inhumanity, lack of values and wanton persecution of the haredi Orthodox by the secular Israeli state.

Secular Israelis see things quite differently. Many regard the Immanuel school case as a reflection of a much wider phenomenon, that of the haredim milking the state for funds without accepting its authority or performing the ultimate duty of Israeli citizenship: army service.

Haredi schools are largely state-funded but don't teach the country's core curriculum. The secular press in Israel has been inundated with articles blasting the haredim for defying the state's authority while tapping into its budgets for health, education and welfare. Nowhere else in the world would haredi Jews have the temerity to behave this way, the secularists say – nowhere else would they defy state law or mock the Supreme Court.

Many see the standoff as a test of strength that the liberal democratic state can't afford to lose.

"Don't give in to Immanuel," the liberal daily *Ha'aretz* exhorted in an editorial.

"We must not surrender," echoed journalist Yair Lapid, who reportedly is on the brink of launching an anti-clerical successor party to Shinui, the party once led by his late father, Yosef "Tommy" Lapid.

The Orthodox-Sephardi Shas Party was more ambivalent. Shas was created in the mid-1980s to combat Ashkenazi discrimination against Sephardim, so it may have been expected to take up the cause of the Sephardi students and families. But to do so would have seemed like siding with the Supreme Court, which is anathema for Shas. Its spiritual leader, Rabbi Ovadiah Yosef, resolved the dilemma by coming out against discrimination, but more strongly against taking the case to the Supreme Court.

"Anyone who appeals to the secular courts will have no share in the world to come," Rabbi Yosef declared.

Other recent rulings by the Supreme Court have compounded the strains between the haredim and the state, as well as a string of violent clashes between haredi demonstrators and police. In mid-June, the Supreme Court ruled against state stipends for married yeshiva students on the grounds that similar stipends for married university students were abolished in 2000. A seven-member panel ruled that this constituted a violation of the principle of equality in the distribution of public funds. Either all married students should get the stipend or none, the court ruled.

Shas leader Eli Yishai has vowed to introduce legislation to overrule the Supreme Court decision.

The ruling was seen as a major blow to the haredim, many of whom choose to study Torah rather than work for a living. This exempts them from mandatory army service.

The haredim also clashed recently with police during demonstrations against building on sites where ancient bones are believed to be buried. These often violent protests were led by a small radical group in the haredi camp known as the Atra Kadisha. In May, there were clashes over the removal of bones – believed to be pagan – from the site of a new rocket-proof emergency room at Barzilai Hospital in Ashkelon. In June, there were protests in Jaffa over bones at the construction-site of a boutique hotel.

For its part, the Israel Defence Forces is considering launching a new plan that would allow more yeshiva students to enlist, and more yet to join the labour force. Yeshiva students currently must remain in school until middle age in order to stay out of the army.

Meanwhile, with the basis of Prime Minister Benjamin Netanyahu's government a strategic alliance between Likud and Shas, government ministers have had very little to say on the Immanuel school brouhaha for fear of upsetting their haredi coalition partners. But it also means that Shas is unlikely to do anything that could topple the government.

If tensions remain high, it could strengthen secular parties in the Knesset willing to take a stand against the haredim. That's what happened in 2003, when Shinui won 15 seats. But three years later it lost the seats when members defected to other parties.

Whether the current haredi-secular tensions will translate into a political shift, and whether that could be sustained, remains to be seen.

Thoughts from a peace activist

I'm also a peace activist.

I pray for peace every day. Three times a day, I recite the prayer Sim Shalom, asking God for world peace. I dream of peace, just like Isaiah dreamt that mankind "will beat their swords into plowshares and their spears into pruning hooks." And I hope for peace, much like former Israeli prime minister Yitzhak Rabin hoped for peace, when he said to PLO leader Yasser Arafat: "We say to you today in a loud and a clear voice: enough of blood and tears. Enough."

Rabbi Chaim Steinmetz in Montreal

Like Isaiah and Rabin, I'm also a peace activist. And as a peace activist, I have some questions for the "peace activists" who travelled on the "Free Gaza" flotilla. Why is it that when you search for peace, you ignore the plight of the Uighurs in China and the Fur, Zaghawa, and Masalit tribes in Darfur? Why do you remain silent about the pro-democracy movement in Iran?

And yet you worry so much about injustices in the Middle East. So why is it that you couldn't bring one little package to kidnapped Israeli soldier Gilad Schalit, who has gone four years in captivity without a visit from the Red Cross? And why is it that as Iranian President Mahmoud Ahmadinejad builds a nuclear bomb to destroy Israel, you say nothing?

My dear "peace activists," to understand the situation in Gaza, you must read Hamas' charter and then compare it with Israel's Declaration of Independence.

The Hamas charter says that "Israel will exist and will continue to exist until Islam will obliterate it." It quotes The Protocols of the Elders of Zion, and quotes a Muslim tradition that says: "The stones and trees will say O Muslims, O Abdulla, there is a Jew behind me, come and kill him."

On the other hand, Israel's Declaration of Independence offers peace to the surrounding nations. It says: "We extend our hand to all neighbouring states and their peoples in an offer of peace and good neighbourliness, and appeal to them to establish bonds of co-operation and mutual help with the sovereign Jewish people settled in its own land."

This comparison clearly demonstrates who loves peace and who loves bloodshed.

Yes, I want the Palestinians to live in peace and prosperity, but at the same time, I want Israelis to be able to live in peace in their ancient homeland.

I want Israeli children to play outside, and not worry abotit Qassams, Katuyshas and suicide bombers.

I agree that we've had "enough of blood and tears." We've also had enough of Ahmadinejad, Hamas and Hezbollah.

It's time for a true peace in the Middle East.

Teaching universalism through particularism

Loyola High School in Montreal recently enjoyed a major victory in defending freedom of religion and the dignity of religious teachings against relativistic educational bureaucrats when a Quebec Superior Court judge ruled against Quebec's Ethics and Religious Culture (ERC) course. The Catholics who fought hard – and paid huge legal fees – deserve high praise for their doggedness. But I wonder why Jews abdicated on this important issue. Why did we let our Catholic brothers and sisters bear the burden on this one?

Gil Troy in Montreal

The central complaint against the ERC course is not its worthy goals but its multicultural methodology. It tries to teach students mutual respect and openness, essential commodities in a diverse democracy, but it forces religious schools to teach religious and ethics from a neutral, non-religious perspective. The result is a superficial, trendy and relativistic "I'm OK you're OK," everything-is-equal approach to profound theological and moral questions.

Judge Gérard Dugré blasted this approach from a legal perspective in a stinging 63-page decision. In the passages quoted most often in the media, Dugré wrote: "In this age of the respect of fundamental rights, of tolerance, reasonable accommodation and multiculturalism, the attitude adopted by the [education] minister, is surprising… Canadian democratic society is based on principles recognizing the supremacy of God and the primacy of the law – both of which benefit from constitutional protection… The obligation imposed on Loyola to teach the ethics and religious culture course in a lay fashion assumes a totalitarian character essentially equivalent to Galileo's being ordered by the Inquisition to deny the Copernican universe."

Bland preaching about being nice to one another rarely works. Teaching values for values sake is far less effective than teaching values as part of a sacred conversation, consecrated by God, tradition, or history. Coincidentally, on June 17 in Jerusalem, the evening before Dugré ruled, Jonathan Sacks, Great Britain's chief rabbi, demonstrated the profundity that results when rooting calls for openness in tradition rather than basing them on the latest will o' the wisp trends breezing through society. Before an overwhelmingly religious crowd at Jerusalem's Great Synagogue, Rabbi Sacks delivered a rousing call for an Orthodoxy balancing the universal and the particular, the university and the yeshiva, and secular learning with religious wisdom.

He noted that the Torah begins with a universal story – the story of humanity – and only plunges into a more particular Jewish tale in Genesis 12 with the emergence of Abraham and the start of the Jewish people's story. That structure emphasizes the importance of universal values, of mutual acceptance, while recognizing that we can best achieve those values by acknowledging our own particular tribal allegiances and narratives, rather than denying them.

Traditions, stories, rituals, beliefs, link individuals to their communities and to enduring values. They help individuals feel a part of something bigger than themselves without being overwhelmed by simply being allied to humanity. In his magnificent 2002 book *The Dignity of Difference: How to Avoid the Clash of Civilizations*, Rabbi Sacks develops this insight further, arguing that "by going back to the roots of biblical monotheism we may find, to our surprise, a theological basis for respect for difference, based not on relativism but on the concept of covenant."

He explains that Judaism has a notion of "dual covenant", with humanity after the flood, and with one people at Mount Sinai. These two covenants balance our commitment to the universal, meaning our rights and responsibilities as human beings, with "respect for the particular," which gives us our special identity – and mission – to achieve universal goodness through our particular commitments.

Given the enduring Jewish conversation balancing universal and particularism, and the distress many Jewish educators in Quebec felt when the ERC was announced, our communal passivity on this issue was disappointing.

Did we try to avoid rocking the boat, hoping to preserve our government subsidies? Or, at the end of the day, did our leaders sense that for all the talk about tolerance by the very bureaucrats trying to impose a curriculum of tolerance, there was actually little tolerance for Jews to stand up and explain just how we teach tolerance?

Immanuel school furor about religiosity, not prejudice

JTA

The recent Israeli Supreme Court ruling against parents of students in the Jewish town of Immanuel and the ensuing massive haredi-Orthodox demonstrations on the parents' behalf present an opportunity to either jump to conclusions or objectively evaluate the facts.

Rabbi Avi Shafran in New York

Several Sephardi parents in the town brought a lawsuit aimed at preventing some Ashkenazi parents of students who had been studying in the local Beit Yaakov girls school from maintaining a new school the latter group had established.

The court ruled that the new school was born of illegal ethnic discrimination, and later that the "new school" parents' subsequent second choice – to send their daughters to a school in another city – also was forbidden to them.

The court fined these parents for each day they refused to comply with its order to return their children to the Immanuel Beit Yaakov, threatened them with prison and then made good on the threat.

What gives here? There are two versions.

First, the one presented by most media: racial prejudice lay at the root of the parents' desire for a separate school for their children and their refusal to abide by the court ruling. The large number of supporters who turned out on their behalf reflected a general haredi Ashkenazi disdain for Sephardim.

Version 2: the jailed parents sought only to preserve the religious standards the Immanuel school had maintained for many years. Changing demographics over the years in Immanuel brought an influx of families with less stringent standards of Jewish observance, dress and insularity than the original residents of the town. Some of the longtime residents with school-age children saw a need for two different educational institutions to service the community's girls. That most of the new families happened to be of Sephardi heritage played no role at all in that decision.

The first version was endorsed by Israel's Supreme Court, which pronounced that the new school was the result of prejudice, and ordered the parents who had founded it to return their children to Beit Yaakov.

These parents, however, insisted that the court finding was wrong and that their choice was a matter of religious conscience. They refused to be coerced into sending their children to a school of the court's choice and readily went to jail fighting for that right. The larger haredi community, wary of the Supreme Court and seeing it as having ignored clear facts in this case, rallied to the parents' side.

There is no doubt that discrimination against Sephardim exists in Israeli society, and that it is pernicious and must be fought wherever it appears. The question at issue in Immanuel, though, is whether such discrimination or parental concerns for the tenor of their children's education motivated the establishment of the new school.

Several simple facts, although oddly absent from most news reports, seem to point in one direction. More than a quarter of the girls who had been enrolled in the new school were Sephardim. Indeed, one of the parents who went to jail for refusing to obey the Supreme Court order was of Yemenite background.

And there were Ashkenazi girls who remained in the original Beit Yaakov, too. What's more, not one applicant to the new school was rejected. Any girl willing to abide by the school's religious standards was welcomed, regardless of her ethnic background. The "segregation," it seems, consisted of nothing more than two schools offering two different sets of religious standards.

Yet the headlines blared on, using charged phrases like "ethnic prejudice" and "segregation," and portraying the jailed parents and their supporters as seeking to discriminate against Sephardim, invoking, as did the court, the struggle by American blacks for civil rights in the 1950s and '60s.

They got it backward. The haredi parents and marchers were championing their rights as parents to educate their children as they wish. They, if anyone, are the Martin Luther Kings here. The court, sad to say, assumed the role of American segregationist Bull Connor.

Rabbi Avi Shafran is director of public affairs of Agudath Israel of America.

* * *

Rabbi Elyse Goldstein will return.

The Kirshner File

Israel's special relationship with Turkey unravels

Israel's special relationship with Turkey – the first Muslim country to recognize and establish diplomatic relations with Israel – has fallen apart since a violent incident in international waters on May 31 during which Israeli naval commandos stormed a Turkish ship attempting to breach Israel's blockade of the Gaza Strip and killed nine pro-Palestinian Turkish activists in the process.

Sheldon Kirshner in Toronto

Israel's decision to uphold the siege by preventing the Mavi Marmara and five smaller ships in a flotilla from delivering humanitarian supplies directly to Gaza – which has been controlled by its arch enemy Hamas for the past three years – had immediate and severe repercussions. After denouncing the raid as "a bloody massacre" and "inhumane state terrorism," Turkey's fiery Islamist prime minister, Recep Tayyip Erdogan, recalled Turkey's ambassador in Tel Aviv, Ahmet Oguz Celikkol, who was due to leave his post in August.

Not content with this measure, Erdogan delivered a condescending lecture in which he accused Israel of breaking the biblical commandment against killing. Then, in a conversation with U.S. President Barack Obama, Erdogan called the raid "a historic mistake" and warned Israel that it risked losing its "best friend" in the Middle East.

Within days of the deaths of the Turkish activists, who embarked on their politically inspired voyage with the connivance of the Turkish government, Turkey applied further pressure on Israel in an orchestrated campaign.

The Turkish president, Abdullah Gul, raged that Israel would never be forgiven. Turkey's ambassador in Washington and its former envoy in Israel, Namik Tan, hinted that Turkey might break off relations altogether unless Israel apologized, lifted the blockade and, in line with a United Nations recommendation, accepted an international investigation. Upping the ante, Foreign Minister Ahmet Davutoglu said that "the future of ties with Israel will depend on [Israel's] attitude."

In yet more unmistakable signs that Israel's honeymoon with Turkey has ended, Erdogan declared that Turkey has no intention of exporting natural gas to Israel via a newly built pipeline, Turkey's minister of energy and natural resources announced that no new projects will be launched until relations are "normalized," and a major Turkish newspaper reported that defence contracts with Israel worth billions of dollars have been frozen.

Since Israel has already rejected the idea of an international commission and resolutely refuses to lift the siege – which had grown increasingly tighter since the abduction of the Israeli soldier Gilad Schalit in 2006 and Hamas' armed takeover of Gaza in 2007 – Israel's tarnished relations with Turkey are bound to spiral downward even further.

In fact, Israel's troubled ties with Turkey have been in decline since the winter of 2009, when Israel invaded Gaza in an attempt to stop Palestinians from launching cross-border rocket barrages aimed at its civilian population. Erdogan, who was conspicuously the first foreign leader to receive a Hamas delegation after its successful insurrection in Gaza, branded the invasion as "state terrorism." He used the same harsh words to denounce Israel's bombardment of Lebanon during the 2006 war.

Recep Tayyip Erdogan

The war in Gaza particularly incensed Erdogan. At the World Economic Forum in Davos, Switzerland, held shortly after the Gaza ceasefire, he branded Israel's president, Shimon Peres, as a thug. "When it comes to killing, you know well how to kill," he asserted before stomping off a stage he shared with Peres.

Since then, Erdogan has described Israel as the main threat to peace in the Middle East, accused Israel of creating "an open-air prison" in Gaza and, in a brazen feat of historical revisionism, has claimed that the Cave of the Patriarchs in Hebron and Rachel's Tomb in Bethlehem "were not and never will be Jewish sites, but Islamic sites."

Israel has reacted to Erdogan's attacks with restraint and anger. Several Israeli cabinet ministers, notably Defence Minister Ehud Barak, have visited Turkey to mollify the Turks. But last January, Israel's deputy foreign minister, Danny Ayalon, humiliated Turkey's ambassador in Tel Aviv in a tense encounter. More recently, Israeli Foreign Minister Avigdor Lieberman infuriated Erdogan by saying that Turkey has lost its role as an impartial mediator in future talks between Israel and Syria.

Erdogan's anti-Israel blasts are calculated, judging by an interview he gave to a Spanish newspaper in which he suggested that his verbal assault on Peres in Davos was deliberate. "That opened a new approach to foreign relations," he admitted. "We have a philosophy of strength. It is a foreign policy with a backbone."

Turkey, the pre-eminent power in the Middle East during its Ottoman empire phase, has adopted an assertive position in the region since Erdogan's accession as prime minister in 2003 as head of the Justice and Development party. Erdogan's staunchly secular predecessors, inspired by the example of Mustafa Kemal Ataturk after the formation of the Turkish republic in 1923, distanced Turkey from the Middle East and curried favour with the west as Turkey modernized itself.

Ahmet Davutoglu

Turkey vastly upgraded its somewhat distant relations with Israel during the mid-1990s, signing a series of political, military and economic agreements that alarmed Arab neighbours and Iran. This occurred at a time when Turkey was quarrelling with Syria, Iran and Iraq, when Israel and the Palestinians were engaged in peace talks, and when Turkey– the sole Muslim member of NATO – incorrectly assumed that its eventual membership in the European Union was a foregone conclusion.

With Erdogan's rise to power, the equation changed as Turkey incrementally began emphasizing its Islamic heritage, mending fences with Syria, Iran and Iraq and championing the Palestinian cause. Erdogan's turn to the east, lubricated by his desire to impress conservative voters, contain Kurdish nationalism and penetrate potentially lucrative markets in Arab countries, is best exemplified by Turkey's rapprochement with Syria and Iran.

Earlier this year, Turkey and Syria removed visa requirements for travel and conducted joint military exercises. In 1999, however, Turkey massed troops on the Syrian border after accusing Damascus of supporting the banned separatist Kurdistan Workers' party.

For years, Turkey regarded the Islamic regime in Iran with more than a little suspicion. But of late, Turkey has formed something of an alliance with Iran. Last year, while on an official visit to Iran, Erdogan accused western powers of treating Iran unfairly and called its president, Mahmoud Ahmadinejad, a "friend."

Much to the annoyance of the United States and its allies, Turkey, which opposes economic sanctions to pressure Iran to halt its militarized nuclear program, co-brokered a plan under which Iran would exchange low-enriched uranium for fuel rods for a medical research reactor. More recently, Turkey opposed a fourth round of United Nations sanctions against Iran while archly claiming that the world has turned a hypocritical blind eye to Israel's nuclear program.

Turkey's reconfigured Middle East policy has been an open source of concern to Israel since Prime Minister Benjamin Netanyahu's observation six months ago that Turkey is drifting toward Iran and Syria.

Since then, the Israeli foreign ministry has issued a paper asserting that Turkey is trying to improve relations with the Muslim world at Israel's expense, while Israel's chief of military intelligence, Gen. Amos Yadlin, has claimed that Turkey is dabbling with a more radical version of Islam. Last month, Israel's ambassador in the United States, Michael Oren, said that Turkey has "embraced the leaders of Iran and Hamas" and is turning away from the West.

It is clear that Israel's strategically important relationship with Turkey has come to a crashing halt. Turkey, once Israel's ally, has become an adversary. By any measure, it is a menacing development in the Middle East.

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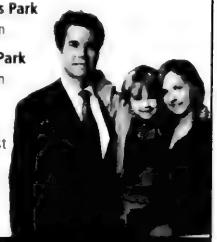
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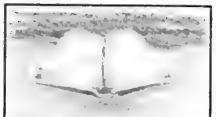
The significance of holiness

By RABBI MIRIAM MARGLES

"The degree of our being human stands in direct proportion to the degree in which we care for others." –Rabbi Abraham Joshua Heschel

I want to share with you a vocabulary lesson I learned from Professor Moshe Halbertal of Hebrew University. It is a teaching with profound implications for social, political, economic and environmental justice. The teaching is about the difference between *kodesh*, the holy, and *chol*, the ordinary.


Rabbinic Reflections

Though he is by no means the first to state it, Halbertal asserts that Jewish practice, the work of a Jewish life, is concerned with holiness. The Torah addresses us saying, "*Kedoshim tihiyu* – Be holy, because I, your God, am holy" (Leviticus 19:3). We are commanded to remember Shabbat and make it kadosh. In Judaism, every act of enjoyment and consumption has a blessing, bringing *kedushah*, holiness, into an ordinary act, be it eating, smelling sweet flowers, or wearing new clothes.

Holiness, something that God represents by God's very nature, is something we participate in, something we become by bringing God's presence into the moment. The Jewish mission is not simply to be good or moral, but to embody holiness in all aspects of our life.

Tragically, the language of holiness is often perverted by those who use it as a brand of ownership, as if to say: If I call it holy, then it is mine. This stance wields holiness like a sword. But, Halbertal argues, *kedushah* calls for action that entails the very opposite of this kind of absolutism and self-righteousness. The heart of the Jewish idea of holiness is the renunciation of sovereignty – not grabbing and owning, but letting go.

When we relate to Shabbat as holy, taking a day every week to give our efforts a rest, to shift our attention from making an impact on our environment to letting it impress itself upon us, we engage in the practice of regularly forfeiting our own sovereignty, displacing human will with the awareness of the Creator as Sovereign.

When we make eating a holy act, we pause before eating for a moment of gratitude in order to recognize the Source that brought this food into being, to know food as a gift.

Jewish tradition applies the term *kadosh* to ritual and ethical acts equally. The range of Jewish practice teaches us to exercise the muscles of *kedushah*, preparing us to be *kedushah* warriors, so that we learn to keenly see the differences between *chol* and *kodesh*. These practices train us to awaken and respond when the creations that should be treated as *kodesh* – when life and dignity in all its mysterious forms – have become degraded, instrumentalized, treated as chol. Further, mitzvot train our physical and spiritual muscles to take action so as to transform that which has been commodified back into its sacred and rightful state.

As individuals and as a community, it is our call to restore God's presence to the places from which cruelty, self-interest and injustice have exiled God. This practice entails seeking to look at the world through God's eyes, eyes that perceive infinite and precious worth in existence rather than merely the functions that existence can be brought to serve. In small and large ways, we have the ability to forge paths of *kedushah*, embodying all its transformative power, in everything we do. The inherent sanctity of life calls for no less.

Rabbi Miriam Margles is a composer, teacher, facilitator and madrich ruchani (spiritual mentor) in Toronto. She can be reached at mmargles@gmail.com.

These five sisters

By RACHAEL TURKIENICZ

Within the Torah portion of Pinchas is the narrative of five sisters, the daughters of Zelophechad. As the Torah outlines the census-taking of Israel and each family's designated inheritance within the land of Israel, these five sisters present a case of perceived injustice before Moses.

Midrashic Moments

Because there are five sisters and no brothers, their family isn't listed among those who will inherit a portion of land within Israel. The case they present to Moses discusses their father, his righteous life, his death and the absence of an inheriting son. It doesn't seem right nor just to these women that their father would lose his allotted portion simply because he left daughters and not sons to inherit it.

The argument that is brought before Moses is then brought by Moses before God, who affirms the daughters' claim. In fact, the Torah states that not only will the daughters inherit, but the law of Israel will change from that moment onward.

A Torah moment such as this one is pivotal for our understanding of process. Why was this argument heard? An unhappy family of women is representing a perceived injustice of the ancient world focusing on their treatment as women within a world where women are most definitely treated that way. In other words, they weren't arguing for being treated unfairly given their worldly context. They argued for being treated unfairly given a Torah context.

We are often addressing the same question when we study the "generation of the wilderness" in the Torah. These are the people who were slaves in Egypt, they stood at Mount Sinai and built a Golden Calf, they believed the spies, and they rebelled against Moses and God time and again. We often ask whether or not they could "get" Torah. Was Egypt so ever-present in their hearts that the concepts of Torah could not find a place?

And yet, in the midst of rebellion, slander, betrayal and confusion, five sisters approach Moses to argue the values of Torah in the world they live in. They argue for consistency between theory and practice.

Many texts in both the Talmud and midrash confirm the argument and process followed by these women. The argument the sages affirm from these sisters is not the specific case they represent but the structure they promote. According to the Talmud, when the sisters were discussing privately what was bothering them, they realized that "humanity favours the men, but God deals equally with both men and women."

Whether or not they inherit land is secondary to the model for which they argue: the Torah values we learn must be the Torah values we live.

As we study of this anomalous generation of Jews, liberated slaves who seem to never quite understand their lives, we hear five voices – five sisters, five women – who understand, argue against and change their world.

Midrash after midrash credits these sisters with righteousness, intelligence, wisdom of experience and spiritual elevation.

Five sisters: Mahlah, Noa, Hoglah, Milcah and Tirzah. Five role models.

Rachael Turkienicz is director of Rachaelscentre.org.

Jewish Life

The Temple, Part III

By ALEX GROPPER

Past Forward

The destruction of the first Temple was a major calamity for the Jewish people, one that led to the Babylonian exile.

It has been estimated that approximately 15,000 of Judah's elite were carried off into captivity, including the last king, Johaiakin. Amazingly, his ration lists were found during the German excavations of Babylon more than a century ago.

Some 70 years after the destruction of the Temple, Cyrus the Great, the founder of the Persian Empire and conqueror of Babylon, issued his famous edict allowing those of his subjects who had been deported to return to their homes. For the Jews, Cyrus was a deliverer and a beneficent ruler. Despite the edict, many Jews chose to remain in Babylon and made it a major centre of Judaism for the next 1,000 years.

The most famous leaders of the returning exiles were Ezra and Nehemiah. Ezra was known as the second Moses for his work on the biblical text, while Nehemiah was the political leader who had been appointed by the Persians as the governor, or *satrap*, of Judea.

The return of the Jews had occurred earlier under various individuals. The first governor of Yehud – the Persian province of Judea – was Sheshbazzar, an appointee of Cyrus who apparently even paid for a good portion of the work to begin the Temple's reconstruction.

Sheshbazzar laid the foundation for the structure, but the rebuilding was done during the reign of Zerubabbel, who was an appointee of King Darius.

Despite opposition from the Samaritans, the descendants of those left behind after the Assyrians deported the legendary Ten Lost Tribes, the Persian kings were very supportive of the exiles. According to our sources, Chronicles and Ezra-Nehemiah, the Temple was finally completed during the reign of Artaxexes I, the grandson of Darius, and son of Xerxes. Despite the unfavourable picture we get of the Persians in our school texts, they were actually quite sympathetic toward the Jews.

This Second Temple was in use for almost 500 years until an Idumaean upstart – Herod – took over the throne of Judea from the Hasmoneans, just before the beginning of the Common Era. Herod was an astute politician. He supported Marc Antony in the war between him and Octavius but astutely switched sides when Antony and his lover, Cleopatra, committed suicide after they lost the Battle of Actium in 31 BCE.

Herod then embarked on a building program that put Solomon to shame. Among his achievements was the marvellous winter palace that we know as Masada. Its excavations in the early 1960s under the legendary archeologist Yigael Yadin have become iconic for the modern State of Israel. Herod also built a magnificent port city on the shores of the Mediterranean using the latest Greco-Roman building techniques. He named it Caesarea, after his patron, Octavius, who had become Caesar Augustus.

But Herod's grandest building project was rebuilding the Temple in Jerusalem, possibly as a way of ingratiating himself with his subjects, who, despite his largesse, detested him for his tyrannical rule. Ironically, it was the Temple's destruction at the hands of the Romans during the First Jewish Revolt that made the ruins of the Temple a touchstone of Jewish hopes and aspirations for almost 2,000 years. The Temple's remains were called the Wailing Wall, but after its miraculous recovery during the Six Day War, it became known as the Western Wall.

It was this recovery that finally gave Israeli archeologists the opportunity to study the remains of this revered edifice. However, Israeli magnanimity in giving the Muslims control of the Temple platform has hindered its study and led to the destruction of precious evidence on the top of the mound.

Jews in canoes

Jewish & Digital
By Mark Mietkiewicz

And in tents. And on trails. And in forests.

Although it may shatter some stereotypes, there are plenty of Jews who take the opportunity to say goodbye to the city – and even the cottage – and venture into the wild. There they find the ideal setting to commune with friends and nature – and to also do some davening and Jewish learning.

You don't have to convince Stephen Altbaum and his buddies about the virtues of getting out. For more than three decades, they have explored Ontario's waterways and wilderness in what *The CJN* described as "an excursion of faith, friendship and food."

"Wherever we are we make *Kiddush* and light candles on Shabbat," organizer Altbaum said. As for the camaraderie, "There's this amazing chemistry between us. Sure, we've had our small problems, someone will get on someone else's nerves. But this group has kept a lot of psychiatrists out of work." **[http://bit.ly/jcamp1]**

Camping with the guys sounds great but so is getting out with your own family. You can watch videos as Moshe-Yitzchak and his parents take to the great outdoors. Despite the soggy weather, their spirits seem upbeat and they even are able to glean some meaningful lessons from some unlikely events. When he is able to nurse a spark into a roaring fire, Moshe-Yitzchak says, "Just like there was just one spark in the fire… so in some Yidden, there is only one spark and if you blow on the spark and you give it lots of care, it will become a nice fire with lots of sparks." **[http://bit.ly/jcamp2]** And for something a bit different, check out the video of challahs roasting over an open flame.

There is more to observing Shabbat than just refraining from lighting a fire. And that has probably frightened more than one observant lover of the outdoors from camping from Friday to Sunday. Aside from kindling, there are prohibitions regarding extinguishing, building, cooking, laundering and carrying in areas outside the boundaries of an eruv. You can get an idea of what Shabbat campers need to be aware of and some possible solutions at this site. **[http://bit.ly/jcamp7]** The National Jewish Girl Scout Committee has recommendations about keeping kosher and enjoying Shabbat in the wild. **[http://bit.ly/jcamp4]**

If you have the longing to get outdoors but don't have the skills, equipment or nerve to do it by yourself, there are groups that will guide your body and nurture your soul. BurningBushAdventures.com offers New England-based hiking and canoe trips in the spring and dog sledding trips in the winter. **[http://BurningBushAdventures.com]** Meanwhile, AdventureRabbi.com leads groups around Boulder, Colo. TevaAdventure.org has ventured as far afield as Alaska and the European Alps. **[http://TevaAdventure.org] [http://bit.ly/jcamp5]**

Closer to home, Toronto's Village Shul organizes an annual three-day Canoe 'n' Learn in Ontario's Frontenac Provincial Park. "We're not offering a camping trip geared to super athletes," says organizer Richard Bassett. "We're hoping for a group of about 24 men for frum-friendly leisure and learning in the great outdoors." **[http://bit.ly/jcamp6]**

And to prove that there really is a community of like-minded outdoor enthusiasts, visit the Facebook group "Jews don't go camping…?" There, you'll read comments like, "As a single Jewish mom, I took my boys camping many times pitched the tent and did the rest!" and "That's nonsense… Where is it written that Jews must fall into the stereotypes that were created for us?" **[http://bit.ly/jcamp8]**

Perhaps it shouldn't be so surprising, this Jewish wanderlust, this urge to explore the great outdoors. After all, it's been in our blood for thousands of years. As it says in Exodus 19:2, we "entered the wilderness of Sinai and encamped in the wilderness." If our ancestors camped out for 40 years, is it really so odd if some Jews want to do it for a few days?

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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Program seeks Jewish mentors for Somalis

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — The Jewish-Somali Mentorship Project, recently launched in Ottawa, was lauded by Citizenship, Immigration and Multiculturalism Minister Jason Kenney as an excellent example of Canadians helping Canadians.

"This project is so important to the government of Canada, to me personally, and it should be important to all of us," Kenney said at a June 16 information session at Congregation Machzikei Hadas for the program, in which Jewish professionals mentor Somali students and young professionals.

It's modelled on a similar program in Toronto.

The evening, organized by Jewish Family Services of Ottawa (JFS), the lead partner on the project, was designed to outline the goals of the program and to recruit Jewish mentors. Other speakers included Rabbi Reuven Bulka of Machzikei Hadas, JFS executive director Mark Zarecki and Mark Persaud of the Canadian International Peace Project, who came from Toronto.

Jason Kenney

Zarecki has been proactive in outreach to various ethnic communities and has established JFS as a leader in inter-community relations in this city. He said the mentorship program is a natural outgrowth of the existing relationship between the Jewish and Somali communities.

"There are a lot of Jews who are engaging in social activism across the country, but they don't identify as Jews when they do that work," Zarecki said. "It's important for us to be a light unto nations."

Persaud explained the origin of the program. "We came up with this project because we recognized that one of the most important needs of the Somali community is to create a cadre of Canadian-Somali leaders who will give back to their community," he said. "This is the first time in Canada that we know of in which the Jewish community and a large Muslim community are working together on a national level."

Kenney noted that the Jewish community is one of Canada's most successfully integrated ethnic groups and will have much to offer the new Somali community from its own experience.

"Many of the founders of the Jewish community in Ottawa came as refugees of pogroms. Many others followed as [Holocaust] survivors after 1945… and when we look at the remarkable success of the Canadian Jewish community today, its hugely disproportionate success, it is a community which overcame systemic discrimination," Kenney said. "It is amazing to think that the Jewish community in Canada is essentially a refugee community which has overcome many obstacles and barriers and it is a model for other communities."

Persaud was in Ottawa previously to host an information session at Carleton University for prospective Somali mentees and was surprised by the huge turnout. Twenty students were expected, but 75 arrived and expressed interest in being paired with a mentor.

Hopefully, there will be enough mentors to fill the need, he said.

"This arguably could be a watershed moment in Canadian history, because there is no sense denying that we have had problems with certain communities, and this is the first time that we are doing something that is not only the absence of something bad, but actually doing something good," Rabbi Bulka said.

It's expected that the Ottawa program will help serve as a model for more programs across Canada.

Bone marrow drives can help save lives

By RITA POLIAKOV
Staff Reporter

Miriam Walfish has never met Zack Englander. But she wants to save his life.

Englander, 20, is a first-year pre-med Yeshiva University student in New York who was diagnosed with leukemia several months ago and needs a bone marrow transplant.

This is where Walfish comes in.

About two years ago, Walfish, a Torontonian, donated bone marrow for an 11-year-old girl. While the girl didn't survive, Walfish understands the importance of bone marrow drives.

This year, Walfish's oldest son, who's studying in Baltimore, told her about a bone marrow drive being held for a Yeshiva University student. And it immediately touched a chord.

"I said, 'OK, let's do a drive here. It was an instinctive… thing to do," she said.

This is how Toronto 4 Zack, the bone marrow drive held on June 27, was born.

"We called it Toronto 4 Zack because we thought it had a cute sound, but it really is amazing. Toronto really has shown up for this kid," she said.

Held at Shomrai Shabbos Chevra Mishnayos Synagogue, the drive drew about 250 possible donors, who were asked to swab their cheeks for about a minute. Each swab will be tested, and if a match is found, the participant will be asked to come in for a blood test.

While the Toronto 4 Zack bone marrow drive is looking for a match for Englander, each swab will be put on an international database, meaning that matches can be found worldwide.

Shari Ichelson Silverman, one of the founders of Shari's Mission, which partnered with the event's organizers, also knows the importance of bone marrow drives – mainly because one saved her life.

Ichelson Silverman, who was diagnosed with leukemia last summer, founded Shari's Mission with her parents as a way to find a bone marrow match for herself and for anyone else in need. This March, she received her transplant, and she is now in remission.

"I think it's important people see me, and see that it does work. I'm here to prove it," she said at the Toronto 4 Zack drive, adding that her own match came from overseas, possibly in England.

"I'm officially a survivor now."

For Zev Rosenblum, another organizer of the drive and a friend of Englander's father, the drive is a way of uniting the Jewish community.

Mike Ichelson, left, and daughter Shari Ichelson Silverman, the founders of Shari's Mission, worked with Toronto 4 Zack organizers to find a bone marrow match for a Yeshiva University student.

"A fundamental principal of Judaism is… all of us are responsible one for the other. It doesn't matter whether there's someone in need in our own city or another part of the world. We have a responsibility to try and help each other," he said.

This is also why Sholom Ross, 28, got swabbed.

"I'm trying to help a fellow Jew," he said. This drive "shows solidarity with other Jewish people. When someone is in trouble, we're there to help."

Rebecca Goldreich, 17, a volunteer who was also swabbed, agreed.

"[Getting swabbed] is the right thing to do. It's not painful, it's just one minute of swabbing… there's not even a blood test," she said. "It's the chance to save someone's life."

Shari's Mission will hold another bone marrow drive during CHIN Radio's annual picnic on July 1 from 11 a.m. to 11 p.m., July 3 from 11 a.m. to 10 p.m. and July 4 from 11 a.m. to 9 p.m. at the Better Living Building at the Canadian National Exhibition grounds. To volunteer or for more information e-mail mike@sharismission.com or lisa@sharismission.com.

Group pushing anti-terror bill

By ANDY LEVY-AJZENKOPF
Staff Reporter

A grassroots organization formed in the wake of 9-11, aims to have legislation passed that would allow victims of terrorism to launch civil suits against state sponsors of terror in Canadian court.

The Canadian Coalition Against Terror (C-CAT) is in the process of gathering thousands of signatures on a petition that will force parliamentarians to discuss – and keep top of mind in the House of Commons – *Bill S-7: An Act to deter terrorism and to amend the State Immunity Act*. It is also known as the Justice for victims of terrorism act.

C-CAT defines itself as a "non-partisan advocacy body comprised of Canadian terror victims, counterterrorism professionals and other individuals committed to enhancing Canada's counter-terrorism policies."

The petition itself informs the government that "the time has come, with the marking of the 25th anniversary of the Air India bombing in June and the 10th anniversary of 9/11 not far away, to see the legislation passed. The victims who have led this campaign have waited for far too long."

It also asks government that Bill S-7 "not become subject to other partisan considerations" and to "work with Canadian terror victims to ensure that effective legislation allowing for civil lawsuits against state and local sponsors of terror is passed expeditiously through Parliament without any further delays."

Though the government is now shut down for the summer months and will only reconvene in September, members of C-CAT say they want to use this time to accumulate 10,000 signatures on their petition and then present it in Parliament when it starts up again.

"We're on a push until then," Stacey Wintre, a Toronto entrepreneur and volunteer with C-CAT, told *The CJN* last month while soliciting signatures from people entering the Lipa Green building.

According to the rules of the House, any government-certified petition with a minimum of 25 signatures automatically obliges an MP to present it in the House of Commons.

Wintre said she became involved with C-CAT after hearing Liberal MP Irwin Cotler speak about the dangers of state-sponsored terrorism.

She said the C-CAT petition is positioned as a "request from the victims" in order to elicit action from the government.

Bill S-7 has gone through second reading in the House and is now being examined by the Special Senate Committee on Anti-Terrorism.

Mike Khards, another C-CAT volunteer and former senior fellow of the Canadian Jewish Political Affairs Committee, said by working on this petition, he feels like he's performing a "mitzvah."

"This is an important agenda, not only for the Jewish community, but for everyone."

For more information, visit C-CAT's website at www.c-cat.ca

Coast to Coast

Middle East was at heart of Rights & Democracy crisis: report

Board objected to proposal to give grants to Palestinian and Israeli groups to monitor human rights in the region

By JANICE ARNOLD
Staff Reporter

MONTREAL — The board of crisis-ridden Rights & Democracy should be dismissed and the current members should apologize to the family of its late president, Rémy Beauregard, for "any statements damaging his reputation," says a report of the House of Commons standing committee on foreign affairs and international development.

The committee, which held hearings this past spring on the situation at the government-funded organization, concluded that Middle East politics played a role in the conflict that developed between Beauregard and other staff, and with board chair Aurel Braun and some directors:

"It is abundantly clear to the committee that a significant factor underlying the dispute between certain members of the board and Mr. Beauregard and the organization were differing views on the current dispute in the Middle East," the committee said.

The new members, the committee recommended, should be appointed in consultation with the opposition parties "to ensure an arm's-length, non-partisan board."

Aurel Braun

A recent majority on the agency's 13-member board of directors sided with Braun's criticism of the way Rights & Democracy was being run, while the overwhelming majority of the staff at the Montreal-based organization wanted Braun out because they felt he was imposing his personal views on the Arab-Israeli conflict and ruining Beauregard's reputation and the non-partisan mandate of the organization in the process.

The two main issues related to the Middle East was the board's objection to a staff proposal to give grants totalling $30,000 to non-governmental organizations – two Palestinian and one Israeli – to monitor human rights in the wake of the Israeli-Hamas war in Gaza. Braun regarded these groups as anti-Israel, with possible terrorist links.

Braun also alleged that Beauregard had made contact with Hezbollah and Hamas at a Cairo conference last year.

Beauregard's sudden death Jan. 8, the night after an acrimonious board meeting, brought to public attention the deepening divisions over the past year.

Rights & Democracy (formally the International Centre for Human Rights and Democratic Development) was created by Parliament during Brian Mulroney's Progressive Conservative government in 1988.

In a dissenting opinion, the Conservative Party of Canada expressed its confidence in the board and thanked the members for "their perseverance during these difficult incidents." The party says it believes there is a broad consensus today between the board and staff on "roughly 98 per cent of all issues," noting that a five-year plan has been approved.

"While we worked diligently with opposition members to agree on the body of this report, we cannot support all the recommendations pushed through by the opposition majority on the committee," it writes.

After listening to "often contradictory narratives" of what happened at Rights & Democracy, the committee, chaired by Conservative MP Dean Allison, found that "several negative and erroneous allegations" regarding Beauregard's work were made in a performance review by Braun and two other board members that it wants expunged from the files.

The committee believes that "certain members of the board, in particular its chair… compromised the independence and integrity of the organization."

Beauregard, a career civil servant and former executive director of the Ontario Human Rights Commission, was appointed by the government in mid-2008. Braun, a University of Toronto professor, was appointed in March 2009.

Braun contended at the hearings that the proposal to give grants to the Mideast groups (which was ultimately rejected at the board meeting before Beauregard's death) followed a pattern of "delegitimating and dehumanizing a fellow democracy."

The organizations were Al Haq and Al Mezan in the Palestinian territories and B'Tselem in Israel.

Board member David Matas stated: "If we had a fully fledged Middle East program with balance on both sides, maybe B'Tselem would be somewhere in that mix, but to take three organizations all doing the same thing on the same side… It's out of context, it's not helpful."

The report said Beauregard refuted that he had met with terrorist group representatives in Cairo.

Beauregard felt that the cause of promoting civil rights in the region was so important that it might mean supporting organizations critical of Israel, the committee gleaned.

"It is clearly impossible to understand the depth of emotion underlying the dispute between members of the board and between the board and senior officials at Rights & Democracy without comprehending the deep differences of opinion on this important subject," the committee wrote.

Braun and certain other board members testified that his concerns about Rights & Democracy were more fundamental than its Middle East activities. He believed there was a longstanding lack of accountability and transparency on how its $11-million annual budget is spent, and that it's the board that should set overall policy direction, not the president or staff.

The committee recommended that the auditor general conduct a performance audit of Rights & Democracy every five years.

(Rights & Democracy was one of three Canadian NGOs cited as problematic with regard to Israel by Bar-Ilan University professor Gerald Steinberg's NGO Monitor website. The other two are Kairos and Alternatives, which lost their federal government funding in the past year. Rights & Democracy isn't a true NGO, the committee generally agreed.)

The committee recommended that the government should "publicly recommit to the independence and continuing role of Rights & Democracy in providing critical support for human rights and democratic development around the world," but it accepted that overall policy direction should be set by the board.

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Group builds bridges between Israel, Diaspora

By JOEL JACOBSON
Atlantic Correspondent

HALIFAX — A group that builds bridges between the Diaspora and Israeli communities met in Atlantic Canada recently.

Canadian and Israeli members of the P2K Coast-to-Coast/Galilee Panhandle partnership met in Halifax on the June 18 weekend to discuss the connection between six Canadian cities and the Atlantic region with five towns and councils from Israel's north.

The group's in-coming Canadian co-chair Ron Weiss, an Ottawa physician, said the Canadian contingent, representing Vancouver, Edmonton, Calgary, Winnipeg, Ottawa, Hamilton and the Atlantic provinces, generates money through United Israel Appeal donations to fund projects in the Galilee.

"A few years ago, we began a major initiative to fund computer labs in Metulla elementary schools," Weiss said. "Within a year, they had 30 new computers, made videos, and even started a radio station where, on the floor, they painted a map of Vancouver Island, overlaid with a map of Israel, to show the similar size of each."

He said a partnership was developed with a high school whose students exchanged travel ventures with Canadian high schoolers. A dance troupe from Vancouver performed with Israeli dancers as well, he added.

"One of our main targets has been children at risk, and we've worked with philanthropic organizations and foundations to assist those," Weiss said. "In addition, we've initiated a new medical school in Tzfat, scheduled to open in 2011."

Andrea Freedman of Toronto, the national director of planning and development for UIA Canada, added, "We've narrowed our focus to three areas – building bridges, capacity building and youth and education. Projects are presented by the Galilee committee to the coast-to-coast committee each year, are vetted in terms of appropriateness, and decisions made. Of course, our Israeli counterparts have an essential role in guiding us."

The group's Israeli co-chair, who's entering the second year of a three-year term, is Guy Lipkin, a businessman from Moshav Sde Eliezer, a community 150 kilometres north of Tel Aviv. Lipkin said the committee structure in Israel has changed dramatically since P2K began. "At first, it was the mayors of the communities on the committee, but two years ago, we shifted from professional [political] participation to lay leadership. There are 40 partnerships between the Diaspora and Israel, but ours is the only one now with lay leadership. It makes a tremendous difference, as we look at the broad aspect for our region. Other partnerships are looking at our model now."

Lipkin said he has discovered the sense of Judaism abroad. "We are thrilled when delegations come to our area, from children to teachers and educators to lay leaders. Yes, we benefit from the funds, but it also strengthens our communities [to see the caring]. The projects focus on education, from youth to teaching leadership skills to mid-teens, through young adults who have completed their military service. We're working hard to keep our young people in our area rather than seeing them emigrate to larger centres."

He said his Israeli committee identifies the needs "because we live there," but the decision on what projects to undertake is made by the overall Canadian and Israeli groups.

Kathy Zilbert of Halifax, completing her three-year term as Canadian co-chair of the P2K Coast-to-Coast Partnership, says she has a stronger connection with P2K than any other volunteer group she's been associated with. "There have been many changes, particularly the global look the Israelis have toward projects in their region, rather than concentrating on their specific communities. The move to lay leadership has ensured that. Initially, it was a Canadian-driven partnership because we raised the funds and recommended where they should be used but now, because of lay leaders, it's really taken off."

The group spent a day touring and meeting at Camp Kadimah, where dozens of children from northern Israel have come for six-week terms in the last several years.

"I never saw such a camp," Lipkin said with awe in his voice. He laughed. "I want to go live there."

From left are Ron Weiss of Ottawa, incoming Canadian co-chair of the P2K Coast-to-Coast/Galilee Panhandle partnership, Kathy Zilbert of Halifax, the group's outgoing Canadian co-chair, and Guy Lipkin of Moshav Sde Eliezer, Israel, co-chair of the group's Galilee region.

Toronto school board committee recommends keeping controversial book

By PAUL LUNGEN
Staff Reporter

A Toronto District School Board (TDSB) staff committee is recommending that a controversial book about the Israeli-Palestinian conflict be retained in school libraries, but a Toronto school trustee is promising "this is not the final word on the book."

Ward 5 trustee James Pasternak said *The Shepherd's Granddaughter* violates the TDSB's own policy guidelines that advocates "civility, restraint, tolerance and working things out. For the book to suggest that violence can resolve issues is totally contrary to our policy."

The book, by award-winning Canadian author Anne Laurel Carter, was part of the Ontario Library Association's Forest of Reading/Red Maple program, which provides supplementary reading material to students in grades 7 and 8.

In March, York Region teacher Sarah Burakowski raised concerns with colleagues at the York Region School Board about the book's "one-sided" depiction of the conflict. The York board cautioned teacher-librarians to try to balance the book's message by providing context to ensure an "equitable learning environment free from bias and discrimination."

Similar concerns were voiced by a parent to the TDSB, prompting creation of an internal review committee.

Last week, the 11-person panel recommended that *The Shepherd's Granddaughter* continue to be available to school libraries to students in grades 7 and 8 for independent reading in school.

While acknowledging "the story is told from the point of view of a Palestinian family and the conflict is therefore seen primarily through their eyes," the committee argued that, "All texts are biased, written for specific purposes and audiences. The review committee recognized the clear bias represented by *The Shepherd's Granddaughter*. The review committee acknowledged that the novel portrays the Palestinians in a sympathetic light as compared to the Israelis depicted in the novel. However, it is in the nature of fiction to portray events through the thoughts, feelings and actions of their characters… Critical literacy questions encourage students to examine the nature and degree of bias in the texts they read. By the time they are in Grade 7 and 8, students will 'identify the point of view presented in texts, including increasingly complex or difficult texts; give evidence of any biases they may contain, and suggest other possible perspectives.'"

The committee recommended that teachers "continue to explicitly teach critical literacy skills and encourage critical thinking, so that students bring to the texts they read, independently and in class, the ability to detect bias, recognize point of view, explore complex and controversial issues from a variety of perspectives [and] inquire whether further into issues raised by the materials they read."

The committee also advised that titles in the Forest of Reading programs be reviewed by TDSB staff to identify issues "that may require additional support, exploration or access to complementary materials" and that teachers and teacher-librarians delivering an independent reading program receive the necessary resources to support dealing with controversial and sensitive subjects.

The recommendations were presented to TDSB education director Chris Spence, who will consult with trustees before making a decision, said Kelly Baker, communications coordinator for the board.

Pasternak said "the report is profoundly disappointing. I've been talking to trustees and we, as many as we can, will express our disappointment and disagreement with the report. Once director Spence has that information, he has to decide whether to accept or reject the recommendations of the review committee. We hope he rejects them."

Pasternak discounted suggestions the book simply offers students a window on the Middle East conflict. "It's a kids' book that advocates violence. It suggests violence is one option if you disagree with people, and there is no way we can present that option to children."

In a letter to fellow trustees, Pasternak said, "This is the second time in just over three years that the Ontario Library Association has recommended a book – the other was *Three Wishes* – that suggests to children that suicide bombing is an option when people disagree. Suicide bombing is a war crime."

Pasternak also rejected suggestions in the report that "as long as it is presented with critical thinking lens and a balanced curriculum, it's OK. The reality is kids will read it on their own without balance or a teacher. This book is to sit in libraries in middle school. There won't be teachers around and there won't be opportunities to talk to kids who take it out."

He also discounted arguments over censorship, saying the book will be available in bookstores and public libraries. "We are under no obligation to accept all books presented to our system," he said.

World Religions Summit hoped to advise G8, G20

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Religion can inform global policy-making, a New York rabbi told a summit of world religious leaders here last week.

"I believe that religious traditions have something to contribute to discussions concerning public policy on an international basis," Rabbi Richard Marker told delegates to the World Religions Summit, held in Winnipeg from June 21 to June 23, ahead of the G8 and G20 summits in Ontario.

"The challenge for us as religious leaders is to get beyond platitudes and use the depth of our knowledge to bring about concrete action."

Rabbi Richard Marker

Rabbi Marker, vice-chair of the International Jewish Committee on Interreligious Consultations, was one of several Jewish delegates from among about 80 high-profile religious leaders from around the world who attended the gathering with the goal of sending a unified message to leaders of the G8 and G20 nations.

That message was to urge governments to remain true to the eight millennium development goals ratified by the 192 member states of the United Nations 10 years ago. The goals aim to halve global poverty by 2015.

Rabbi Stanley Gutow
[Myron Love photos]

This was the first time Canada has played host to the World Religions Summit for interfaith leaders in G8 nations. A 2005 forerunner event in the United Kingdom united Christian faith traditions around the G8 summit and set the stage for subsequent interfaith gatherings.

At the Winnipeg summit, religious communicators met to hear speakers and discuss how current issues of faith are represented in the popular media, as well as debate human rights and religious freedom from the perspective of poverty, the environment and peace and security.

Among the 80 delegates were representatives from all Christian faith traditions, as well as from Islam, Buddhism, aboriginal faiths, Hinduism, Sikhism, Baha'i, Shintoism and Judaism.

In addition to Rabbi Marker, the Jewish world was represented by Rabbi Adam Scheier, president of the Montreal Board of Rabbis and spiritual leader of Congregation Shaar Hashomayim in Westmount; Rabbi Stanley Gutow, president and CEO of the Jewish Council for Public Affairs, the public policy and community relations co-ordinating agency of the American Jewish community, and Benjamin Shinewald, national executive director and general counsel for Canadian Jewish Congress.

"Those were two very intense days," Rabbi Scheier said. "We were exposed to other religious traditions we wouldn't normally come in contact with in Montreal," he added, citing, for example, an aboriginal presenter and female African minister.

"While time will tell how successful we will be at getting our message out to the G20 leaders, for the delegates, we were forced to move out of our comfort zones and interact with interesting people we wouldn't normally have had the opportunity to interact with."

Shinewald added that the religious conference was an "exciting opportunity to come together with representatives of other religious communities and discover how much we have in common."

Rabbi Gutow felt that it was good for the Jewish world to be represented at such a summit. "Although discussions concerning Israel and anti-Semitism were not on the agenda, there were undoubtedly people in the room who are antagonistic to us and might have tried to control things if we weren't represented," he said.

Rabbi Marker agreed with Rabbi Gutow about the importance of having Jewish voices at the table. "It looked like the organizers were being careful," he said. "The talks focused on what brings us together rather than what divides us."

Rabbi Marker found the discussions to be quite interesting, but he wasn't sure that anything authoritative came out of them. "We are dealing with profound questions concerning the relationship between human beings and the environment and the division of natural resources," he said. "Religious traditions have something to say about this, but what we have to say must be meaningful, not trite."

Rabbi Gutow also thought that it's important for religious leaders to make their voices heard on issues such as world peace, immigration, poverty and the environment. "It's our job as religious leaders to speak out on behalf of those who are underrepresented in society," he said.

NEW CYCLING TRAIL FROM JERUSALEM TO TEL AVIV: **The Keren Kayemeth L'Israel – Jewish National Fund inaugurated the Sea to Jerusalem cycling trail on June 4. The trail connects Jerusalem to Tel Aviv with a 126-kilometre trail that passes through open spaces and forests between the two cities. The trail was made possible thanks to a $1.4-million donation from the Lebovic brothers, Wolf and Joseph, of Toronto. At the trail ribbon-cutting ceremony, Joseph Lebovic, centre (with his hand on the bike), said, "The investment in this cycling trail, for the benefit of the citizens of the State of Israel, is one of our best investments and compares to any business investment." *[Yossi Zamir photo]***

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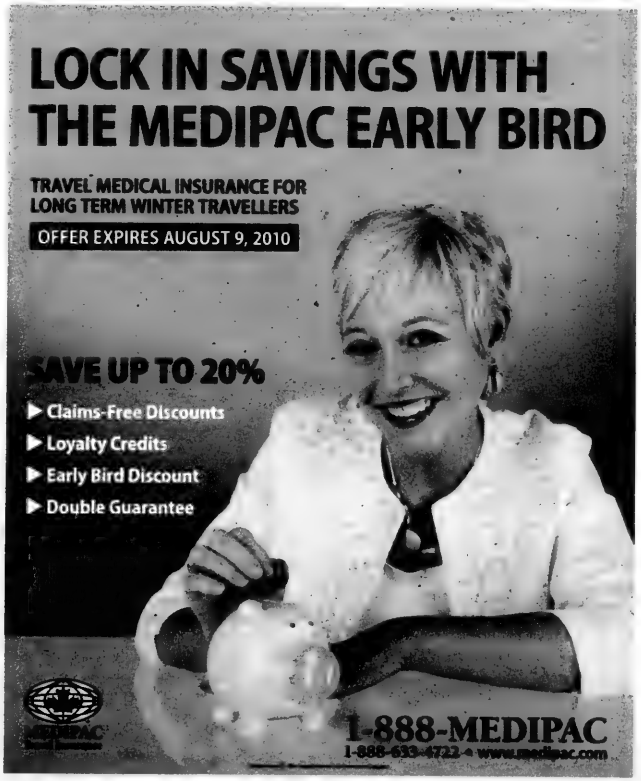

Winnipeg high school celebrates 100th anniversary

By MYRON LOVE
Prairies Correspondent

WINNIPEG — For the first half of its existence and more, St. John's Tech (as it was known for the first 50 years) was the high school for countless Jewish students growing up in Winnipeg.

The extent of the school's Jewish population can be gauged from the number of its outstanding graduates over the years. They include members of the Order of Canada such as Justice Samuel Freedman (class of 1924); his brother, journalist Maxwell Freedman (class of '25); former Manitoba provincial cabinet ministers Saul Cherniak (class of '33) and Roland Penner (class of '41.)

Others include leading Canadian civil servant Bernard Ostry (class of '43) and his wife, economist Sylvia (Knelman) Ostry (class of '43); journalist Val Werier (class of '34); world-class chess player Abe Yanofsky (class of '41); and lawyer Sol Kanee (class of '26), former president of Canadian Jewish Congress and chair of World Jewish Congress.

Many of the Jewish graduates came back to celebrate their school's 100th birthday the weekend of June 17 to 20.

The weekend included a gathering at the school, a social at the Canad Inns Polo Park and a gala banquet featuring graduate Monty Hall (class of '37), an alumni choir, the St. John's Jazz Choir, jazz singer Colleen Savage (class of '67), and the Burton Cummings Band (Cummings attended the school in the mid-1960s.)

Sunday morning there was a pancake breakfast, and class photos continued all day. Over the weekend there was also a stamp exhibition, a military ceremony commemorating the St. John's students who gave their lives in service to their country and several presentations by author Russ Gourluck talking about his new book on the North End.

Off site, the Rady Jewish Community Centre held a get-together for graduates who were also YMHA members, and there was a video link-up with 50 St. John's graduates who now live in Israel.

For former students such as oral surgeon Dr. David Rusen (class of '66); Kitty (Weinberg) Silver (class of '38); and Hy Dashevsky (class of '49) and his wife, the former Esther Dubnicoff (class of '55); the highlight of the weekend was getting together with people they hadn't seen at least since the last reunion 25 years ago, and in some cases, a lot longer. (The Dashevksys actually met at the school's 50th anniversary reunion.)

Esther (Dubnicoff) Dashevky noted that she lived right across the street from the school. "I used to be able to get to school in minutes," she said. "I made many lifelong friends at St. John's."

David Rusen remembered his time at St. John's as among the best years of his life. "I went to St. John's for six years," he recalled. "I was in the first Grade 7 class. I always enjoyed coming to school."

It was a feeling that Beryl (Pearlman) Moser (class of '49), shares. She remembered always being eager to get to school in the morning. "I participated in everything," recalled Moser, who lives in Montreal. "I was on the basketball and volleyball teams and was a cheerleader. I am very excited to be here."

Toronto realtor Barbara (Silver) Jerome (class of '67) fondly remembered the ballroom dancing lessons in gym class and participating in the school operettas.

She was also excited to see one of her teachers, Wally Holowka. "He remembered me," she said.

Martin Yaffe (also class of '67) credited his science teacher, the late Bernie Melman, for stimulating his interest in the sciences. Yaffe is a professor and researcher in medical biophysics at the University of Toronto, senior scientist in imaging research at Sunnybrook Health Sciences Centre in Toronto, and a consultant physicist for the Ontario Breast Screening Program. He developed a digital technology that can detect breast cancer at an earlier stage.

St. John's High School graduate Barbara (Silver) Jerome and her husband, Harry, came from Toronto for the school's 100th anniversary reunion.

"The quality of education we received here, and some of the extracurricular programs, you didn't find anywhere else in Winnipeg at that time," he said.

Joannie Fridell was a student (class of '68) and a teacher at St. John's ('74-'92.) She and Alex Carr, who taught sciences at the school from 1967 to 1997, recalled that there was a feeling of family among the teachers. "Many of the teachers were long-time staff members," said Carr, who now lives in Kelowna, B.C.

"We were a close-knit staff," Fridell added. She also praised the quality of the principals and vice-principals in her time at the school, citing in particular Henry Promislow, who was vice-principal for many years.

When Carr started teaching at the school, he said, the student population was about 2,200. By the time he left, the student population had declined to about 1,100, reflecting the decline in the neighbourhood and dropping enrolments across the city.

One of St. John's oldest graduates in attendance at the reunion was Harry Walsh. The 96-year-old philanthropist – who graduated in 1929 – is one of Canada's longest serving and best known trial lawyers as well as having been a Jewish community leader. It was only fitting that for the closing ceremony, Walsh was chosen to pass the torch to a student representing the current generation of students as St. John's High School sets forth on its second 100 years.

Martin Yaffe and his wife, Robin Alter, also came from Toronto for the 100th anniversary reunion. ***[Myron Love photos]***

Teachers union promotes boycott

By DAVID LAZARUS
Staff Reporter

MONTREAL — One of the province's largest teachers unions – the Fédération nationale des enseignantes et des enseignants du Québec (FNEEQ) – recently devoted more than one-third of its in-house magazine – seven of 20 pages – to condemning Israel and supporting the international boycott, divestment, sanctions (BDS) campaign against it.

While a Quebec union being unfriendly to Israel may come as no surprise, the spring issue of Carnets stood out for the scope of its polemics and its use of vitriolic language.

Some examples:

- The 1947 United Nations Partition Plan for Palestine was the start of "the naqba, the ethnic cleansing of Palestine;"
- Palestinians "in the 'Jewish democracy'… are constantly threatened with expulsion and dispossession because they are not Jewish";
- Israel is a "rogue state," and "use of the term 'Israel apartheid' is not rhetorical."

The FNEEQ plans to promote its agenda this October in Montreal at the second Quebec Social Forum. The event receives public funding from the city and the province.

Quebec Jewish Congress executive director Daniel Amar didn't address the specifics of the Carnets publication, but said the BDS campaign is "absurd, counterproductive… and indicative of the cynicism" of several people who support the BDS campaign, notably Denis Kosseim, a member of FNEEQ's international action committee, which formulates the union's position on "Israel-Palestine"; Québec Solidaire MNA Amir Khadir; and Réjean Parent, head of the Centrale des syndicats du Québec.

To read full story, go to cjnews.com.

Spice of Life

Tips for summer travelling

By NORENE GILLETZ
Special to The CJN

When my children were young, we often travelled by car and our trips were always culinary adventures. The most important thing was what was in the cooler. As soon as our car turned the corner, the kids immediately declared, "We're hungry! Let's eat!"

When my sister and I were young, we also loved to go on car trips. My mother always packed the best cooler. Her standard selection included pastrami, corned beef and garlicky salami sandwiches with tomato and hot mustard on fresh rye; and chopped egg sandwiches (some with onion, some with olives). She sometimes included cold sliced hamburger or chicken sandwiches, once again with tomato slices – Mom wanted to be sure we ate our vegetables. Salmon salad sandwiches with sliced cucumber and onions were sometimes included, but rarely tuna – no one in our family liked tuna very much.

Mom also packed apples, oranges, bananas and of course, homemade cookies such as her komishbroit and chocolate chip cookies. Cinnamon buns were another big favourite with our family. Memories of those terrific car trips still linger in our collective memories.

In the summer, we usually travelled to a rented cottage at Winnipeg Beach but that was a short trip, only 50 miles away. It seems like my mom took our whole kitchen in the car! Our beach cottage had no running water, no refrigeration and no indoor plumbing, but there was an icebox and a wood stove. There was no shortage of fresh pickerel from the nearby lake, fresh vegetables and fruit from the local farmer, meat from the kosher butcher… and we ate to our heart's content. It was "eating local" at its best!

Today travel is somewhat different, but some things remain the same. When I asked some of my friends what they take with them on their family travels, they told me that they usually pack an insulated bag with bagels, cream cheese and lox, party sandwiches or chopped egg, tuna, cheese or peanut butter sandwiches. Deli sandwiches are a favourite for a meat meal, with sliced deli turkey or chicken offered as healthier choices, sometimes done as a wrap. Juice boxes and concentrated juice containers can be frozen to act as ice packs and then the defrosted juice can be enjoyed. Veggies often include baby carrots, cherry or grape tomatoes and miniature cucumbers packed in resealable bags – moms still focus on getting vegetables into their kids! Chocolate chip cookies are always popular, along with fruit – apples, grapes, bananas, plums – and individual containers of yogurt.

When my sons travelled from Montreal to Toronto recently for a family visit, their coolers were jam-packed with food for the six-hour trip, along with freezer packs to keep everything well-chilled. They brought sandwiches, bagels, veggie burgers, yogurt, hummus, potato chips, blueberries, strawberries, carrots and mini-cucumbers, chocolate and cinnamon Danish, poppy seed and chocolate chip cookies, juice boxes, bottled water, plus plastic cutlery and wipes. If they had travelled by plane, I'm sure the cost for overweight baggage would be more than the price of the airline tickets!

If you are travelling to a rented cottage, there are additional challenges to consider. Organization and advance planning are the keys to having a happy holiday, so it's a good idea to keep an updated list from one year to the next. Here are some helpful tips to help simplify things so that you really will have a holiday when you arrive at your destination!

• A "vacation box" can be packed with inexpensive kitchen equipment so that it won't matter if you lose something – but the equipment should be of decent enough quality to work properly:

1 dairy skillet (preferably nonstick)
1 pot for pasta along with a colander (preferably collapsible)
1 pot for boiling eggs
1 soup pot and 1 skillet for meat
1 pot for cooking vegetables
A big salad bowl (or two)
Disposable cutting boards
A couple of decent knives
A ladle, tongs, measuring equipment
A few mixing bowls, spoons and spatulas
A grater, vegetable peeler and cheese slicer
New sponge and scrubbies

• To save on shlepping, buy paper goods (disposable paper plates, plastic cutlery, glasses, cups, napkins), plastic wrap and foil at the local supermarket or dollar store when you arrive at your destination. You can also buy disposable foil containers for roasting chicken, meats, vegetables, etc.

• To be "green" use reusable or recyclable dishes. Consider bringing an unbreakable set of cheap dishes and inexpensive cutlery with you. There are also collapsible dishes that pack easily.

• Pack seasonings, herbs and spices in small containers or ziploc bags: salt, pepper, garlic powder, onion flakes, basil/oregano, paprika, instant chicken soup mix, cinnamon. Keep it simple – and be sure to seal the bags well!

• Pack individual size packets of mustard, ketchup, mayonnaise, peanut butter, jam. No refrigeration needed.

• Buy perishables such as yogurt, cheeses, margarine and milk when you arrive at your destination. Fresh fruits and vegetables can also be bought at any supermarket or corner grocery store. Pasta, rice and other grains are easily available. Consider special dietary needs such as gluten-free diets, allergies and diabetic choices before you leave for your trip.

• Include Shabbat candles, matches and wine. A box of matzah can be used if kosher bread isn't available.

• Bring food for a quick, simple meal when you arrive: bagel, breakfast cereal, a whole salami, tuna in pouches, canned salmon, sardines, beans and corn – and don't forget the can opener!

• Meal Suggestions: Pack a cooler with frozen meats and poultry that's been double-wrapped. Prepare double portions of whatever you're eating for dinner a few weeks before your trip: lasagna, meatballs or hamburgers, brisket, chicken and salmon patties are good choices. Label clearly, double wrap and freeze them until you're ready to leave. Pack tightly with frozen concentrated juice containers in a cooler or designated suitcase lined with a plastic garbage bag. Place the food in the freezer as soon as you arrive at your destination. If tightly packed, it will probably stay frozen.

• Hopefully, there's a microwave oven at your destination. It's very easy to kosher one and you can prepare eggs, fish, potatoes and other vegetables easily, as well as reheating and defrosting foods in a hurry.

Safe travels and happy holidays. Enjoy!

CHOCOLATE CHIP COOKIES

Oat-so-good! This recipe comes from my favourite (and only) daughter, Jodi Sprackman, who is an excellent cook and baker. My granddaughters call them "Jodi's Oaties!"

1/2 cup soft tub margarine
1/2 cup lightly packed brown sugar
1/4 cup granulated sugar
1 large egg
1 tsp. pure vanilla extract
3/4 cup whole wheat flour
1/2 tsp. baking soda
1/4 tsp. salt
1 1/2 cups quick-cooking oats (preferably large flake)
3/4 to 1 cup semi-sweet chocolate chips

Preheat the oven to 350. Line 2 large baking sheets with parchment paper. In a food processor fitted with the steel blade, combine the margarine, sugars, egg and vanilla; process for 2 minutes or until well-blended. Add the flour, baking soda, salt and oats; process with quick on/off pulses, just until combined. Stir in the chocolate chips with a rubber spatula.

Drop from a teaspoon onto the prepared baking sheets, leaving 2 inches between each cookie. Bake for 12 to 15 minutes or until golden. Cool for 5 minutes, then remove from pan. Yield: About 44 cookies. Recipe can be doubled easily. Freezes well for up to 4 months.

For more recipes, go to cjnews.com

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Monday, April 4, 2011, 8:00 p.m.
The Richmond Hill Centre for the Performing Arts
10268 Yonge St., Richmond Hill
To be eligible to win click on "Contests" at www.cjnews.com and email us your name, address and daytime phone number or mail/fax us the information.
All entries received by 3 p.m. on Wednesday, August 18th are eligible. The winning entries will be randomly selected at The CJN offices on Thursday, August 19th. The winners will be notified the same day. Odds of winning depend on the number of entries received. One entry per person.
The CJN will not enter into any correspondence with contestants.
Email your information to "contest@thecjn.ca" Re:"Golda's Balcony" Contest, or mail to: The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ont. M3B 3K4 or fax to: 416-391-0949.
Employees and family members of The CJN and The Richmond Hill Centre for the Performing Arts are not eligible to enter.

And now for something completely different: HEEBONICS

ANIMATOR GETS LOST IN HER GAME

By RITA POLIAKOV
Staff Reporter

Meredith Kinrys has created a monster. Well, she's created many monsters.

Kinrys, 23, is the designer for the iPhone game Monster Dice Theatre. In the game, which was recently released, players throw dice at tomato-hurling monsters, all of whom Kinrys drew and helped animate.

"It's fun and simple, but still addictive," Kinrys said of the game. "If you're playing it, you can get lost in it... I'm happy with the art, it's supposed to be arcade-like."

The gaming artist/animator, who is currently doing freelance work, first got into computer animation because of a career aptitude test.

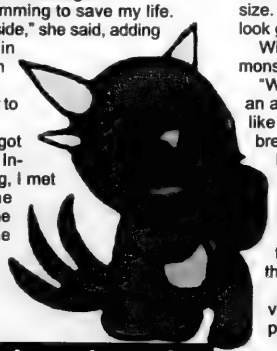
"In Grade 10, we had to take one of those [career] surveys and my number 1 [career suggestion] was computer animator and I thought, 'That is exactly what I want to do,'" Kinrys said.

So she did. After high school, the artist attended Seneca College's animation arts program, where she learned about animation and design.

"I couldn't do programming to save my life. I'm focused on the arts side," she said, adding that she's interested in video game animation and character design.

Which is what led her to Monster Dice Theatre.

"After I graduated, I got an internship at Heroic Interactive. While interning, I met a couple of guys. One had just made an iPhone game with a friend... he was really successful. We were all like, 'Oh, this could be something,'" she said.



After Kinrys finished her internship at Heroic Interactive, a computer game company, Daniel Yu, an iPhone game designer, gave her a call.

"[He] contacted myself and other programmers there to work on a game with him. I was the artist," she said.

Kinrys, Yu and Josh Yaw, who was in charge of programming and coding, spent more than half a year working on the game.

For her part, Kinrys designed and animated the characters in Monster Dice Theatre. This included creating the monsters, the tomatoes and the backgrounds for the game.

"I figured out how they would look and move... it was a tricky process... [Yu] said the monster characters [should look] cute but kind of scary. I can do cute and scary, but it was a matter of figuring out the size. An iPhone is small. You have to make sure it'll look good for that style," she said.

While Kinrys drew many different versions of the monsters, nothing felt right.

"When someone tells you to do something, as an artist, it's hard to get something out there they'll like right away," she said. "I'll keep trying, take a break, sleep on it. When I'm feeling refreshed and I haven't thought about it too much, then it'll click... it'll eventually come to you in some sort of magic moment."

Kinrys' magic moment led to horned, multi-coloured, animal-like creatures. Some have three tails, some have muscles and all enjoy throwing tomatoes.

While Kinrys doesn't necessarily like playing video games more than watching TV, she does prefer designing video game characters.

"I tend to like the style of video games more. Animation can be very simple and cartoony, whereas in video games, you're looking at cool characters," she said.

Kinrys' penchant for art started in middle school, when she realized she liked sketching more than she liked listening to her teachers.

"I also had one or two friends that already knew they were artists. They were drawing and sketching all the time. I wanted to be like that," she said. "I still feel like I'm an artist doing artist work."

While Kinrys is continuing to freelance, she currently works on the other side of the gaming industry, selling video games at EB Games.

Meredith Kinrys helped create the iPhone game Monster Dice Theatre.

"It's not the end I wanted to be on," she said. "My goal right now is to get a job working at a studio full-time. My ideal would be to work at a video game animation studio."

But this isn't as simple as it sounds.

"The thing about the video game industry is... it's sort of hard to break into... 10, 20 years ago, it was such a new industry that, as long as you wanted to be in it, you just were," she said.

"Nowadays, it's grown so popular... There's so many people who are really good at what they do, it's not just a matter of wanting to get in... they already want you to have the experience coming out of school."

Kinrys is trying to get that experience through projects such as Monster Dice Theatre, but the game hasn't been as well received as she hoped.

"We don't have anyone in marketing, which is a problem. The market [used to be] really small for iPhone games. Now that ours has come out... there's so many games out there that unless you have a lot of marketing behind it, it's really hard to get your game noticed."

So far, Kinrys and the team have been posting on forums and depending on word-of-mouth to sell their game.

For more information about the game, visit www.monsterdicetheatre.com.

Class Acts

MODEL BEHAVIOUR: Robbins Hebrew Academy Grade 7 students, Benjamin Weingarten, left, Rebecca Benjamin, centre, and Robyn Sirkin proudly display their model of the first Beit Hamikdash. The model was the culmination of their study of the Beit Hamikdash as part of their Jewish history curriculum.

ECO SCHOOL: Members of the Paul Penna Downtown Jewish Day School Green Team celebrate the school's recent silver certification as an Ontario Eco School. After a year-long, school-wide effort to earn the designation, the certificate was presented at a year-end tikkun olam assembly. From left are Eco Team co-chair Seth Goldsweig, along with students, Amy Arnold, Chloe Prezes, Noah Freedman and Noa Wyman, Eco Team co-chair Michelle Bernstein and students Jonah Sable and Zev Segal-Braves.

GRADUATES CELEBRATE: Students at Toronto's Zareinu Educational Centre celebrate their graduation in style by treating themselves to a limo ride across the GTA. Pictured with their limo driver are, standing from left, Yehuda Greenwood, Simcha Greenwood, Shalom Brothman, Hershy Lowy and Menachem Tzvi Perlow.

[Rebecca Ansel photo]

FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

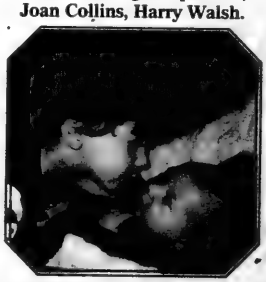
Mazel tov Ori Berman! You did an amazing job at your bar mitzvah. We are so proud of you! Lots of love, Eema, Abba, Maya and Yoni.

Sander Biderman celebrates his 65th birthday and bar mitzvah July 3. Mazel tov from Donna, Andrew, Matthew, Danielle, grandchildren Jack and Tate, and mother Rose.

Happy third birthday Lilah Pearl Dankery (Coco)! Love from brother Ethan and cousins Jacob and Josh Reich.

Maia's one! Parents, Mike & Rachel MacDonald, grandparents, Arlyne Walsh, Joe Gutmacher, June Collins, Allan MacDonald and Jane Burke. Great-grandparents, Joan Collins, Harry Walsh.

A surprise party was held at Grandmom Florence Kay's house for the graduation of Samantha Marvin. Congratulations on becoming a veterinarian. All the family was there.



Deya Hannah is welcomed by brother Lev Isaac Tousson, parents Robyn & Coby Segall, and grandparents Vicki & Maurice Tousson, Mona & Sorin Segall.

SEND US YOUR PHOTOS!!

Email your digital photos to **cblackman@thecjn.ca** or go online to **WWW.CJNEWS.COM** and click the **Family Moments** button!

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What's New

By LAURA STRICKER

Our regular columnist, Leila Speisman, is away on medical leave.

Social Networking @ The Canadian Jewish News
for the :-) generation

Deadline for July 15 is July 5. Deadline for July 22 is July 12. Phone 416-391-1836. Fax 416-391-0829. E-mail cjnwhatsnew@gmail.com.

Saturday, July 3

ORILLIA SHUL

Orillia Country Shul resumes its Shabbat services in July and August. 10:30 a.m. **Cantor Tom Schwartz** leads on July 3, Prof. **Elliot Melamet** on July 10. 151 Creighton St. S. 705-327-7069.

Sunday, July 4

MARCH WITH KULANU

Kulanu Toronto needs more feet on the street for Pride. If you would like to march with them to show your solidarity with queer Jews locally and in Israel, e-mail kulanutoronto@gmail.com.

Monday, July 5

KIDS PROGRAM

Temple Sinai invites you to four fun-filled Monday mornings for toddlers and preschoolers. Kindermusik and KidzArt program. Start the day with a musical adventure and then get creative with a special craft project. For toddlers and preschoolers with a caregiver (great for grandparents, too). Mondays, July 5-26. 10 to 11:30 a.m. Members $100, guests $110. RSVP: info@kidzatplay.org, 416-271-7216.

Tuesday, July 6

SWING BAND

Megacity Swing Band performs Big Band classics from the 1930s and '40s. 7 p.m. Barry Zuckerman Ampitheatre, Earl Bales Park.

Wednesday, July 7

MINI SCHOOL

Melton Adult Mini-School offers a 5-week poetry and prose class at Beth Tzedec. "Israel Society as Seen Through Modern Hebrew Literature." 10:30 a.m. For graduate and 3rd-year students. A few spaces left. 416-789-7400.

Thursday, July 8

CHRISTIE PITS RIOT

Cyril Levitt, sociology professor at McMaster University and co-author of *The Riot at Christie Pits*, speaks about the riot. July 8, 12 p.m. Free Times Café, 320 College St. $15 cash. Includes lunch, tax, tip and program. RSVP: yiddishvinkl@yahoo.ca.

Other News

YARCHEI KALLAH

Canadian Friends of Nishmat invites the public to their 16th annual Yarchei Kallah. **Simi Peters** from Nishmat in Jerusalem speaks on "The Lure of Enchantment, Bi'lam and the Power of the Word." July 13-15. Or Chaim Yeshiva, 159 Almore Ave. 9:30 a.m.-12 p.m. each morning. Afternoon session also. $30 per class, $5 for sourcebook. denise.cfn@gmail.com.

GOLF TOURNAMENT

Am Shalom Congregation in Barrie holds its 8th annual golf-tournament fundraiser, in collaboration with Gilda's Club, Barrie. July 23, Innisbrook Golf Course. 2957 Lockhart Rd. Shotgun start 8 a.m. $180, includes draw package, breakfast, lunch, golf cart, silent auction and prizes. Tax deductible sponsorship levels available. 705-792-3949.

HERZL EXHIBITIONS

The Beth Tzedec Reuben and Helene Dennis Museum presents two exhibitions on **Theodor Herzl**, commemorating the 150th anniversary of his birth. *Herzl, the Pursuit of the Zionist Vision: Up Close and Personal* and *The Herzl Collection of David Matlow* explore the Zionist and personal history of Herzl. To Nov. 28. For info or tours: **Marlene**, 416-781-3514 ext. 234 or mlaba@beth-tzedec.org.

VOLUNTEERS NEEDED

Jewish Information Service of Greater Toronto needs volunteers during the day, four hours weekly for info desk. Computer skills and fluent in spoken and written

Continued on page 23

HAZELTON PLACE
RETIREMENT RESIDENCE

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The successful candidate will have at least 5 years experience in accounting, management and staff supervision. Experience in not-for-profit and/or fund accounting preferred as well as an accounting designation. Excellent computer, presentation and communication skills required. Flexible hours may be available.

Please send resume by Monday, July 12, 2010 to:

Robbins Hebrew Academy
3072 Bayview Ave, Toronto, ON M2N 5L3
Attention: Search Committee
Email: cdoomernik@rhacademy.ca
Fax: 416-225-9108

UJA FEDERATION Live generously

Continued from page 22

English essential. Hebrew and Russian-language skills asset. For info: **Barbara**, bbarak@ujafed.org, 416-631-5843.

YOGA FOR BEGINNERS

Beth Tzedec's beginner yoga class starts July 14, 6:30 p.m. Eight-week program, in the Kimel Family Gym. $80, $15 per class. **Jeff Cappe**: recreation@beth-tzedec.org.

HOSPICE THORNHILL

Hospice Thornhill plants the first flowers and shrubs in its memorial garden on July 9. All who have had a relationship with the hospice over the years, including presently, are invited. 12 p.m. Those attending are invited to plant an annual or perennial plant in memory of their loved one.

ZIONISM LECTURES

Shaarei Shomayim Brotherhood, the entertainment and cultural committee and the Israel action committee present "150 Years of Zionism," a 6-week lecture series with historian **Gerald Ziedenberg**. Starts July 13, 8 p.m.. with "Theodor Herzl: An Assimilated Jew to Charismatic Founder of Modern Zionism." All lectures followed by a discussion of current Israeli affairs. All are invited. Members free, guests $2. Light refreshments. 416-789-3213, www.shomayim.org.

FALL LUNCH AND LEARN

Tickets for Beth Tikvah's fall lunch and learn series on sale now. Speakers include **Cantor Beny Maissner, Dr. Ronald Pruessen, Gerald Ziedenberg, Dr. Doris Bergen, Lily Poritz Miller, Bill Gladstone, Gary Clement, Marina Nemat** and **John Tory**. By reservation only. 416-221-3433 ext. 352 or helen@bethtikvah.on.ca.

BBYO GOLF

The 16th Annual BBYO Friends and Alumni Memorial Golf Tournament. July 27, Nobleton Lakes Golf Course. Includes lunch, dinner, auction, raffle and much more. Shotgun at 12:15 p.m. Portion of the proceeds benefit Colon Cancer Canada and the Canadian Memorial Chiropractic College. Register online at www.bbyo.ca/fan or call 416-398-2004, ext. 221.

PROSTATE CANCER

PCCN Toronto and Side by Side support groups invite the public to a Prostate Cancer Awareness Night meeting at the Toronto Botanical Garden (Floral Hall). 777 Lawrence Ave. E. July 28, 7:30-9:30 p.m. **Dr. Gerard Morton** speaks on "Clinical Trials." Question period follows. Free parking. Doors at 7. info@mantoman.ca.

FOR SENIORS

Active Seniors Miles Nadal JCC: Seniors computer course for absolute beginners. E-mail family and friends, find useful information. Eight weeks beginning Aug. 31. Afternoons. 416-924 6211, ext. 155.

Adath Israel Congregation. Wednesday social afternoons for men and women. Bridge, mahjong, Rummikub, refreshments. $2. Everyone welcome. Pearl, 416-635-6317, or Marcia, 416-932-1229.

Earl Bales Seniors Club-in the Park. Casino Rama July 14, departs 10 a.m. Lunch and Laugh, Aug. 2 at 12 p.m. Canasta Tuesdays and Thursdays, 12-3 p.m. Walking group Tuesday and Thursday, 9-10 a.m. Social bridge Thursdays, 12:30-3 p.m. Bingo Tuesday, July 6, 12:30-3 p.m. Sunday dances resume Sept. 19. Valerie, 416-395-7881. Non-members welcome.

LZA Senior's Cultural Club. Tuesdays 10 a.m. Discussion group at Borochov Cultural Centre, 272 Codsell Ave. 416-630-9444.

Bernard Betel Centre, 1003 Steeles Ave. W., 416-225-2112.

July 6, Lecture: "Jewish Female Artists." With **Rachel Levin**. 10-11:30 a.m. $3 members, $6 guests.

New: Evening pottery, 6:30-9 p.m. Weekly starting July 7. **Ruth**, ext. 105.

July 8, Wellness Lecture: "What Is Cancer? Its Causes, Signs and Symptoms." Toronto Public Health. 1:30-2:30 p.m. Free.

July 21, Israeli Festival. Vendors, entertainment and movie. Free. 11 a.m.-3 p.m.

Wagman Centre, 55 Ameer Ave., 416-785-2500, ext. 2267.

Centre Island kosher picnic, July 5. Bus leaves for the dock at 11 a.m. and returns approximately 5:45 p.m. $15 members, $17 guests. Includes ferry cost, transportation and lunch.

For information on weekly creative arts programs, including ceramics, stain glass, acrylic painting and flower pressing, contact **Meital**, ext. 2939.

Billiards Club every Tuesday, 2-4 p.m.

The next fitness session begins Aug. 16. In-person registration is on Aug. 4 from 9 a.m.-1 p.m. in the lobby. Cash or cheque. Advance registration from July 19 to 30.

Ice cream served in the lobby on Thursday afternoons, 2-3 p.m.

Breakfast club every other Friday starting July 2. Gathering Place, 10-11 a.m. Light breakfast and beverages served.

Internet lounge, Thursdays 10:30 a.m.-12 p.m. Computer-savvy volunteers can assist you in creating an e-mail account, sending and receiving e-mails and surfing the Internet. Free for members. Contact service desk to reserve your time or if you would like to volunteer.

Health in Motion open house. July 6, 2:30-4:30 p.m. in the lobby. Interact with staff and familiarize yourself with services you can use to your advantage. Appetizers and refreshments served. Ext. 5174.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St. 416-638-1881, www.prossermanjcc.com.

Registration continues for Kolel's summer ulpan. Introduction to Conversational Hebrew. Tuesdays and Thursdays, 7:30-9:30 p.m. July 6 to 29. $170. $100 for students and seniors (plus $30 book fee). Ext. 4235.

Tickets are still available for a variety of day and overnight trips. Call ext. 4235 or visit the website for details.

"Reverence and Regard: The Many Faces of Women in Hollywood Movies." With **Kevin Courrier**. Wednesdays, July 7 to Aug. 4 (five weeks). Members $50, guests $60.

Latin Dance. Wednesdays, July 7 to Aug. 25 (eight weeks). 8:30-9:30 p.m. $60 members, $100 guests.

Lunch 'n' Learn will be held on July 9 with **Rabbi Moshe Stern**.

Tic Tac Summer Program, July and August at the Prosserman JCC daycare and preschool. For 2 years+. 9 a.m.-12:30 p.m. Monday to Friday. A stimulating program and lunch are included. Register with **Kailah**, ext. 4351.

Treasures in Jewish Literature, brochure for next series 2010-11 is available on the website or at the registration desk.

MILES NADAL JCC

750 Spadina Ave., 416-924-6211, www. mnjcc.org.

Michael Bernstein Chapel services. Sunday 8 a.m. Thursday 7:15 a.m. Kosher breakfast included. **Coleman Bernstein**, 416-968-0200.

Israel Dance Festival 2010: July 2-4. Friday night Shabbat dinner, performances and more! israelidancetoronto.com, **Sofie** at sofsof@sympatico.ca, 416-221-6280; **Inbal** at 647-271-1157, inbaldery@hotmail.com.

Vital Theatre Company presents *Pinkalicious, the musical*. July 3 to Sept. 19. Saturdays and Sundays at 1 p.m. Premium tickets $39.50, regular tickets $29.50. Family four-pack for $100, until July 3. www.vitaltheatre.ca, 416-642-8973, ext. 200.

Koffler Centre of the Arts, 4588 Bathurst St., 416-638-1881, www.kofflerarts.org.

Koffler Fundraiser. *Half Jewish, Half Very Jewish*. **Elon Gold**'s Toronto première of his one-man show. July 6, 7 p.m. Berkeley Street Theatre, 26 Berkeley St. $75. Tickets: 1-888-222-6608.

Create ceramic art pieces and engage in stimulating discussions about Judaism. For girls 12+ and their moms. Bubbies welcome, too! Mondays, 4:30-6:30 p.m. July 5-Aug. 30. E-mail registration@kofflerarts.org, call ext. 4269.

Register now for three fun-filled and creative classes for kids: craft and draw, ages 4 to 6; drawing and painting, ages 6 to 9; portraits and landscapes, ages 10 to 15. Thursdays, July 8-Aug. 26. E-mail registration@kofflerarts.org, call ext. 4269.

What's New is now online, for subscribers only. You can find it at cjnews.com

COUNCIL OF CONSERVATIVE SYNAGOGUES CONVENTION: The second annual Shabbaton convention of the Canadian Council of Conservative Synagogues took place recently at Beth Emeth Bais Yehuda Synagogue. The theme of the convention was "The Growing Tree." The keynote address was given by Jack Wertheimer. From top left are Wertheimer and Bernie Shiner. From bottom left are Debbie Fink, Rivy Blass and Loretta Tanenbaum. ***[Mollie Rothman photo]***

SINGLES EVENTS CAN BE FOUND ON PAGE 25

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Izabella Polina	Jun 18/10	3270 Bathurst St
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The unveiling of a monument to the memory of the late
MICHAEL ROSENBERG ז"ל
will take place
Sunday, July 11th at 11:00 a.m.
Pardes Shalom Cemetery
Wierzbnicker Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
PEARL FELDMAN ז"ל
will take place
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Beth David, Bnai Israel, Beth Am Section
Relatives and friends are invited to attend

The unveiling of a monument to the loving memory of the late
WILFRED DUCHEN ז"ל
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On Campus

AEPi launches alumni club

By CARA EDELL
Special to The CJN

Alpha Epsilon Pi Fraternity (AEPi) launched its Toronto Alumni Club at a brunch on June 20. The inaugural event coincided with the 25th anniversary of the fraternity in Ontario.

Since opening at the University of Western Ontario in 1985, AEPi has grown to become Canada's largest fraternity.

With more than 400 active members at campuses across the country and an alumni base approaching the thousands, the inception of the Alumni Club will facilitate networking between members, while providing a support structure for current undergraduate chapters.

"Sunday's brunch was an amazing success, with over 60 alumni attending, and on Father's Day no less," said Noam Berlin, an AEPi alumni from McMaster University who helped organize the event. "It marks the largest start of an Alumni Club in AEPi's 97-year history."

A short program during the brunch included messages from representatives of the Canadian AEPi chapters, as well as a raffle of prizes donated by esteemed alumni. AEPi's executive director, Andrew Borans, along with international president, Mark Schiff and Supreme Exchequer Larry Leider, were present to officially start up the club.

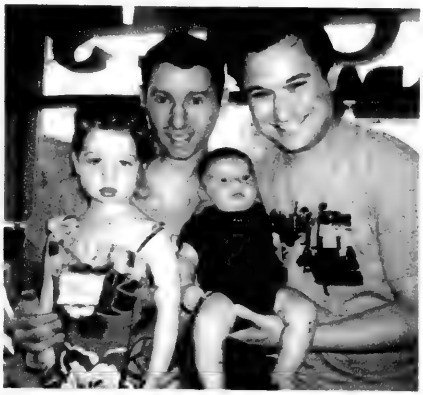
Open to any alumni of any AEPi chapter, the club will provide social and business networking opportunities, engage in international philanthropies and help undergraduate chapters in the surrounding area.

It will also be an opportunity to reconnect with old friends, make new ones and get involved in the creation of the first AEPi Alumni Network in Canada.

"The Alumni Club will provide a job and mentor bank for the undergraduates who will soon be looking for jobs and a network for current alumni to exchange information on jobs as well share information on Jewish life, family life, community events and travel," said Borans.

In addition to uniting alumni members, the brunch commemorated the fraternity's first ever large-scale collaboration with UJA Federation of Greater Toronto. In a short ceremony during the brunch, Borans and Schiff presented federation officials with a cheque for over $12,000 to go towards the organization's fundraising campaign for the federation's Walk With Israel.

"Our mandate as a Jewish organization is to develop leaders for our community," said Berlin. "AEPi has become a unique outlet to engage the best and brightest Jewish leaders on university campuses."



Alpha Epsilon Pi Fraternity alumni met to celebrate AEPi's 25th anniversary and launch its Toronto Alumni Club. From left to right are University of Toronto AEPi alumni Darryl Firsten with daughter Leah and Josh Koziebrocki holding son Isaac. ***[Cara Edell photos]***

While the Toronto Alumni Club was being created, Berlin said, a small group of undergraduates and alumni led by Joshua Rosen, Jesse Cohen and Aryeh Sand from the University of Toronto chapter, found another avenue for the leadership skills they had learned in the fraternity.

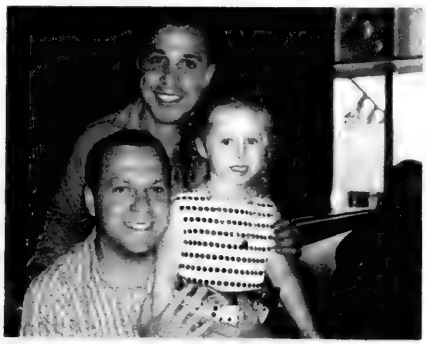
"Since AEPi has historically been a strong supporter of many local and Israeli causes, Walk With Israel struck us as a unique opportunity to fuse two of our main focuses into a large event that will help us strengthen ties with the Jewish community."

Like B'nai Brith, Chabad, Gift of Life and Hillel, Borans said, Federation is one of AEPi's partner agencies.

Borans said AEPi has "incredible Canadian alumni," including former Liberal MP Herb Gray; two of Israel's Canadian ambassadors, Hiam Divon and Alan Baker; as well as the immediate past president of B'nai Brith International, Moishe Smith.

For Berlin, being an AEPi alumni "means you're a strong, passionate Jewish adult that is able to lead both Jewish and secular communities to greater things. The sense of dedication felt [at the brunch] was something I always spoke of, and seeing it with my own eyes was truly fulfilling."

Alpha Epsilon Pi Fraternity alumni met to celebrate AEPi's 25th anniversary and launch its Toronto Alumni Club. Top row, from left to right is Zavi Wolman, Dani Warshager, Jason Usher, Noah Schachter, Les Walderman. Bottom row, from left to right, Andrew Farberman, Sam Mendelsohn, all of which are AEPi alumni.



Alpha Epsilon Pi Fraternity alumni meet at an AEPi brunch. At top is Andrew Farberman, an alumni from the University of Ottawa and Neil Grunberg, an alumni from McGill University, with daughter Rory.

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Health & Lifestyles

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Health benefits of volunteer work studied

By CARA STERN
CJN Intern

One year after putting out the call, Baycrest is still searching for subjects for a study to determine the health benefits of volunteer work.

The goal is to explore whether volunteering affects brain health, as well as to make Baycrest the agency of choice for volunteers, according to a June 15 slide show presented mostly to volunteers to mark the one-year anniversary of the study's launch.

The study is called Baycrest Research About Volunteering in Older Adults, or BRAVO for short.

Its hypothesis is that volunteering should protect against cognitive decline, and that more complex volunteer positions produce a greater gain, explained Nicole Anderson, a psychologist involved in the study and a scientist in Baycrest's Kunin-Lunenfeld Applied Research Unit.

Investigating the benefits of individual volunteer jobs has never been done before, she added.

"Volunteering has an amazing effect on the individual," said Lesley Miller, volunteer leadership chair for BRAVO, adding that she's seen people become more energetic, confident and cheerful after their volunteer experience.

"Everybody knows anecdotally that most people benefit from volunteer work, but this is a really scientific way of studying it," said Susan Dane, a leadership volunteer who began working with Baycrest in 2007.

One interesting aspect to the study is that all of the leadership volunteers are considered seniors, since they're all at least 55 years old, she added. "You've got seniors testing seniors."

The research involves putting volunteers through a series of physical, cognitive and social tests.

One physical test, for example, asks a subject to walk as far as he or she can in six minutes. The test is performed at the start of the volunteer period, then again six months in and at the one-year completion mark, Anderson said.

Studies have already proven that there are brain health benefits to physical and mental exercise, as well as social interaction.

"You could join a walking program or a book club," Anderson said, "but the nice thing about volunteering is you get all of those benefits, and it's a win-win. You're helping people at the same time."

As of the anniversary presentation, 43 people have been enrolled in the program, and the goal is to find 200 participants.

"We have a big challenge to overcome," said Tony Fattal, a volunteer who's primarily involved in marketing the study. "One of the things is that we are looking for a very specific type of individual."

The volunteers have to be at least 55 years old, retired, not currently volunteering in a formal setting more than three or fours hours per month, and willing to spend about three hours per week at Baycrest for one year.

"Usually people who are busy and interested are already doing something," said Syrelle Bernstein, Baycrest's director of volunteer services, adding that the most promising group has been new retirees looking to get involved.

Even if someone doesn't fit the criteria, they can still volunteer at Baycrest, Bernstein said, explaining that she has recruited more than 100 people since advertising the study.

People who are newly retired may find the experience especially rewarding, Miller said.

Anybody interested in joining the study should contact Bernstein at 416-785-2500 ext. 2577.

Seniors over-medicated: Baycrest CEO

By CAROLYN BLACKMAN
Staff Reporter

Seniors living in residential care can still go through a period of personal growth, says William Reichman, president and CEO of Baycrest.

"Our world, at first, is small. Then it expands, and then it contracts. Our mental health challenge is to change that."

Reichman was a keynote speaker at the Dr. Ira Pollock Clinic Day, held June 4 at the Joseph E. and Minnie Wagman Centre.

Other speakers included Dr. Michael Gordon, medical program director for palliative care at Baycrest, who delivered the Wulf Grobin Memorial Lecture on "End of Life Care in Dementia"; Dr. Robert Josse, who spoke on osteoporosis, and Dr. Brian Murray, who spoke on sleep disorders in the older adult.

Reichman, a professor of psychiatry in the University of Toronto's faculty of medicine, said that for too many years, seniors living in residential care have been overmedicated.

He said that that was the case when he co-wrote a book on the state of psychiatric care in nursing homes about a decade ago, and now that he is editing a second book on the subject, "I'm not seeing significant progress. There have not been enough advances in treating mental health challenges.

"Nursing homes are de facto geriatric mental institutions, and I'm concerned about where the field is going. We need to shift away from the heavy medical approach."

Quality of life depends on a number of factors, he said, including mood, cognition, family, spiritual needs, culture, and the environment.

"Good physical health is important, but it's not enough. We all need activities that are satisfying. When we admit a resident, to what extent do we think about who this person is? What is their core identity?"

He said that we pay attention to pain management and continence, "but do we pay attention to other matters? From what means did this person extract a sense of purpose? [We need to know] what they did to attach themselves to the world around them. No drug will reduce our need to have a sense of purpose."

He said that today's seniors need practical suggestions about how they can get themselves back to where they want to be.

To read full story, go to cjnews.com

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Health & Lifestyles

Foster kids can enrich families

By CAROLYN BLACKMAN
Staff Reporter

When Jonathan received a scholarship to attend graduate school, he credited his foster parents with helping him make it happen.

A child of alcoholics who neglected him when he was young, Jonathan (not his real name) said he "landed on his feet" because of the stable life he was given by both his foster family and Jewish Family & Child.

Now Jonathan mentors other youth and shares with them the benefits of his experience.

Howard Hurwitz, director of children's services at JF&CS, wants to spread the word that fostering not only benefits the kids but it also enriches the lives of families.

"I'm hoping to engage more families in the community to get involved. We're always in need. We've had to put some kids in group homes or place them outside of the community, because we just don't have enough homes."

Fostering can transform the lives of kids who come from adverse circumstances, he said. "We have a large number of kids in our care who cannot live with their birth parents because of [a number of reasons].

"Sometimes these parents approach us themselves, or the kids may be identified by a teacher, family member or friend."

JF&CS has a 12-year-old boy in care, he said, who was raised by foster parents because his birth parents have a chronic mental illness and can't look after him.

"The foster parents made an incredible commitment, and the boy has thrived in their care. Their extended family has embraced him, and they have kept him connected to the Jewish community.

"On the flip side, though, this boy has enriched their lives. They've given their birth children an awareness and an appreciation of helping those less fortunate, and he has become part of their family."

He said that the agency encourages the involvement of the natural parents, and their goal is to return children to them. "In some cases, the children cannot return home, but where feasible, they do remain in contact."

Sheryl Ederman, supervisor, resource development and support team at JF&CS, said that when foster parents take in a child, they become part of a team. "They are co-parents along with the agency and the natural parents.

"We train [foster families] in such areas as understanding the biological family and managing the child. These kids come with baggage, and we want to help families work with them."

She said that JF&CS performs a number of checks on foster families before the families take in children. "We look at the family situation, and determine what they can bring to the table as foster parents. We need to know who is parenting these kids."

They've found that some of the best foster parents are those who were challenged as kids, she said. "They've developed well and are now in a position to provide a strong parenting situation."

Erica Stern, a single parent with a 12-year-old son, took in two foster siblings, ages eight and nine, for one year, until the siblings recently went to live with their grandparents.

"These were my first foster children, and I approached the agency because of an article I read in *The Canadian Jewish News*," she said.

"I thought that [Jacob and I] had a stable lifestyle, and that we were ready to open up our hearts and our home. We also have an awesome extended family, including Jacob's father and stepmother, and they were all involved."

She said that having foster siblings gave Jacob the experience of having other kids around. "He learned different skills, such as problem solving, negotiating and sharing. It was a great experience, and we'd certainly do it again."

Jacob said that "when my mom asked me about [taking in foster children], I told her we have enough love."

Joel and Lisa Jakobovits, who have three of their own children, ages three, 10 and 12, have had two long-term foster children who are now above the age of fostering, but have remained part of their family.

The oldest child, now studying at Bar Ilan University, had a number of issues when she arrived, Joel Jakobovits said, "but she has pulled herself together. We are looking forward to her coming home [soon.]"

He said that he and his wife decided to take in foster children when they were told that there was a shortage of Orthodox foster homes. "I talked it over with my wife, and we went to an information evening. We took the training, and before we knew it, they had a child for us, and asked us to take her sister as well. We went from zero to two foster children real quick."

He said the experience has been "mostly positive," adding that sometimes his eldest daughter "feels displaced because on Shabbat we give our kids brachot according to age, and she was always first.

"They learned a lot, though. They understand that not everyone is as privileged as they are, and they learn to get along with others."

He knew it was all worthwhile, he said, when at 18 years old, the older foster child came to him and broke out crying. "She said we saved her life, and that she was a shell before we came along. It was unexpected and unbelievable."

CUTTING THEIR LOCKS FOR A GOOD CAUSE

Associated Hebrew Schools students Madison Shields, who is in Grade 4 (left) and Robyn Berns, who is in Grade 7, recently donated their hair to charity. Madison, who grew her hair for three years, donated it to Wigs for Kids, a non-profit organization that provides wigs to children who have lost their hair after medical treatment. Robyn cut 10 inches off her hair to donate to Zichron Menachem in Israel, which also makes wigs for sick children.

דער יידיש ווינקל

דזשערי קעין

דער טאָראָנטער יידישער פֿאָלקסכאָר
פֿון שמחה טיפֿערמאַן

דער טאָראָנטער יידישער פֿאָלקס-כאָר בײַם חינוכ־שטאָנסקי צענטער איז אַ יידישע קולטור־אינסטיטוציע בײַם ווילכער דער הינגער יישוב דאַרף סטאַלגירן. דער כאָרס מוזיקאַליש־ארטיסטרישן בײַ פֿאָרשידענע נעלענענהײַטן, איז דער בײַקומענדיקער היים פֿאַר עלטערע, אין וויניפּעגער־סקי צענטער אָדער בײַם אַשכנז פּעסטיוואַל, חתן אירפּענובען כּיס באַוונדערונג און האָנק. די הירפּט אימפּרעזע צו ווילכער דער כאָר נרייט זיך אין כּיסך פֿון נאָענץ יאָר איז דער פֿרילינג קאָנצערט. דער הלׂ יאַריקער פּסטער קאָנצערט איז אָפּגעראַלטן נעוואָרן זונטיק דער 30סטן כּיִר אין אינעם פֿון די טעאַטער־זאַל פֿון דעם כּוחק פֿאָקולטעט פֿון דעם טאָראָנטער אוניווערסיטעט.

דער קאָנצערט איז נעוויזן נעווידמעט דער 50סטן יאָרצײַט פֿון עמיל נאָרטנער, חאָס האָט דירעקטירט דעם כאָר אין משך פֿון צוואַנציק יאָר. אונטער זײַן דירעקציע האָס דער פֿאָלקסכאָר אויסגעבריימערט אין בארייכערט זײַן רעפּערטואָר כּיט שאָפֿונגען פֿון די קלאַסישע קאָמפּאָזיטאָרן. ער האָס אויך באַהיזן צו אָנגאָשירן אויף די פֿאָלקס־כאָר קאָנצערטן חעלט־באריכטע זינגער די זשאן פּירס, פּאול ראָבסאן א.א.

די עטלעכע אין דרייסיק כאָריסטן זינגן כּמעט אַלע אַכאָטאָרן, ליכהאָבער פֿון יידיש ליד און נעזאַנג, אויסנעשולט און דירעקטירט פֿון באָנאָבטן דירעקטאָר און כּוריקאַליסט אראָנזשירער אַלכּסנדער חעפּינסקי. די פּינאַנס־אָפּאָמפּאניסטין פֿאַר די לעצטע 33 יאָר איז לינע זבעלכאָן, די טאָכטער פֿון דער באריכטער זינגערין עטל קאָחנסקאָ. צוום הלׂ־יאָרקער קאָנצערט זינגן אויך אַנגאָשירט נעחאָרן די סאָליסטן כּרים עסקין און דער אָפּערע־זינגער הערכּאָן האָבבאָס חי אויך די טשעליסטין פֿון דער טאָראָנטער סימפֿאָניע אָרקעסטער אתתר נאָרטנער. די טאָכטער פֿון עמיל און פּייגל נאָרטנער, צוזאַמען מיט אַ קלייזמעס אָרקעסטער פֿון דעקס כּוזיקאַנטן.

דער הויפּט טייל פֿון פּראָגראַם איז חי אַלע כּאָל באָשטאַנען פֿון שאָפֿונגען אין יידיש: פֿאָפּולערע לידער (דער רבי אילימלך, האָפּ מיינע הכן־טאַשן), עטלעכע לידער פֿון פּיר קאָנאדער יידישע פּאָעטן (סינגל, קאָהן, ביינאָנסקי און שטערן) כּיט דער מוזיק פֿון סרול גליק, איציק פֿעפֿערס "איך בין א ייִד" און א ביזנעל יידישע פֿאָלקס לידער אין דער מוזיקאַליסער באָרבעטונג פֿון באריכטן סאָפּראָנע־סיסט קאָמפּאָזיטאָר מערגיי פּראָקאָפֿיעוו. א פּיינער צוגאָב צום יידישן פּראָגראַם איז נעוועז ח.נ. ביאַליקס "ס'לי גן" אין העברעיש און "די חזן בלוס", א ליבע ליד אין לאַדינא.

דער נים יידישער טייל פֿון פּראָגראַם איז באָשטאַנען פֿון דער נעוואַנג פֿון די יידישע שקלאַפּן אין העדיש "נאָבוקאָד" און פֿון "מרימס טרוכּף־נעוואַנג" פֿון שובערט.

דער פֿאָרמאָנע־סטער עולם האָס באַוונדערט די פערפֿעקטע און האַרמאָניש אויספֿירונגען פֿור ביידע טיילן פֿון פּראָגראַם און באַלוינט דעם כאָר מיט וואַרמע אַפּלאָדיסמענטן.

לכבוד דעם קאָנצערט איז דערשינען אַ ספּעציעלע פּראָגראַם־בראָשור צונויפֿגעשטעלט פֿון לאָנגיאָריקן כאָריסט ד"ר בען שעק. די בראָשור שליסט אין ביאָרנראָפּיע אינפֿאָרמאַציע חענן דער נעשיכטע און אָנטוויקלונג פֿון כאָר, ספּעציעל אונטער עמיל נאָרטנער, ביאָגראַפּיע נאָטיצן חענן דעם דירעקטן, די פּאָזיטסן און די נעסט־אויטסטן, וווּ אויך באָגריסונגען פֿון שטיצער און פֿרייַנד פֿון פֿאָלקסכאָר.

אויב איר האָט נעראָנקען חענן אונזיער וויקלע שרייבט דורך פּאָסט אָדער בליץ־ פּאָסט: info@cjnews.com

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Turkey closes its air space to IDF

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JERUSALEM — Turkey has closed its airspace to Israeli military flights following the raid on a Gaza-bound aid ship, the Turkish prime minister and officials said Monday.

Turkish Prime Minister Recep Tayyip Erdogan told reporters in Toronto that Turkey imposed the ban after the May 31 raid on a Turkish ship that was part of a six-vessel international aid flotilla, according to the state-run Anatolia news agency.

Erdogan, who was in Toronto to attend the Group of 20 summit of major industrial and developing nations, did not elaborate.

On Sunday, Israeli media reported that Turkey had not allowed a plane carrying Israeli military officers, en route to a tour of memorial sites in Auschwitz, Poland, to fly over Turkish airspace.

The transport plane, with more than 100 commissioned and non-commissioned officers on board, was forced to make a detour, the report said.

According to reports, the Israel Defence Forces refrained from responding officially to the event in order not to exacerbate the rift in relations.

Turkish aviation officials were not immediately available for comment.

Eight Turks and a Turkish-American were killed in the raid, drawing Turkish outrage and widespread international condemnation.

The aid ships were sailing to Gaza to break an Israeli blockade imposed to keep weapons and other military components out of the hands of Gaza militants who have attacked Israel with bombs, rockets and mortars for years.

Israel insists troops involved in the deadly raid acted in self-defence after they were attacked by some of the activists on board.

Turkey, which had a close alliance with Israel until the three-week Gaza war that ended in early 2009, withdrew its ambassador and cancelled joint military drills in response to the raid. It has said it will not return its ambassador and will reduce military and trade ties unless Israel apologizes for the raid.

Recep Tayyip Erdogan

It also wants Israel to return the seized aid ships, agree to an international investigation and offer compensation for the victims.

"Up to now, we have done whatever is necessary within the rules of law, whether national or international, and we will continue to do so," Anatolia quoted Erdogan as saying, adding that ties with Israel could return to normal if Israel meets Turkey's demands.

Erdogan said: "We are not interested in making a show. We don't desire such a thing, and we have been very patient in the face of these developments," Anatolia reported.

Israel has objected to an international inquiry into the operation and has set up its own investigative commission that includes two foreign observers.

Wiesel working to free former Yukos oil exec

JTA

MOSCOW — Nobel Peace Prize laureate Elie Wiesel has launched a global campaign to free former Russian oil tycoon Mikhail Khodorkovsky, who is on trial in Moscow for embezzlement.

On the eve of Russian President Dmitry Medvedev's visit to the United States, Wiesel held a lunch June 24 for several dozen prominent Americans, to discuss how to pressure Russian leadership to release Khodorkovsky, whom Wiesel called a political prisoner.

"We all believe it is a political case," Wiesel said at the meeting. "He is not legally convicted."

U.S. President Barack Obama and Medvedev reportedly did not discuss Khodorkovsky's case during their meeting on the same day.

Khodorkovsky, the former head of the Yukos Oil Company, is serving an eight-year sentence in a prison colony for fraud and tax evasion. He faces another 22 years in prison for theft and embezzlement if convicted of stealing $9.6 billion (US) from the $15.8-billion profit generated by Yukos between 1999 and 2003, as well as 350 million tons of oil.

Elena Bonner, a prominent Russian human rights activist and public figure, who was also invited to the lunch but was not able to participate, published an open letter to the participants saying that their initiative was noble but they should not forget other political prisoners in Russia.

Leonid Nevzlin, Khodorkovsky's former partner who immigrated to Israel in 2004, in his blog on Live Journal agreed with Bonner, the wife of the late dissident and Nobel Peace Prize laureate Andrei Sakharov, saying that the focus on political prisoners in Russia should not be solely on Khodorkovsky.

Iranian flotilla departure postponed

JTA

JERUSALEM — The departure of a Gaza-bound Iranian ship carrying aid and activists has been postponed after Egypt said it would prevent the ship from using the Suez Canal.

"The ship's departure has been postponed because of more restrictions imposed by the Zionist Quds occupying regime on the movement of aid to Gaza and prevention of the ship from using the Suez Canal, despite co-ordination with international bodies," the Red Crescent said in a statement faxed to the French news agency AFP.

A Suez Canal Authority official told AFP, however, that it would allow the ship to pass, per the requirements of an international treaty.

On June 24, an Iranian official announced that the departure of the aid ship had been cancelled due to restrictions imposed by Israel.

Israel sent a letter to the United Nations last week saying that if Iranian and Lebanese ships enter the water off Gaza's coast, Israel would consider it a declaration of war and react.

Two ships had been scheduled to leave on Sunday.

Iran reportedly still plans to send aid to Gaza by plane and through Egyptian borders.

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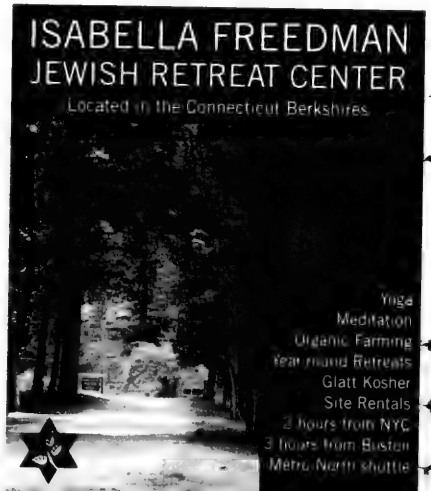
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Israel Briefs

Morocco stymies terrorists

Israeli media reported that Moroccan security police arrested 11 men who reportedly planned to carry out terror attacks at Jewish and tourist sites in the country. The four Palestinians and seven Moroccans, reportedly a cell of Islamic Jihad, were arrested last week, according to the Berlin-based International Institute for Education and Research on Anti-Semitism, which cited the Moroccan newspaper *Al Ahdath Al Maghrebia*. Targets reportedly included tourist sites, as well as Jewish and pro-Israel activists.

Flotilla efforts irresponsible: U.S.

Israeli media reported that the Obama administration said that sending sea-bound aid to Gaza is "irresponsible." "Mechanisms exist for the transfer of humanitarian assistance to Gaza by member states and groups that want to do so," a U.S. State Department release said in response to a reporter's question about Lebanese plans to ship aid to Gaza. "Direct delivery by sea is neither appropriate nor responsible, and certainly not effective, under the circumstances." On May 31, Israel raided an aid flotilla attempting to breach its blockade of Gaza, imposed to squeeze its Hamas terrorist leadership. Five boats were rerouted peacefully, but clashes aboard a sixth, Turkish-flagged ship resulted in the deaths of nine passengers and the wounding of seven Israeli troops, setting off international outcry. Since then, Israel has loosened the blockade to let in all goods except for those that could provide Hamas with arms.

Greeks sue Israel

Greek citizens who sailed on a Gaza-bound flotilla are suing Israel's Navy. The more than 30 members of the A-Ship-To-Gaza organization, as well as the two firms that owned boats that took part in the May 31 flotilla to Gaza, are suing the Israeli naval commando unit Flotilla 13, Israeli Defence Minister Ehud Barak, Chief of Staff Gabi Ashkenazi and navy chief Eliezer Merom for the way the passengers were treated during and following their arrest in Israel after the flotilla's interception by Israel, which led to the deaths of nine Turkish passengers.

– files JTA and Ha'aretz

Canada steps up Iran sanctions

By PAUL LUNGEN
Staff Reporter

Canada stepped up its sanctions regime against Iran last week by broadening its ban on materials, equipment and technology that might be used in the Islamic country's nuclear development program.

At the same time, the government updated a list of individuals subject to an asset freeze and travel ban, prohibited Canadians from making property or financial services available to Iran to aid its nuclear activities and barred the transfer of missile technology and other military systems to Iran.

Canada acted after the UN Security Council passed Resolution 1929 earlier this month, imposing a fourth round of sanctions on the Islamic Republic of Iran.

"The Iranian regime continues to violate its international obligations by ignoring successive UN Security Council resolutions to suspend its enrichment-related activities and refusing to co-operate fully with the International Atomic Energy Agency," said Prime Minister Stephen Harper.

"Today we have fulfilled our obligations to implement the decisions in UN Security Council Resolution 1929 and have amended our existing regulations to include these latest sanctions… These sanctions are designed to restrict Iran's nuclear program and are in no way intended to punish the Iranian people. Instead, these targeted measures are meant to send a strong signal to Iran that the international community expects Iran to meet its international obligations. They send a message to all states – particularly those with nuclear aspirations – that international standards cannot be flouted without consequences."

Referring in advance to last week's gathering of G8 nations, which Canada hosted, Harper said, "Canada will continue to use its G8 presidency to maintain international focus on Iran's nuclear program, and we stand ready to implement additional sanctions, as necessary, to promote regional and international peace and security."

The Canada-Israel Committee (CIC), a community advocacy group, applauded the measures, but called on the government to impose additional sanctions through the Special Economic Measures Act (SEMA). SEMA would give the government greater leeway to implement tougher sanctions without specific legislative authority, said CIC CEO Shimon Fogel.

"I think it's pretty realistic to anticipate that Iran will balk at complying with its international obligations and that Canada will invoke a further wave of economic penalties. We believe that the most effective approach that the government can take is by invoking SEMA," he said.

In Washington, the Comprehensive Iran Sanctions, Accountability and Divestment Act of 2010 cleared a congressional hurdle with passage through the House-Senate conference committee stage.

"We appreciate that House and Senate leaders have come together with a strong bill that builds upon the recently passed UN Security Council resolution, grants the president new authority and strengthens a multilateral strategy to isolate and pressure Iran," said a statement released by the office of the White House press secretary.

A week earlier, European Union lawmakers passed their own round of sanctions that target assets owned by Iran's Revolutionary Guard Corps, as well as companies investing in or transferring technology to Iranian oil and gas companies, the BBC reported.

In Ottawa, meanwhile, Liberal MP Irwin Cotler announced that "some 100 leading scholars, jurists, former government leaders, parliamentarians and Iranian activists have endorsed a 175-page international report" that accuses Iran of being a "clear and present danger to international peace and security." The report recommends a series of steps that could be taken by the international community, including the G8 and G20, "to combat and prevent the Iranian threat."

Cotler, a former federal justice minister, released the report on behalf of the Responsibility to Prevent Coalition on the one-year anniversary of the murder of Neda Agha-Soltan, a young woman killed during protests against the Iranian regime who became an iconic figure of defiance to the Iranian regime.

'We are encouraged by the support'

Continued from page 1

The march is not expected to persuade the government to offer a more generous proposal to Hamas, but it did dent the government's unified stance with the announcements by cabinet ministers Eli Yishai and Yaakov Margi of Shas and Michael Eitan of Likud that they intended to join the protest march organized by the family.

On Monday, meanwhile, Noam Schalit said his family is grateful and heartened by the support they have received thus far.

"We are encouraged by the support we are receiving, which was surprising to us, even yesterday," he said.

Schalit also responded to reports that several ministers were planning to join the protest march: "We are happy to be joined by any minister, but this needs to be backed up by results. We are aware of the 'price' and that terrorists will be freed, but we expect results after four years."

In Damascus, Hamas political bureau leader Khaled Meshal warned Israel that the longer it waits to accept a deal for Schalit's release, the greater his group's demands will grow.

"I told the Zionist leadership, who reneged on the prisoner swap and surrendered to American demands, that our demands for Gilad Schalit's release are clear, and as time goes by, we will raise the bar on our demands," Meshal told students in the Syrian capital.

"We will not settle for Schalit and, God willing, the freedom fighters will succeed in kidnapping more soldiers, as Israel doesn't understand anything but the language of force," Meshal added.

He also referred to Israel's May 31 raid on the Turkish aid ship to Gaza, and said that Israel's status in the world is declining.

"Israel is in a difficult situation and it has internalized the degree of [Hamas'] success after the Gaza flotilla and is now trying to divert the world's attention from the suffering of millions of Palestinians to the Schalit affair," Meshal said.

He reiterated that "Israel is an illegitimate Zionist entity," and criticized the leaders of Arab nations for continuing to have diplomatic ties with Israel.

In other developments, Hamas released its second animated video featuring Schalit.

The clip depicts the cross-border raid in which Schalit was abducted, with a tank shown exploding and transforming into a hand that grasps an Israeli soldier. It ends with a sentence in Arabic reading: "The illusion is shattering" and the date of Schalit's abduction.

Hamas has refused requests by the Red Cross and Human Rights Watch (HRW) to visit the captive soldier, saying to do so could reveal to Israel where he was being held. Hamas spokesperson Yehia Moussa told a Hamas newspaper the Red Cross did not take Middle East military reality into account when it made the request.

Nevertheless, HRW released a statement saying, "The laws of war prohibit cruel and inhuman treatment of persons in custody. They also require a party to a conflict to permit persons deprived of their liberty to correspond with their families and not to refuse arbitrarily a request by the ICRC to visit detainees."

Hamas has refused requests by the Red Cross to visit captive soldier

Pierre Dorbes, deputy head of the ICRC for Israel and the occupied territories said, "One of our main achievements is that we have been able to visit nearly everyone detained in connection to this conflict, with the exception of Gilad Schalit."

In Ottawa, Shimon Fogel, chief executive officer of the Canada-Israel Committee (CIC), said the Canadian Red Cross, an affiliate of the ICRC, as well as the Canadian government, have been asked to press the case for a humanitarian visit to Schalit.

"In the case of the Red Cross, a number of our interventions dealt with specific discussions of his situation and interventions by the ICRC under the Geneva Convention. Canada has called on Hamas to adhere to the Geneva Convention [regarding prisoner visits]," Fogel said.

"A Canadian voice generates more moral authority and international pressure to get [Hamas] to comply with their international obligations," he said.

In Rome, the Colosseum went dark to draw attention to Schalit's plight. The floodlights were also turned off at the Castello Sforzesco in Milan and the Mole Antonelliano in Turin. At the same time, floodlights illuminating Jerusalem's Old City wall were turned off in solidarity with Schalit. Schalit, who holds dual French-Israeli citizenship, was made an honorary citizen of Italy last year.

In New York, a flotilla of ships called the True Freedom Flotilla sailed from Pier 40 near the Statue of Liberty past the UN headquarters.

In London, Britain's foreign secretary, William Hague, called for Schalit's immediate and unconditional release and for ICRC access to him, while in Paris, about 10,000 people attended a rally last week to mark the fourth anniversary of his abduction.

Organized by CRIF, the umbrella organization of French Jews, the rally's speakers condemned Hamas and urged the release of Schalit.

Paris Deputy Mayor Anne Hidalgo said city council has decided to grant Schalit honorary citizenship of the city. "This is a symbolic act that will raise awareness and bring results on the ground," she said.

Participating in the rally were representatives of France's black citizen federation, Armenian friends of Israel and about 500 pro-Israel Christians.

Israel's pavilion at Shanghai World Expo is a hit

By ROB WALKER
Special to The CJN

SHANGHAI — For the first time in its history, Israel has built its own pavilion at the World Expo, which is being held in Shanghai, China, until Oct. 31 this year.

Israel's small building, close to the towering red Chinese pavilion, is shaped like a seashell. The exterior is half glass, half stone, with the two sides appearing to embrace each other.

Jackie Eldan, Israel's consul general in Shanghai, said the design is meant to be a handshake, with the stone representing the past, Israel's ancient and desert history, and the glass representing the bright, clear future.

"It is a dialogue between our being an ancient people, an innovative one also," he said. "It's a dialogue between our past and future."

Eldan said the pavilion was especially designed and targeted to Chinese visitors, and the expo's theme of "better city, better life." He added that the pavilion is meant to promote Israeli-Chinese commerce, as well as promoting Israel to the general Chinese population.

The two-storey pavilion is made up of three main parts. The Whispering Garden is an outdoor orchard with speakers whispering in both English and Mandarin, and the Hall of Light is a light-filled hallway showcasing Israel's landscape, history and achievements. The Hall of Light includes an original manuscript of the theory of relativity, written by Albert Einstein. The Hall of Innovations is a large auditorium featuring a short audiovisual presentation of Israel's technological innovations, including computer processors and the PillCam, a tiny camera that's ingested and allows doctors to examine a patient's digestive tract.

Eldan said that since the expo opened on May 1, the pavilion has welcomed about 3.5 million visitors, well above the two million expected. Most of the visitors have been Chinese. For the majority of them, the pavilion has been the first point of contact ever with Israelis or Jews, and so far, they've been impressed, he said.

"Einstein's original notes have been a big hit," Eldan added. "Many people are going crazy over them."

The pavilion's tour guides include local officials from Israel's Shanghai consulate and Mandarin-speaking Israelis.

Dikla Negbi Fisher, an Israeli who studied Mandarin at Hebrew University of Jerusalem, is one of the guides. She said Chinese tourists are fascinated by Israel, but their limited contact with Israel often means they're just trying to learn the basics.

"Often they ask me – 'are all Jews Israelis, or are all Israelis Jews,'" she said. "But they're very interested in Israel and Jews. They want to know more."

Eldan said while it's difficult to measure Israel's success at Expo 2010 Shanghai, one tool that will be used is simply to measure any increase in Israeli-Chinese trade in the coming years and try to determine whether the pavilion in Shanghai played a role. But no matter what the statistics eventually show, Eldan said the pavilion has already been a success.

"This project was very much attuned to Chinese eyes, and it has been a big hit. It's our pride and joy."

Israel spent about $6 million on the 2010 expo, including the cost of the pavilion and other related activities, according to the Israeli ministry of foreign affairs.

Robert Walker is a communications professional in Ottawa.

Jewish dancers attacked in Germany

JTA

BERLIN — Following an attack on dancers at a Jewish festival, Jewish leaders say they are worried about a possible upsurge in anti-Semitism among Muslim youth.

A group reportedly consisting mostly of children and teens of immigrant backgrounds threw stones at the Chaverim dancers from the Hanover Liberal congregation on June 19 and shouted, "Jews out!" One dancer was slightly injured. The performance was cancelled.

The stone throwers were mostly of Lebanese, Palestinian and Iranian origin, the Welt Online daily reported. Police have identified six suspects in the attack, five Arab immigrants and one German.

The city of Hanover has filed charges of slander and intent to cause grave physical harm. Reportedly it was the first violent anti-Semitic incident this year in the greater Hanover area that was not committed by neo-Nazis.

TRAVEL TALK

BY BILL GLADSTONE

CHINA THROUGH JEWISH EYES DEPARTING IN OCTOBER

Toronto travel professional Harriet Morton is offering her two-week tour "China – A Journey Through Jewish Eyes" again this fall, with travel scheduled for Oct. 20 through Nov. 3, with an optional six-day extension in Guilin and Hong Kong.

The tour takes in Beijing, Harbin, Zhengzhou, Kaifeng, Xian and Shanghai. The focus, Morton says, is on "the little known panorama of Jewish history winding through China's long history, dating as far back as the 11th century and continuing to the present."

In Beijing, the group shares a Sabbath service and meal with the Kehillat Beijing Congregation and visits the Great Wall, Tiananmen Square and the Forbidden City. In Harbin, participants learn of the thriving Russian-Jewish community of the early 1900s; in Kaifeng they visit sites related to the city's ancient Jewish community; and in Xian they take in the Terra Cotta Warriors guarding the tombs of the first emperor. The journey continues to Shanghai, where more than 18,000 Jews found a haven during the Holocaust era.

For more information and registration, call Harriet or Joe at New Wave Travel, 416-928-3113, or email harriet@newwavetravel.net

* * *

Archeological Find at Tel Qashish: The Israel Antiquities Authority (IAA) discovered more than 100 ancient religious artifacts in June during excavations in a natural hollow in the bedrock at Tel Qashish near Yokneam in northern Israel.

One of the cultic artifacts found at Tel Qashish

The items, which are about 3,500 years old, include a vessel for burning incense, a sculpted face of a woman broken away from a cup, goblets, bowls and tableware. It is believed that some of the artifacts came from Mycenae, supporting evidence of the ancient trade relations with Greece.

"In this period, before the Bible, the children of Israel were still in Egypt or the desert, and it would appear that the vessels were used in a pagan cult that worshipped idols," said the IAA's Dr. Edwin van den Brink. "During this period, it was customary that each city had a temple of its own where special religious vessels were used."

The IAA is planning a special exhibition of these artifacts to mark its 20th anniversary later this year.

* * *

Israel Briefs

• A rare, newly restored 15th-century Hebrew manuscript featuring exquisite illustrations made by master Italian artisans was unveiled at the Israel Museum in May. The Renaissance-period manuscript discusses laws governing property, ritual purity and agriculture, and is a copy of the Mishneh Torah, the celebrated work of Jewish law written by the medieval Jewish philosopher Maimonides.

• A 2,000-year-old arched bridge was discovered in May during excavations near the Sultan's Pool in the Old City of Jerusalem. The arched bridge is believed to be a section of the ancient aqueduct that carried water to the Temple Mount during the Second Temple Period.

• Bike Park, a new biking site at the Hermon Ski Resort in the Golan Heights, opened in May. The site features a beginners' trail, two three-mile downhill paths, bike jumps and chairlifts to take bikers to the top of the mountain.

• About 5,000 dancers from Israel and abroad are expected to take part in 120 events and performances at the Karmiel Dance Festival, July 27 to 29.

• As part of its overall greening strategy, Israel plans to replenish the fish population in the Sea of Galilee. Federal officials hope to increase the population of St. Peter's fish, a local breed of tilapia popular with locals and tourists, as well as other species over the next few years.

• The 23rd Klezmer Festival takes place in Safed (Tzfat), Aug. 10 to 12.

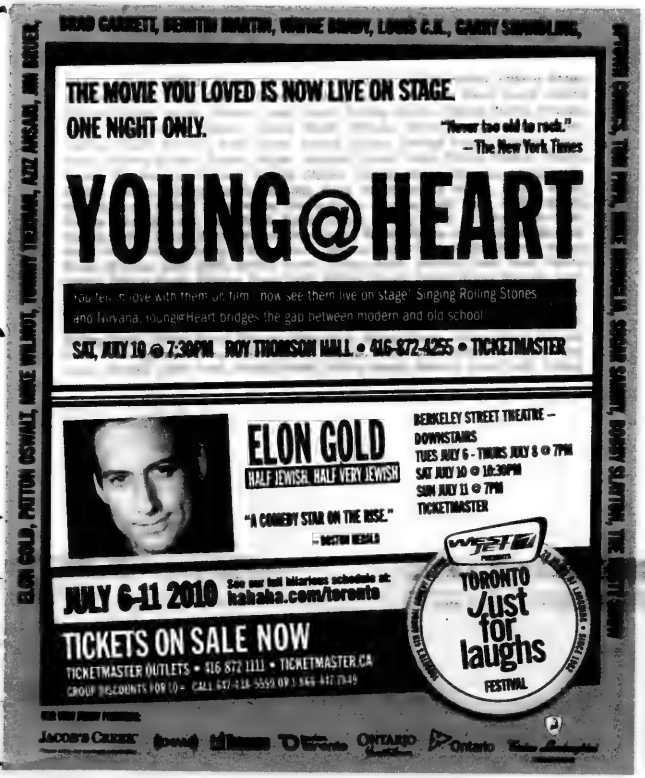
• According to Israel's Central Bureau of Statistics, 309,000 tourists visited Israel in May 2010, an all-time record for the month and an increase of 33 per cent over May 2009 and 4 per cent over May 2008. Some 1.4 million tourists visited Israel from January to May of this year, an increase of 42 per cent over the same period in 2009.

• The Red Sea Jazz Festival features open concerts with the best Israeli young jazz groups, as well as daily concerts in three large halls with many international and Israeli artists. Eilat harbour, August 23 to 26.

• The Organization for Co-operative Development has announced it will hold its 86th annual conference in Jerusalem in October. Expected delegates include 50 tourism ministers from around the world, Israel's prime minister and president, World Tourism Organization Secretary-General Taleb Rifai, and heads of the international tourism industry. The focus will be on green tourism. "We're thrilled Jerusalem has been chosen to host the conference," said Israel's tourism consul for Canada, Oded Grofman.

• For information about travelling in Israel, visit the website www.goisrael.ca

The Kramim folk dance group take part in the Karmiel Dance Festival *[File photo]*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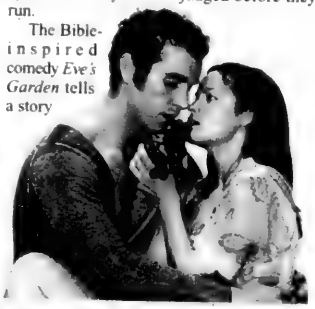
The Canadian Jewish news

Fringe comedy portrays Adam and Eve post-exile

By CARA STERN
CJN Intern

The annual Toronto Fringe Festival is underway, and this year it's staging a slew of shows – about 150 altogether.

The festival, which runs to July 11, showcases productions picked through a lottery system, so they are not judged before they run.



Milan Malisic as Adam and Cosette Derome as Eve. *[Dan Epstein photo]*

The Bible-inspired comedy *Eve's Garden* tells a story of Adam and Eve post-exile from the Garden of Eden. But the characters have taken on their own form, said writer Dorothy Lichtblau.

"The characters are not what you would find in Genesis, but some of the themes may have risen from that story," she said. "It's the way Eve is understood in relationship to Adam, but she's different from the Eve we encounter in Genesis."

During the play, Eve is determined to get back into Eden because she feels unjustly banished, Lichtblau said.

"It's a response to that story, and it's thinking about other possibilities in terms of interpretation of scenes of who Adam and Eve were," she said.

Razia Israely

This is Lichtblau's fourth Fringe Festival production, beginning with her first one in 1992, called *Gesundheit*. The idea for *Eve's Garden* came to her in the 1990s, when she was taking a writing workshop given by the late Canadian writer Libby Scheier.

"The original monologue for the story came to me and it really didn't let me go," Lichtblau said, adding that she has written a few versions of this story. The version for this festival examines whether the exile from the garden was an act of free will or part of a grand design.

She enjoys learning about Torah and imparting the wisdom and stories into contemporary times and modern life, she said, having studied bibliodrama through the Institute for Contemporary Midrash.

Lichtblau's stories tend to emphasize Jewish women's issues.

"I started because I saw a need in the community in terms of having a sense of women's voices and lives, and talking about inclusivity in the community and bringing traditions forward into contemporary times," she said.

"At its core, *Eve's Garden* is a love story that addresses the impossibility of absolute truth and knowledge," she said.

Eve's Garden is at the St. Vladimir's Institute at 620 Spadina Ave.

* * *

Razia Israely shares the story of a woman's relationship with her Holocaust survivor father in her one-woman show, *The Dentist*.

Israely came up with the story idea after reading *We Wept Without Tears* by Gideon Greif, a book featuring interviews with sonderkomando men – Holocaust victims who were forced to aid Nazis in the concentration camps.

Inspired by the book, Israely, an Israeli, interviewed the daughters of some of these men, who told her stories about their fathers and their childhoods.

The Dentist is largely based on the stories of one particular daughter who, at 50 years old, reflects on her father's history, Israely said.

The character in the show is named Rosi after Israely's grandmother, who's also a Holocaust survivor.

In the true story, the daughter learned the details of her father's involvement in the concentration camps only when the book was released 10 years after his death.

"She didn't forgive herself," Israely said. "She didn't know what he did in the crematorium. She only knew he had a number, and she knew something happened to him because of the way he behaved."

Israely described him as having become very nervous after the war, and doing "cruel things to his children," hence the daughter's wish to remain anonymous.

Israely said she has been performing a Hebrew version of this show regularly in Israel since 2006, and usually stays an extra hour afterward to answer questions.

She staged the English version of *The Dentist* at the Edinburgh Festival Fringe in 2009. Although she couldn't stay to answer questions, people waited to greet her after the show.

"The people waited with tears, and sometimes they can't talk," she said.

During her performance, Israely uses her voice and acting skills to create Rosi and the characters in the play.

"They're alive. You can see them, you can feel them," she said, adding that the story is a really special one. "I want to do it everywhere to tell this story."

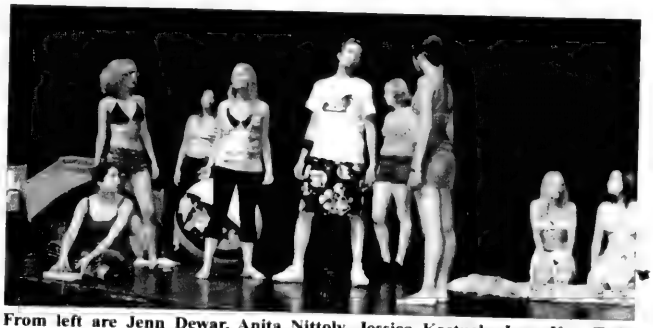
The Toronto Fringe Festival brings Israely to perform in Canada for the first time ever. *The Dentist* plays at the Helen Gardiner Phelan Playhouse at 79A St. George Street.

* * *

The Seven of Us is a musical that began life as an 18-minute medley for creator Brian Goldenberg's high school project 11 years ago.

It has grown significantly since then. It was performed as a workshop at the Vaughan City Playhouse to get feedback and develop it further. Then, in 2004, it ran at the Markham Youth Theatre. Now, it's a part of Toronto's largest theatre festival.

The Seven of Us tells the story of seven friends graduating from university, learning about life and their relationships with one another.



From left are Jenn Dewar, Anita Nittoly, Jessica Kostuck, Jenn Kee, Todd Martin, Breigh Danyleyko, Mikhai Vergara, Marilyn Laimon and Jana H uang
[Jeff Goldenberg photo]

"I think it's very universal," Goldenberg said. "I think a lot of people can relate to the characters."

Rob, the main character, is expected to enter the family business, but he's not so sure that's what he wants to do, Goldenberg said.

The characters learn many lessons, including that relationships change, and some things that worked four or five years ago might not necessarily work now, he said.

The characters are multi-dimensional with real problems that people can relate to, Goldenberg said, as he used material from that real life to build the characters.

"There's a little bit of me and people that I know or I've grown up with that are embedded in who each of the characters are," he said. "There's a lot of truth in the characters, but the story is truly fictional."

Although he had to cut some scenes to make the production fit into the 90-minute limit for Fringe shows, he said the show doesn't suffer.

The Seven of Us is at the Bathurst Street Theatre, 736 Bathurst St.

For show dates, times and advance tickets, visit www.fringetoronto.com or call 416-966-1062.

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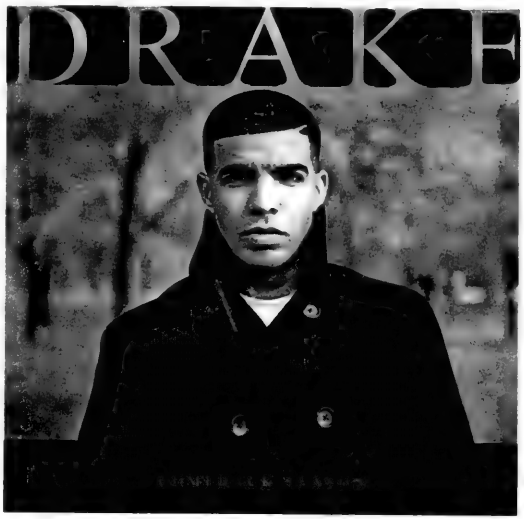
Drake makes a name on the hip-hop scene

By DANIELLE BERRIN
JTA



LOS ANGELES — In a culture of misfits and outsiders, Aubrey (Drake) Graham is the ultimate outsider – a big-time black Jewish rapper.

His star is rising rapidly on the hip-hop scene.

Though fans have followed the Jewish-Canadian Drake since his days as basketball star Jimmy Brooks on the Canadian teen-drama TV series *Degrassi: The Next Generation*, a recent spate of press has introduced the 23-year-old artist to the broader public. The *New York Times* declared the young, emotionally vulnerable artist "the most important and innovative new figure in hip hop."

Drake released his first album, *Thank Me Later*, earlier this month, though his mixtapes have been widely circulating since 2006. In fact, Drake earned the unusual distinction of being nominated for a 2010 Grammy without the release of an album.

He's been travelling in the right company: Rap star Lil Wayne was the first mainstream act to incorporate Drake into his touring routine and served as somewhat of a mentor to the fledgling artist.

Drake was born to an African-American father and a Jewish mother who divorced when he was five, according to an interview in *Heeb* magazine, and he was raised by his mother in Forest Hill, a heavily Jewish neighbourhood of Toronto. He attended a Jewish day school and had a bar mitzvah, which featured the Backstreet Boys tune "*I Want It That Way*."

His father was primarily absent and, according to the *Times*, struggled with drug addiction and spent time in prison. His mother suffered from rheumatoid arthritis, which prevented her from working and forced Drake to grow up fast. In interviews he often portrays himself as a loner.

"I went to a Jewish school where nobody understood what it was like to be black and Jewish," he told *Heeb*. "When kids are young, it's hard for them to understand the makeup of religion and race."

Drake told the magazine that he was often called a *schvartze*, a derogatory term for blacks.

"But the same kids that made fun of me are super proud [of me] now," he said. "And they act as if nothing happened."

Drake displays signs of Jewish pride. *Heeb* says he wears a diamond-studded chai. He also wants to travel to Israel, the magazine reports.

With his complex identity, Drake is using the internalized experience of his childhood to infuse hip hop with a rare emotionality. The *Times* gave his album an encouraging review, calling it "moody, entrancing and emotionally articulate," and adding that he "manages to balance vulnerability and arrogance in equal measure."

After struggling through childhood, Drake seems to be enjoying the current payoff – the *Heeb* interview chronicles him driving around Manhattan in a Bentley. Already, however, there have been reports of overspending and financial mismanagement.

Even so, with his career ascending, Drake doesn't seem to be worried about finances. He told the *Times* that he's more concerned about the insularity caused by fame.

"Did I sacrifice something?" he wondered. "Have I not realized what it is yet because I'm enjoying this too much?"

This article was adapted from www.jewishjournal.com/hollywoodjew.

ASHKENAZ FESTIVAL RUNS AUG. 31 to SEPT. 6

You know summer has arrived when the Ashkenaz Festival begins sending out its long train of publicity releases leading up to the actual festival, which runs this year from Aug. 31 to Sept. 6 at Harbourfront Centre and several other locales around the city.

Confirmed for the 15th annual Ashkenaz is **The Other Europeans**, a group of 14 klezmer and "lautari" (Roma) musicians from seven countries in Europe. **Balkan Beat Box**, an "Israeli trio of Jewish hipsters," has also been booked. The concerts are scheduled for Sept. 5 and 6 respectively, and both are free. www.ashkenazfestival.com

* * *

Names in the News: Toronto-based Yiddish maven **Michael Wex**, whose 2005 book *Born to Kvetch* became an international bestseller, has been confirmed as a speaker at this year's International Festival of Authors, set to run Oct. 20 to 30. His new book is *The Frumkiss Family Business*, a soon-to-be-published novel set mostly in contemporary Toronto. "Bathurst Street is a major character," Wex told *The CJN* about *Frumkiss*. "A lot of it is set in the Manor, too. If you lived there, you will certainly recognize the landmarks." According to the author and humorist, Knopf Canada plans to release the book in late August or early September – "definitely before yontif." www.readings.org

* * *

Names in the News II: Paula Brancati, Lauren Collins, Wendy Crewson, Cynthia Dale, Andrea Martin and **Louise Pitre** are currently starring in *Love, Loss and What I Wore*, the award-winning hit theatrical event that theatre impresarios **Michael Rubinoff** and **Daryl Roth** have brought here from New York. However, just like the moon, the cast will rotate in monthly cycles. The popular stage concoction consists of an intimate collection of stories by **Nora Ephron** and **Delia Ephron**. $35 to $65. Panasonic Theatre, 651 Yonge St. Until Sept. 4. www.lovelossonstage.ca

* * *

Eye on Arts

By BILL GLADSTONE

Arts in Brief

• The Richmond Hill Centre for the Performing Arts recently announced its highly impressive upcoming season of more than 30 shows. They include a production of *Golda's Balcony*, coming in April 2011, in which **Tovah Feldshuh** recreates her powerful performance as Golda Meir. Other performers include **Patti LuPone**, **Jerry Stiller**, **Jane Krakowski**, **Andrea Martin** and **Kim Mitchell**. www.richmondhill.ca

• Guest choreographers **Rafi Ziv**, **Ofer Alfasi**, **Victor Gabbay** and **Carina Saslavsky** put your Israeli folk-dancing talents to work at the Israel Dance Festival, a three-day intensive workshop. Miles Nadal Jewish Community Centre, July 2, 3 and 4. www.israelidancetoronto.com

• The Royal Ontario Museum hosts the Canadian première of *The Warrior Emperor and China's Terracotta Army*, an exhibition that showcases the 1974 discovery in Shaanxi province of thousands of life-sized terracotta sculptures of Chinese warriors. These extraordinary figures were created 2,200 years ago during the Qin dynasty. The exhibit, which opened earlier this week, runs until Jan. 2, 2011.

• *I Am From Here: The Paintings of Maciej Frankiewicz* features the highly resonant contemporary paintings by a non-Jewish Polish artist of the former Jewish world in Wierzbniker, Poland. Sponsored by the Al Green Gallery and the Ashkenaz Foundation. Continues through July 8. Al Green Gallery, 64 Merton St. www.thealgreengallery.com

• *Rain*, the acclaimed Beatles tribute, comes to the Canon Theatre, 244 Victoria St., July 10 to Aug. 1. $30 to $99. 416-872-1212, www.mirvish.com

The U.S. role in the Mideast

By SHELDON KIRSHNER
Staff Reporter

Waging a counter-insurgency campaign in Iraq, fighting a war in Afghanistan, attempting to resolve the Arab-Israeli conflict and striving to curb Iran's nuclear ambitions, the United States, the pre-eminent world power, has its work cut out in the Middle East.

Two books published recently analyze Washington's role in a turbulent region flush with oil and gas.

In *A World of Trouble: The White House and the Middle East From the Cold War to the War on Terror* (HarperCollins), Patrick Tyler examines how 10 U.S. presidents since the 1940s have engaged or confronted the Mideast and its leaders.

Tyler, a former foreign correspondent of the *Washington Post* and the *New York Times*, has written an accessible book that both laymen and specialists will likely appreciate.

Like the best of journalists, Tyler has a knack for blending first-class reportage with lucid writing.

The second book under review, *A Choice of Enemies: America Confronts the Middle East* (Doubleday), is by Lawrence Freedman, a historian at King's College in London.

Though more academic in tone, it also analyzes the role that American presidents have played in the Middle East. Freedman's focus, however, is on five presidents from Jimmy Carter onward.

Since the topic at hand is so immense, the authors have been given free rein in terms of space. Tyler's book weighs in at 628 pages, counting footnotes and an index, while Freedman's tome is 601 pages long.

Readers, therefore, should be prepared for a long but useful slog.

In a bracing observation, Tyler reminds us that while the Middle East for much of the last century was not a crucial area for the United States, it assumed a new importance after Israel's declaration of independence, the rise of Arab nationalism and the advent of oil politics and Islamic radicalism.

But he points out that the security of the United States and the West has eroded in the face of intensifying "enmities and grievances" emanating from the the Middle East.

Tyler, in his panoramic survey, ranges far and wide.

Harkening back to the 1950s, he recreates the tense atmosphere that prevailed as Israel tried to drive a wedge between the Eisenhower administration and Gamal Abdel Nasser, the charismatic president of Egypt, and as the United States forced Israel to withdraw from the Sinai Peninsula after the Sinai War.

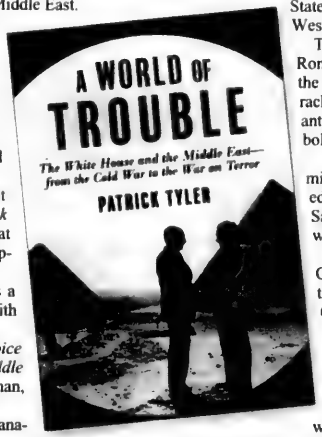
In addition, Tyler wades knee-deep into the debate that erupted in John F. Kennedy's administration after Israel acquired a French nuclear reactor.

He retraces Lyndon Johnson's futile efforts to avert the Six Day War, claiming that Johnson was remiss in not demanding an Israeli withdrawal from the territories.

In his judgment, Richard Nixon's presidency marked the United States' "full entry" into the Middle East by virtue of the fact that it armed Israel and Iran as major regional powers.

Saying that Washington's friendship with Israel underwent a sea change after the Yom Kipper War, he writes,"The Jewish state had gone from being a tiny and troublesome power in the Middle East that the United States kept at arm's length... to become a regional powerhouse equipped with American tanks and warplanes, and its own nuclear weapons."

The 1973 war inaugurated a new era in U.S. diplomacy in the Middle East. Jimmy Carter wanted to capitalize on this situation by convening a peace summit under the auspices of the United States and the Soviet Union.



Anwar Sadat, the visionary president of Egypt, sidelined the plan by forging a dramatic rapprochement with Israel.

Tyler's explanation of Carter's interest in resolving the Palestinian problem is rooted in U.S. domestic politics. Though the comparison may not have been exact, Carter saw "a rough symmetry" between racial injustice in the United States and Israel's occupation of the West Bank and the Gaza Strip.

Tyler believes, not without merit, that Ronald Reagan's failure to retaliate for the bombing of the U.S. Marines barrack in Beirut probably emboldened anti-American elements such as Hezbollah, Syria and Iran.

He suggests that the Reagan administration held its nose as it courted the serial human rights violator, Saddam Hussein, during Iraq's war with Iran.

In a revelation regarding the 1991 Gulf War, Tyler reports that the then-U.S. secretary of defence, Dick Cheney, urged his boss, George Bush, to allow Israel to join the anti-Iraqi military coalition. While demurring, Bush offered Israel a compromise. It could fire ballistic missiles at Iraqi air bases. Israel was not interested, being convinced that such attacks would be of no value.

Tyler's observations on Bill Clinton's attempts to persuade Israel and Syria to sign a peace treaty are fascinating.

He argues that the 1998 Wye summit represented the final breakdown in trust between Clinton and Benjamin Netanyahu, the Israeli prime minister.

Tyler has a dim view of Ehud Barak, Netanyahu's successor. He describes Barak as arrogant, secretive and dismissive of different opinions.

Patrick Tyler

Although Tyler rates the United States' invasion of Iraq as "a model of military efficiency," he comes down hard on Washington's poor postwar planning.

Freedman has little good to say about the United States' involvement in the Middle East.

Its presence in Iraq is unpopular at home. Its dispute with Iran remains unsolved. Its effort to resolve the Arab-Israeli conflict has borne no fruit. Its war in Afghanistan, while having dislodged the Taliban from power and denying Al Qaeda a base, has generated further instability and embroiled neighbouring Pakistan in increasing chaos.

Covering a lot of ground in this erudite volume, Freedman segues from one subject to the next in seamless fashion.

He assesses the fall of Iran's monarchy as a devastating blow to U.S. interests. He discusses Washington's pro-Iraqi tilt in the 1980s. He offers a decent analysis of the Camp David summit in 2000 and of the breakdown of the Oslo peace process. Like Tyler, he is quite critical of Barak. He explains the eruption of the second Palestinian uprising.

In conclusion, Freedman says that the United States no longer enjoys the prestige and influence it enjoyed in the Middle East in the early 1990s.

Nonetheless, Washington will continue to dominate a region whose instability affects almost everyone on this globe.

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CJN Profile

Israeli developer leaves his mark on Canada

By SHELDON KIRSHNER
Staff Reporter

Israeli Canadian real estate developer Gil Blutrich and his partners are transforming Toronto's first luxury hotel, the King Edward.

Popularly known as the King Eddy, but recently rebranded as the Le Meridien King Edward, the 298-room landmark sits on the edge of the financial district.

Built in 1903 by Toronto's wealthiest citizen, George Gooderham, it was named after Britain's King Edward VII.

Blutrich, a 44-year-old sabra who has lived in Canada since 1998, bought the hotel from a Manhattan investment bank for $48 million and closed the deal a few months ago.

The president and chief executive officer of Skyline International Development and Mishorim Development Group Ltd., he purchased the historic property with Dundee Realty, the Serruya Realty Group and Russian-born businessman Alex Shnaider.

They plan to sink about $30 million into renovations, of which an estimated $8 million will be used to refurbish the cavernous and once glamorous Crystal Ballroom on the penthouse level.

There will be 10,000 square feet of space for shops on the ground floor.

According to plan, the hotel will remain under the management of Starwood Hotels & Resorts.

The investors intend to build approximately 140 condominiums on the currently vacant third, fourth and fifth floors. Ranging in price from $400,000 to $800,000, the condos will be ready for occupancy around the end of 2011.

Blutrich said he acquired the hotel for two reasons.

First, the price was right – considerably less than what it originally cost the American bank.

Second, he wanted to preserve it. "So many architectural gems in Toronto have disappeared," said Blutrich, a history buff who has spent days in the municipal archive poring over old photographs of Toronto, many of which show the King Edward Hotel in its prime.

"A nation can't build a strong future by forgetting its past."

Several years ago, in this spirit, Blutrich purchased Port McNicoll, a depressed hamlet near Midland, Ont., where the Canadian Pacific Railway established a thriving port for its Great Lakes passenger and cargo fleets.

Shut down in the mid-1960s, the port had lost its lustre. In a bid to develop the waterfront area into an eclectic recreational destination, Blutrich bought the nearby Horseshoe Valley ski complex two years ago, hoping to integrate both places into a year-round ski, golf, fishing and boating resort.

"This project will take at least a decade to complete," he said.

As he sees it, the $1.6-billion project will have a significant economic impact on the region, creating hundreds of jobs at the very least.

"It will generate employment equivalent to three automobile plants," he claimed.

Blutrich also owns two downtown boutique hotels, the Cosmopolitan and the Pantages, as well as about one million square feet of space in commercial and apartment buildings in the province.

In Israel, he is the controlling shareholder in Mishorim Development Group Ltd., a public company with a portfolio of office buildings in Tel Aviv, Netanya, Petach Tikva and Ashdod.

Although he no longer maintains a residence in Israel, Blutrich, now a Canadian citizen, goes to Israel four times a year to monitor his Israeli holdings.

The son of a retired naval officer and kindergarten teacher whose Austrian and Polish ancestors arrived in Palestine in the 1930s, Blutrich hails from the coastal plain town of Ranana, a middle-class bedroom suburb of Tel Aviv.

After completing three years of service in the Israeli Air Force in the 1980s, he studied hotel management at a school in Herzliya.

"I like the hospitality business," he said. "I thought it would be a good way to tour the world. My hope was to become the general manager of a hotel."

At the suggestion of his wife after he graduated, he embarked on a far different path, becoming a real estate broker.

Having cut his teeth as a partner in a real estate firm, he began buying properties. In 1989, he founded Mishorim. Today, he owns 73 per cent of its shares.

Although he has been compared to American real estate mogul Donald Trump in terms of acumen and accomplishments, Blutrich rejects the comparison. "I'm low key, a family man," he said, a smile creasing his youthful face.

Gil Blutrich
[Sheldon Kirshner photo]

He attributes his success to a number of variables, including hard work.

Blutrich starts his day at around 6 a.m., initially tending to his interests in Israel by way of his trusty BlackBerry.

He is usually the first person to arrive and the last one to leave his office. He is driven by ambition and says he can think "out of the box." And he really likes what he does.

Essentially, Blutrich came to Canada to expand his business. "I didn't want to put all my eggs in one basket," he explained. "Conditions in the Canadian real estate market looked good. Canada is really a land of opportunity."

As he tells it, he came here not with the intention of staying permanently, but with the idea of remaining only for a while. But the longer he lived in Toronto, the more he liked it.

"I fell in love with Canada. I like its pluralism and multiculturalism."

As an Israeli, he has no compunction about having emigrated. "I don't feel guilty."

Despite his decision to leave Israel, Blutrich is still very much of an Israeli.

He was involved in the formation of the Canada-Israel Chamber of Commerce, and he's active in the Israel Forum, a local organization that tries to build bridges of understanding between Israeli immigrants and the established Jewish community.

He played a pivotal role in the creation of the Israeli-centred, UJA Federation of Greater Toronto-connected Kachol Lavan supplementary school.

In addition, Blutrich was the founder of Doing Business, an Israeli non-governmental organization that teaches entrepreneurial skills to troubled youths so that they can contribute positively to society. Designed for Jewish and Arab teens between the ages of 16 and 18, the 15-year program has spread to 42 municipalities and pulls in about 600 teenagers per year.

Closer to home, Blutrich continues to support Ve'ahavta, a Jewish non-profit organization that helps the poor and homeless in Toronto.

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130 FLORIDA PROPERTY FOR RENT
135 FLORIDA PROPERTY FOR SALE/RENT
140 FLORIDA ACCOMMODATION WANTED
143 FLORIDA SHARED ACCOMM. AVAIL
145 FLORIDA SHARED ACCOMM. WANTED
147 FLORIDA ACCOMMODATION
150 FLORIDA TRANSPORTATION
155 ISRAEL PROPERTY FOR SALE
160 ISRAEL PROPERTY FOR RENT
165 ISRAEL PROPERTY FOR SALE/RENT
170 ISRAEL PROPERTIES WANTED
175 ISRAEL ACCOMMODATION WANTED
178 ISRAEL TRANSPORTATION
180 OUT-OF TOWN PROPERTIES
185 OUT-OF-COUNTRY PROPERTIES
190 VACATION PROPERTY AVAILABLE
195 VACATION PROPERTIES WANTED
196 VACATION PROPERTIES-EXCH./SHARE
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407 GIFTS
410 HEALTH & BEAUTY
412 HEATING/AIR CONDITIONING
415 HOME IMPROVEMENTS
416 HOME INSPECTION
419 INTERNET SERVICE
420 INVITATIONS/PRINTING/CALLIG.
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427 JUDAICA
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431 LANDSCAPING/LAWNCARE
432 LAWYERS
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Toronto youths support sports facility in Haifa

Compiled by CJN Staff

Haifa's Neve Yossef Soccer Club was the beneficiary of a fund raising tournament that saw hundeds of hoop enthusiasts compete. Open division champs, from left, Matt Zio, Tunny Warner and Zak Maresky show off their trophies while in picture at right, event organizers, from left, Matt Klar, Justin Hummel, Cory Capland and Sammy Pasternak join guest Tamir Goodman, centre, who has dedicated his post-basketball career to helping underprivileged youths in Haifa.

Hundreds of basketball players competing in high school and university (open) divisions traded shots recently in a fundraiser for the Neve Yossef Soccer Club in Haifa.

The event, which took place at the Anne and Max Tanenbaum Community Hebrew Academy of Toronto's Kimel Family Education Centre in Vaughan, raised $13,000 for the project, which will repair a rundown building that provides sporting facilities to underprivileged youths.

Former professional basketball player Tamir Goodman – who has dedicated his career to helping underprivileged kids in Haifa – came from Cleveland to attend the event. Addressing the crowd, he described his experiences as the only Orthodox Jew ever to play professional basketball.

Also on the agenda was a dunk show by world-renowned dunker and YouTube sensation Justin "Jus Fly" Darlington. Darlington amazed the crowd with some spectacular dunks, including one in which he jumped over Goodman. The show was hosted by Q-Mack and featured Canada's No. 1 beatboxer, Scott Jackson.

Winning the high school division was Team Cantor, which included Hayden Cantor, Josh Foreman and Sam Ramzani. The winning team from the open division was Team Maresky, consisting of Zak Maresky, Tunny Warner and Matt Zio.

The Neve Yossef Soccer Club could use the money. Though somewhat decrepit in appearance from the outside, it's a haven for underprivileged youth in Haifa.

Some 200 to 250 children and youths take part in sports activities at the club, most of them from poor families. Many are new immigrants to Israel. The volunteers who work at the club provide the children with a structured and supportive environment, which helps keep them off the street. Discipline, team work and responsibility are stressed, in addition to instruction in soccer skills.

The club's building requires major renovations, including a new roof and washroom. Laundry facilities also need to be updated.

That is where first-year Wilfrid Laurier University students Justin Hummel, Matt Klar, Sammy Ptasznik, and Cory Capland stepped in. They created the fundraising tournament after being inspired by a talk by Goodman last September at a Friday night dinner sponsored by Chabad Lubavitch of Waterloo Region.

Hummel, head of the organizing committee, said a lot of hard work went into the venture, beginning in the fall.

"It was our first year at university and we all lived together in the same residence. The idea came about at our first Shabbat away at school. We have always been fortunate in our lives, and sports have played an important part in our youth. We wanted to ensure that children in Israel would get the same opportunities we had," he said. "By the end of the week, we had come up with a proposal for the event, and my friends and I started planning the tournament and began to seek out donors."

With the assistance of the Canadian Committee for the Haifa Foundation, a non-profit group whose mission is to advance educational, cultural, community and environmental projects in Haifa, they got to work.

"In contributing to the Neve Yossef Club, as well as the Haifa Hoops for Kids organization, we are achieving the same goal of helping out children in need in Haifa through sports," Hummel said.

Lisa Plant, executive director of the Canadian Committee for the Haifa Foundation, said that the "efforts of this group towards the Neve Yossef Club in Haifa will result in an ongoing permanent structure that will provide a true haven for these kids, not only today, but for those that follow in the years to come. They have accomplished a true mitzvah."

The Neve Yossef Project is estimated to cost $23,800. With the money raised at the tournament, the project is still $9,200 short of its goal.

For more information, contact Plant at lisa.haifafoundation@gmail.com or 647-4307743, or Hummel at justinhummel@gmail.com.

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Jewish businessman acquires Henderson jersey

Compiled by CJN staff

Toronto businessman Mitchell Goldhar scored the winning bid in an auction to acquire Paul Henderson's famed No. 19 jersey he wore while scoring the winning goal for Canada against the Soviet Union in the 1972 Summit Series in Moscow.

Goldhar, the owner of SmartCentres, a real estate development company, won with a bid of just over $1 million (US). With auction fees included, he'll pay $1.275 million (US) for the sweater.

Goldhar, who purchased the Maccabi Tel Aviv soccer club last year, told the *Toronto Star* he considered himself "custodian" of the jersey and planned to take it on a cross-country tour so that Canadians can connect with a momentous national event. Eventually, the jersey will have lengthy stays in the Canadian Sports Hall of Fame and the Hockey Hall of Fame, he said.

Maybe I need a change

NEW TO CANADA
By NINA SHENHAV

It's evening. I'm lying in bed looking at the ceiling while Meir's standing and ironing next to me. It's peaceful. All we hear is the calming sound of the moving iron. I decide to drop the bomb.

"Meir, we need to talk. I don't want you to panic or come to imprudent conclusions, but I'm fed up with my life as it is. It's not like I'm planning on killing myself," I add quickly, "but I can't take it anymore."

There, I said it.

Meir looks at me silently, and puts the iron on its stand. "Nina," he says softly, "we need to buy the teacher a present."

"Didn't we buy her one already?" I ask.

"No. Remember at the end-of-school-year party? We brought presents to all of the teachers, the school secretaries and the janitors, but we forgot to buy the art teacher a present. She gave me her address. We'll send it to her."

I get furious. "Haven't you heard a word I said?" I shout. "I'm standing on a verge of an abyss here! I'm tired of doing what I'm doing! I'm tired of being nice to people, of smiling, of waking up in the morning, of you!"

Meir irons silently. He has this gaze – his eyes say: the teacher's present.

We say nothing for a while.

"How about an art book?" he suggests, finally.

"She must have dozens of them." I say. "Yesterday, as I was riding my bike, I realized I should change my life completely. I even considered leaving you." I say bravely.

Meir stops ironing at once. "Earrings!" he cries. "We'll get her earrings."

"What kind of earrings?"

"Maybe antique earrings," he says.

"Maybe," I say, and continue. "So, next time I'll ride my bike with my lover, we'll stop and have passionate, even illegal in some states, sex, right there, on the cycle path!"

No response.

"Did you hear me?" I cry.

"Sure. 'Right on the psychopath,'" he quotes calmly.

"Cycle path! Not psychopath!" I shout.

He looks at me and starts ironing my white trousers. "Of course, not everybody likes antiques," he sighs finally.

"But," I say, "she's an art teacher. I think there's a good chance she'd like it."

He somehow does not look persuaded.

"Don't art people like contemporary arts? I think I'll go now, wake the kids, pack us some suitcases and leave you right now! Are you listening?"

He nods softly. "'And leave you right now,'" he echoes.

"Maybe a necklace. Somehow earrings seem too personal," he says pensively.

"What colour?"

"How about turquoise?" he suggests.

"Sounds good," I agree. "I know what you're gonna say," I continue. "You'll say I should spice up my life, is all. Next thing you'll say I should spice my life with arsenic! Gosh you must really hate me, Meir! Why won't you just admit it? Why won't you just stab a knife in my trachea, and get it over with?"

Meir folds my flowery shirt quietly. "I think an art book, after all," he whispers.

"Yeah," I agree. "Less personal. Plus she'd be able to exchange it."

We smile hesitantly at each other. He folds the ironing board and comes to lie at my side in the bed. "I'm glad we had this talk," he says, as I snuggle in his arms.

"Yes, I needed to get it all out of my system." I say.

"Still, I think you should stop this no-carbs diet," he concludes.

Boy, is he right!

Nina.shenhav@gmail.com

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Sauce:

1 c cherries, pitted
1 tblsp sugar
1/2 c dry red wine
1 tsp balsamic vinegar
1 tsp kirsch
cherry liqueur

In sauté pan over medium-high heat, simmer cherries, sugar, red wine, balsamic vinegar, 6-8 min., stirring occasionally. Transfer to food processor; purée until smooth. Return to pan over medium-high heat. Add kirsch. Simmer until reduced 1-2 min.

Peaches:

4 medium peaches
2 tblsp unsalted butter
2 tblsp brown sugar
1 c vanilla ice cream
4 cookies

Cut peaches in half; remove, discard pits. Place halves in bowl. In small saucepan over low heat, melt butter and sugar. Add peaches and coat. Remove peaches and grill until grill marks are visible 10-12 min., turning once. *To serve:* While peaches are still warm, layer each serving glass with 2 peach halves, scoop ice cream, cherry sauce. Tuck cookie into each glass. Serve immediately. 4 servings.

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Tai chi can improve overall wellness

FITNESS CORNER
By FELYCE ZOMPARELLI

We've all seen the small groups of men and women in the park moving in unison as if they're rehearsing dance moves.

These slow, graceful, seemingly effortless movements are actually an exercise called tai chi, an ancient form of martial arts that's been practised in China for thousands of years.

Tai chi is a series of natural physical movements, breathing and mental concentration. Most people practise tai chi today for its incredible health and wellness benefits. Tai chi is known to increase strength and flexibility, promote relaxation, improve sleep, and reduce pain and joint stiffness.

It also increases both balance and leg strength, because often the movements involve shifting weight from one leg to the other. Tai chi improves posture by strengthening the core muscles and helps reduce depression and anxiety by focusing the mind on proper breathing. Tai chi (and Qigong, a form of tai chi) is fast becoming very popular in Canada, because it's a whole-body, low-impact, weight-bearing, gentle, relaxing workout that anyone can do, regardless of age or fitness level.

Tai chi increases the flow of energy through the body, leading to a feeling of overall well-being. When practising tai chi, your mind stays still, and you feel relaxed and more aware of your own body's movements. Through slow, gentle movements, you're aligning your body in order to enhance the flow of energy.

A recent study by the George Institute found that participating in tai chi regularly reduced pain and increased mobility in chronic arthritis sufferers. The Oregon Research Institute found that seniors who engaged in tai chi twice a week for an hour had no trouble performing activities such as walking, climbing, bending, lifting, eating, and dressing compared with their peers who did not participate in the classes. Tai chi is usually taught in groups at parks or community centres and is a great way to get and stay healthy, whether you're a beginner or fitness expert.

Want to learn more? Visit me at felycesfitness.ca, or email me at felycesfitness@rogers.com.

Noah, the dove and waffles

By AVRUM ROSENSWEIG

URBAN WRITER

Every Sunday, Noah, my son, and I eat waffles and learn Torah. We are studying Parshat Noach, the story of Noah and the ark. Within the words of this story we discovered a profound relationship between a man and a bird.

Once the rain had subsided, Noah, the builder of the ark, dispatched a raven to determine if dry land was close by, but the raven returned empty-beaked. Subsequently, Noah, a "righteous man in his generation," sent out a dove, and the Torah says: "She returned unto him… and he put forth his hand and took her, and brought her in unto him, into the ark."

Recognizing that all the words in the Torah are important, look at this verse and see how it reflects a striking image of one of the only remaining people on Earth and his deep connection with the dove. The Torah says the dove "returned unto him," whereas the raven "went forth to and fro," suggesting it returned to the ark, but not to Noah.

Further, the wording, "he took her," implies that Noah actively reached for the dove and then "brought her in unto him," a metaphor of great affection.

The Torah continues: after seven days, Noah again sent out the dove – a bird that would languish and die in captivity – and "the dove came in to him at night, and in her mouth an olive-leaf, freshly plucked."

In the initial verse, Noah "brought her in unto him," and here, the bird "came in to him."

In this narrative we see a particular relationship, one that seems to symbolize a mutual appreciation and a loving dependency between the man, Noah, and the white, peaceful bird.

We also uncover a dimension of their connection that suggests a need to be apart. The dove returns with an olive branch, a bitter-tasting food she would not normally eat. Our rabbis teach us: "Better is bitter food that comes from God [or freedom] than the sweetest food at the hands of man."

In essence, the dove was telling Noah, "I cannot stay with you because I am a bird. While I love you and needed you, now I will fly freely and eat from the earth, even if I only discover an olive branch."

"O that I had wings like a dove, for then would I fly away and be at rest," – King David.

Near the parshah's conclusion, the relationship ends. The verse says: "And he [Noah] stayed yet another seven days and sent forth the dove, and she returned not again unto him any more."

The Torah does not say, "The dove did not return to the ark," as it did of the raven, but instead states that it did not come back to Noah and emphasizes the point through the words "any more" – a phrase required to demonstrate the finality of the flood and the importance of a new separation between humankind and animals.

This portion of the Torah illustrates the beginning and end of a comradeship between a man appointed by God to save the world and a bird – nature. Their bond was beautiful and predicated on Noah's understanding that only the dove could determine if the world was habitable again. It was also built on the dove's appreciation of Noah for saving her kind and all others.

While the dove may not have physically returned to Noah, like friends who decide to travel divergent ways, their lives were inextricably bound forever.

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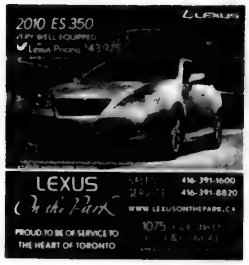
40 Pages | Thursday, July 8, 2010 | 26 Tammuz, 5770 | $1.25



This Week

National

Hundreds support Kulanu at Toronto Pride. *Page 3*

On Campus

Boxed in by police at G20 Summit. *Guest voice.* *Page 14*

Spice of Life

Chicken soup: Just like bubbie made it. *Page 25*

Arts & Travel

Brothers make Stephen Harper dance and sing. *Page 32*

On cjnews.com

Marathon runner heads to Death Valley.

Index

National 3
Editorials & Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
Jewish Life 12
On Campus 14
According to Reports 16
What's New 22
Spice of Life 25
Israel & the Jewish World 27
Health & Lifestyles 30
Arts & Travel 31
Books & Authors 34
Classified 35

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Canada Post Publication Agreement #40010684
Publication Mail Registration #09894

[Rita Poliakov photo]

Pride and Prejudice

More than 500 pro-Israel supporters celebrated in the July 4 Toronto Pride Parade. They came to stand with Kulanu Toronto, the city's main Jewish Lesbian, Gay, Bisexual and Transgendered organization, as it countered the anti-Israel messages of the controversial group, Queers Against Israeli Apartheid (QuAIA). Organizers of the parade had banned QuAIA from the event in May then reversed this decision mid-June. ***Please see related stories, pages 3 and 4.***

Israeli-Palestinian soccer team plays in FIFA tournament

JTA

JOHANNESBURG — A combined Israeli-Palestinian soccer team is in South Africa to play on the sidelines of the World Cup soccer tournament.

The team of eight players are playing in the FIFA 2010 Football for Hope Festival that kicked off on Sunday.

The Israeli-Palestinian contingent is one of 32 teams of young people playing in what is being billed as a festival of education, culture and football. The youths are members of organizations in 82 countries that use football to tackle social issues such as homelessness and HIV/AIDS.

This official event of the 2010 FIFA World Cup South Africa, which ends on July 11, is organized by FIFA, streetfootballworld, the 2010 FIFA World Cup organizing committee in South Africa and the City of Johannesburg.

The team from Israel, known as the "Peace Team," is a diverse group: four girls and four boys, four Arab players and four Israeli players, one Arab coach and one Israeli coach.

Continued on page 28

A Peres Center for Peace soccer team, such as the one playing in the FIFA tournament in South Africa this week, recently posed in Israel with the former head coach of Portugal's national soccer team, Luiz Felipe Scolari. *[Flash90 photo]*

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Obama and Netanyahu meet in Washington – see page 27

The News in Brief

Canada

Royal Ballet in Israel

WINNIPEG — The Royal Winnipeg Ballet (RWB) will perform in Tel Aviv, Jerusalem and Haifa in October for the first time since 1975. The RWB is partnering with the Jewish Federation of Winnipeg, which has planned a mission to Israel to coincide with the troupe's performances. Manitoba Premier Greg Selinger and Opposition leader Hugh McFayden are expected to participate in the mission and to be in attendance when the ballet performs. Members of the ballet company are expected to join the mission for selected touring events.

World

Jazz Honours

NEW YORK — For the fourth year in a row, Israeli jazz musician Anat Cohen received the Clarinetist of the Year Award from the international Jazz Journalists Association. Cohen, who plays the clarinet as well as the tenor saxophone, is known for her versatile range. In 2007, the Tel Aviv native was the first woman and the first Israeli to headline the famed New York jazz club the Village Vanguard. She is scheduled to perform at the Newport Jazz Festival in August.

Son of Hamas

WASHINGTON — The United States has dropped deportation proceedings against Mosab Hassan Yousef, the son of a Hamas founder who served as a spy for Israel's Shin Bet security service. A convert to Christianity who has lived in the United States since 2007, Yousef will be granted asylum in the United States following a routine background check. Yousef's father, Hassan Yousef, is a founder of the Palestinian terrorist group.

Execution Demanded

SANAA, Yemen — Yemeni Jews demanded an end to the delay in the execution of Abdel Aziz Yahia al-Abdi, sentenced to death for killing a Jewish father of nine. About 20 Yemeni Jews protested outside the justice ministry, calling for enforcement of an appeals court ruling that sentenced Abdi to death for the murder of Masha Yaish Nahari. Abdi killed Nahari in December 2008 after saying Yemeni Jews should convert or be killed.

Investigation Urged

WASHINGTON — The Barack Obama administration is pressing Israel to conduct a "thorough, transparent and credible" investigation into the death of pro-Palestinian activist Rachel Corrie. The 23-year-old from Olympia, Wash., was trying to stop a bulldozer from demolishing a Palestinian home when she was killed seven years ago. An Israeli army investigation found the driver of the bulldozer could not see Corrie and did not intentionally run over her. "We continue to provide [the family] with support," said the State Department's P.J. Crowley.

Israeli Arab NGO Sues Canadian Funders

WASHINGTON — Mada al-Carmel, an Israeli Arab non-governmental organization, is suing the International Development Research Centre (IDRC), a Canadian government-affiliated body, for cutting off funding, saying it succumbed to pressure from Israel's government.

The IDRC says it cut off funding – $800,000, or 40 per cent of the group's income – because it funds only developing world initiatives, and Mada is in Israel, a developed country. IDRC had funded Mada's research into the status of women. Mada said IDRC succumbed to pressure from figures close to the government of Israel because of the group's criticism of Israel.

IDRC acknowledged it was alerted to Mada's status by NGO Monitor, a watchdog organization that reports on groups critical of Israel, but denied that NGO Monitor's complaints influenced its decision. IDRC is funded by the government but is constitutionally required to make independent decisions.

NGO Monitor's principle complaint with Mada was the group's association with a campaign against violence against women that linked such violence to Israeli polices.

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Vol XL, No 27 (1,956)*

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CIRCULATION
Total circulation: 36,586 copies.
Total paid circulation: 35,729 copies.

CCNA verified circulation Aug. 12, 2009

SUBSCRIPTIONS
Canada: $37.80, 1 yr. incl. taxes
$68.00, 2 yr. incl. taxes
Online edition:
$20.95 1 yr. incl. taxes
U.S.A. / Foreign:
$135 Cdn. funds, 1 yr.

Postmaster: Please return 29Bs and changes of address to CJN, 1500 Don Mills Rd., Ste. 205, North York, Ont. M3B 3K4.

Postage Paid at Toronto
Canada Post Publication Agreement #40010684
Publication Mail Registration #09894

*Under current ownership

We acknowledge the financial support of the Government of Canada, through the Publications Assistance Program, towards our mailing costs.

Canada

The Canadian Jewish news

How To Reach Us

Head Office: 1500 Don Mills Rd., Ste. 205, North York, Ont. M3B 3K4 Tel: 416-391-1836
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500 march with Kulanu at Pride

By RITA POLIAKOV
Staff Reporter

To Paul Druzin, a former Israel Defence Forces soldier and a current member of Toronto's gay community, Toronto's Pride Parade is about more than just rainbow flags and drag queens.

"It's about gay rights. Or it used to be," said Druzin a few hours before walking with Kulanu Toronto, Toronto's Jewish lesbian, gay, bisexual and transgender group, in the city's Pride Parade on Sunday.

Pride's vision has changed since its decision to allow the group Queers Against Israeli Apartheid (QuAIA) to participate in the parade, Druzin said.

"As a gay person, I'm very offended that there's a hate group at Pride," he said, adding that, while legitimate criticism of a government shouldn't be censored, the phrase "Israeli apartheid" should.

This phrase, which is regarded as discriminatory by members of the Jewish community, was originally banned from the parade by Pride Toronto, which later reversed the ban.

"Pride did a flip-flop," said Martin Gladstone, a gay activist and lawyer who spearheaded the campaign to ban QuAIA. "But the facts didn't change. It's still a violation of the city's rules of discrimination."

Josephine Livak, 5, and her mother, Ann Komaromi, marched with Kulanu at the Pride Parade.
[Rita Poliakov photo]

While the city does have a non-discrimination policy, it cannot enforce this policy unless it's been violated by city workers or by a city-run event. The city has said that Pride must determine whether or not the phrase "Israeli apartheid" is discriminatory and that anyone with complaints about a non-city service must address the Ontario Human Rights Tribunal.

Giorgio Mammoliti, a city councillor who was expected to drop out of the mayoral race on Monday, tabled a motion in May asking that Pride have its more than $121,000 city funding pulled if it allowed QuAIA to participate.

The councillor said he would be tabling a similar motion again after Pride. This motion would ask for Pride's funding this year to go back to taxpayers and that the city discontinue its funding of Pride next year. Rob Ford, a city councillor and mayoral candidate, said he would support this motion.

Gladstone said the phrase "Israeli apartheid" doesn't belong at Pride.

"Pride is supposed to be a place of inclusion and tolerance. [QuAIA] has created a divisive, hateful environment," he said. "[Pride turned] from a celebration to a battleground."

Elle Flanders, a spokesperson for QuAIA, said on Sunday that the organization is not a hate group and is criticizing Israel's policies, not its right to exist.

Continued on page 6

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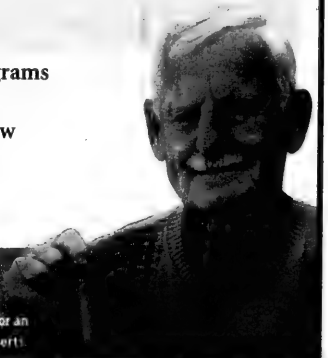

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Greater Toronto Area

No pride in this parade

From the editor's desk...

This column was written before the Toronto Pride Parade last weekend on July 4. The parade was intended by parade organizers to be a joyful commemoration of the 30th anniversary of the annual event.

But that commemoration was spoiled by the duplicity and dissembling of event organizers who reversed their decision to ban the use of a banner proclaiming "Israeli apartheid."

As readers of *The CJN* know through the numerous reports that we published on the subject over the past six weeks, Pride Parade organizers agreed to disallow a group known as Queers Against Israeli Apartheid (QuAIA) from marching with their signs and banners defaming the Jewish state as an apartheid state. It must be pointed out that the members of QuAIA were not disallowed from taking part in the Pride Parade. On the contrary, they were invited to participate. But they could do so only on condition that they set aside their calumnious, hateful signage.

In a June 3 article, Margaret Ngai, Pride's interim co-chair, told *The CJN*: "It's important to understand that Pride Toronto does not take a position on the conflict in the Middle East... *We are obliged to respect and follow city policies* in addition to legislations of all levels of government when considering freedom of expression... We hope that, over time, there will be a way for people to use language that can promote education and knowledge over anger and hatred. This path is necessary for sustainability, to keep our festival's voice alive and heard worldwide." (My emphasis)

The policy to which Ngai referred is the City of Toronto's Declaration of Non-Discrimination. The city "requires that all organizations and individuals adopt the Declaration of Non-Discrimination *as a condition of receiving funding or other support* from the City."

The language of the declaration is quite precise: "On behalf of and with the authority of the organization named below, *I hereby declare that this organization adopts and upholds the City of Toronto's policy statement which prohibits discrimination and harassment and protects the right to be free of hate activity...*"

Pride organizers accepted the terms of the city's declaration and signed on.

Two weeks later, Tracey Sandilands, executive director of Pride Toronto, elaborated further upon the decision to ban the use of the abusive term "Israeli Apartheid."

She told *The CJN* that Pride had received many complaints from participants in last year's parade who felt the atmosphere of the parade had become "unsafe."

"For that reason," Sandilands said, "we asked members of QuAIA to revaluate their approach when participating in Pride activities. QuAIA is not being banned from this year's festival. *We are restricting the use of words and phrases that can promote a poisonous atmosphere* and detract from the goal of celebrating diversity within our community. No Canadian, queer or straight, should have to worry about their safety in public space because of who they are or what they believe... Let us be clear: criticism of Israeli government policy is legitimate. *The atmosphere created by the use of the words 'Israeli apartheid' in the last three years of the Pride Festival are not [legitimate].*" (My emphasis)

Some two weeks later, after the City of Toronto handed over a cheque in excess of $120,000 to the Pride Parade, the parade organizers reversed their decision: QuAIA would be allowed to raise high their grossly offensive banner after all.

In a statement on June 23, the organizers explained the complete about-face: "Pride places the responsibility for determining a violation of city policy back in the hands of the city, as our review process has not established that violation."

The city, however, quickly pointed out that they can only enforce the policy against city employees (Pride Toronto organizers are not city employees) or against a city-run event (the Pride Parade is not a city-run event). The city relies on the honour and the integrity of funding recipients if they are not city employees to abide by the declaration they sign.

Thus, in one clipped paragraph, Pride organizers dismissed their prior statements about "Israeli apartheid" as no longer operative. Why?

"To respect and follow city policies" now meant something other than it had meant less than one month earlier. Even though the city gave funding for the parade to Pride Toronto *and not to QuAIA*, the Pride board adopted the view that they could comply with their declaration to the city by passing off the fulfilment of the promise *they* had signed to QuAIA itself.

Was Sandilands being truthful when she said, "We are restricting the use of words and phrases that can promote a poisonous atmosphere and detract from the goal of celebrating diversity within our community"? If she was being truthful at the time, why did she and/or her board change her/their mind?

Why were words (Israeli apartheid) that created *a poisonous atmosphere* considered to be a violation of the city's policy "prohibiting discrimination and harassment and [that] protects the right to be free of hate activity" one month earlier, but no longer so?

The organizers of last week's parade have not explained themselves. They should feel no pride in what they did.

–MBD

See]N

FREEDOM MARCH

Some 16,000 people participated in the Shefayim to Tel Aviv segment of a 12-day march supporting the call upon the Israeli government for a quick arrangement to free kidnapped soldier, Gilad Schalit. The marchers are on the Ayalon Highway in Tel Aviv. Inset are Gilad's parents, Noam and Aviva, the march organizers.

[Israel Sun photos]

'Experiential education' of camp linked to identity

By FRANCES KRAFT
Staff Reporter

The lines between formal and informal education are blurring, according to Ron Polster, UJA Federation of Greater Toronto's director of Jewish camping.

"Schools are recognizing the need to become more informal, and camps are recognizing the need to have curriculum. Nobody likes to use that word," he said in a recent interview at his office at the Lipa Green Centre. "Whether it's on a Jewish level or not... we want to not only develop their skills in canoeing, but we want them to experience Shabbat."

Ron Polster

A prime example of the newer approach can be seen at the Union for Reform Judaism's Camp George, where Polster spent five years as camp director. This year, Rabbi Noam Katz, a musician and educator with a master's degree in Jewish education, became Camp George's first "dean of Jewish living." His position is unique for its dual aspect – Rabbi Katz will be at camp during the summer and, during the school year, at Leo Baeck Day School.

The "experiential education" aspect – a term Polster prefers to "informal education" – is part of an "understanding that one of the real benefits of Jewish overnight camp is that it's a joyous celebration."

From the time he was 12 years old until he began working for the federation three years ago, Polster spent every summer at Jewish overnight camp. The 43-year-old Cleveland native went through the Ramah system in Ontario as both a camper and a staff member. He has a PhD in philosophy of religion from the University of Toronto and has lived here since 2002.

Drawing on his own experience as well as research by the federation and the Federation for Jewish Camp, Polster says there's a natural connectivity between camp and attachment to Israel, and between camp and Jewish community.

More than 60 Israeli shlichim work at the eight Jewish overnight camps affiliated with the federation, Polster noted. As well, he added, other camps that serve the local Jewish population have also started to have Israelis on staff.

Aside from Camp Kadimah – which is located in Nova Scotia but draws 70 per cent of its camper population from the GTA – the other overnight camps Polster works with are located in Ontario: Camp George, Camp Gesher, Camp Moshava, Camp Northland-B'nai Brith, Camp Ramah, Camp Shalom and Camp Shomria.

At camp, he said, "Jewish community just happens."

Parents are also recognizing the role Jewish camps can play in building Jewish identity and creating a connection to the Jewish community, Polster said.

"In terms of infusing Jewish values and learning about Israel, and identity building – that happens at all of our camps, and not just on Yom Yisrael, where it's one day set aside for eating hummus and falafel. It's based on the Birthright [Israel] notion of *mifgash* – the encounter with another human being who happens to be from another country, who's able to articulate different culture, different values... that is a primary Jewish identity builder within the camps," Polster said.

Also, celebrating Shabbat together creates a sense of being "a part of something greater," he added.

Between them, the eight camps have more than 4,000 campers registered for this summer, an increase of about three per cent over the past three years.

This year, however, the numbers are "really static," in part because of the economy, said Polster. He noted that requests for camp tuition subsidies – distributed in Toronto through Jewish Family & Child, JIAS and by the camps themselves – are increasing.

About 600 or more children from low-income families receive subsidies for day and overnight camp though a subsidy program administered by JF&CS, he said.

The federation is also launching a 10-day camp program for children from the Russian-speaking community.

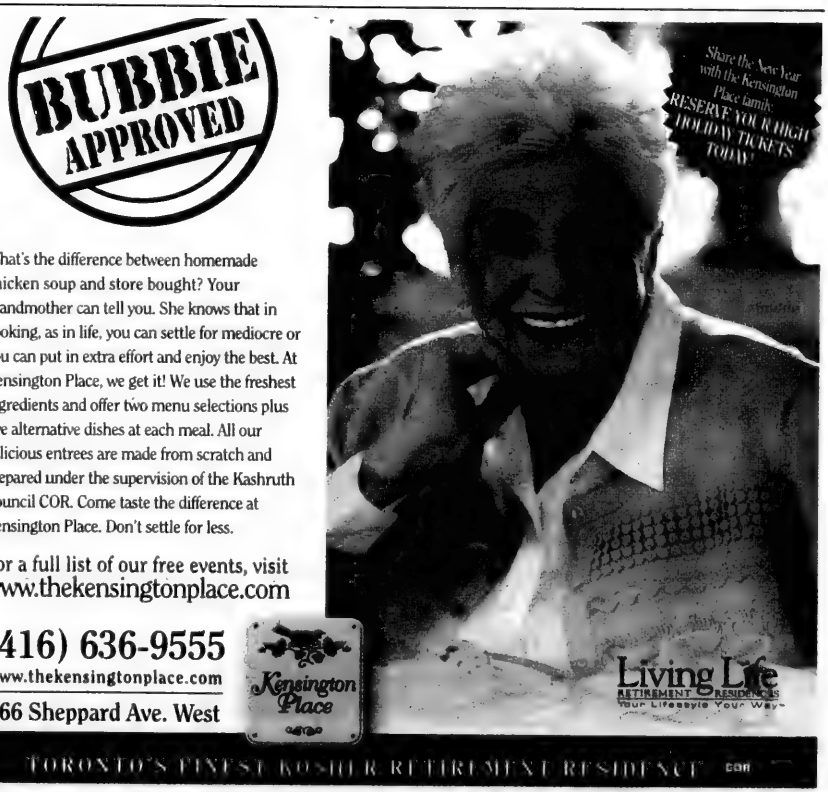
As well, federation's Top Bunk program, which had 275 participating campers last year, offers $1,250 per child for first-time Jewish overnight camp attendees who are in grades 2 to 7 and not attending a Jewish day school. This year, another 275 children are part of the program.

"For us, the most compelling statistic about [Top Bunk] was that 25 per cent of those kids had no Jewish education at all. And 90 per cent come back for a second summer."

At a cost of approximately $1,000 per week, unsubsidized, camp is a more modest investment than day school tuition, which ran this year in the $11,000 to $12,000 range for elementary and junior high school, and up to almost $19,000 for high school, at the Anne and Max Tanenbaum Community Hebrew Academy of Toronto.

Referring to anecdotal evidence, Polster added that some parents who don't send their children to Jewish day school send them to Jewish camp in the hope that the experience will strengthen their Jewish identity.

EVENT BREAKS RECORDS: From left, Mimi Greenspoon, Anita Franklin, Dahlia Solomon, Carol Seidman, Honey Sherman, and Judi Gottlieb at Baycrest's Games Girls Play. Some 440 guests attended the event and raised $58,000, a record amount. The event was held at Shaarei Shomayim Congregation, where guests indulged in friendly challenges of Scrabble, bridge and mahj. Proceeds support research and care initiatives at Baycrest.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JF&CS program seeks to place kids with family

By CAROLYN BLACKMAN
Staff Reporter

Sheryl Ederman, supervisor of resource development and support team at Jewish Family & Child, believes strongly that it takes a village to raise a child.

That's why she's spreading the word about the kinship program, run through the agency's child protection department.

The program came about, Ederman said, about five years ago when a change in the child welfare sector gave agencies the mandate to provide support to extended family to care for children who, for a variety of reasons, can't remain at home.

"This transformation has led us to a very broad definition of family. It means that anyone who has established a prior relationship with the child, such as aunts and uncles, neighbours, teachers or coaches, can come forward and present a plan to care for the child in need."

She said the change gave children's aid societies the responsibility to seek out kin for the child. "Few people come forward, though, so we need to explore all viable placement considerations ourselves."

> ***'Anyone who has established a prior relationship with the child, can come forward and present a plan to care for the child in need'***

The concept goes back to the way communities used to raise children. "If a child was in need, the community cared for that child. That's how foster care started."

Ederman said that children living with kin are not necessarily in the agency's care, but are overseen by a social worker. "Some children, though, do remain under our care while in a kinship home, which means these families have to follow all the guidelines and rules of a foster family."

The agency has on average 90 children in care at any given time, she said, and currently there are 11 children living in nine kinship homes. "Of those homes, five are grandparents, two others are family members, and two are in the child's extended community.

"If children can't live at home, the next best thing is having them live with someone they know. It's not always easy to find out who these people may be, though, so when a child is apprehended, we have to ask questions, such as 'Where do you have lunch?' or 'Have you had any sleepovers?' When we start to explore, we might figure something out."

If a family does come forward, Ederman said, the agency will then determine whether the child will remain under the agency's care, or whether they will just be overseen by a social worker.

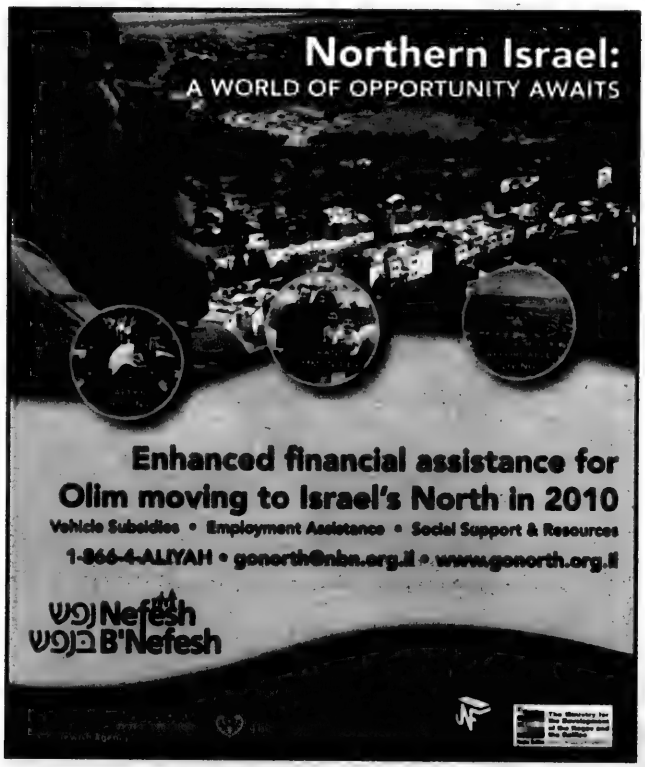
"It's my hope that we can keep more children in the community. Research shows that children have a better future living in family-based care rather than residential care, and it also shows that children in kinship care exceed foster care outcomes.

"They achieve a higher education, which correlates to improved independence, self sufficiency, life opportunities and integration into the community."

She said that the agency's current funding doesn't allow staff to fill the kinship program to capacity. "This means children often experience two moves. Initially the child would be placed in a foster home while we search for a kinship home, and once they're settled, workers and family are often reluctant to disrupt them.

"We believe that with additional funding we could reverse this process, and when a child can't remain at home, they could be placed with someone familiar to them immediately, thereby using foster care as a second choice. As well, it would free up foster homes to be able to take in children who have nowhere else to go."

With extra funding, Ederman said, she could add extra staff to identify kin connections, and she could train staff to dig deeper to discover kin. "We need to enhance the kinship program."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Kulanu draws over 500 marchers

Continued from page 3

Flanders, who is Jewish and has lived in Israel, said Pride's purpose hasn't changed.

"Pride is what it's always been about, which is achieving equality," she said, adding that the group is trying to create a dialogue in the Jewish community about Israeli policy.

"Equal rights is about having a voice," she said. "I think debate is healthy… The core of American democracy is free speech. It shocks me when it's free speech for me but not for you."

Bob Rae, member of parliament for Toronto Centre who walked with both Kulanu and the Liberal Party at the parade, sees the term "Israeli apartheid" as discriminatory.

"I don't think it's an appropriate term. It's not something I support," he said, adding that that no country in the Middle East has been more supportive of human rights and gay rights than Israel.

About 500 marchers chanted and sang their way through the Church Wellesley Village with Kulanu on Sunday. Some covered themselves in rainbow flags, some in Israeli ones, some held signs, some clung to banners and others just marched.

Participants included mayoral candidate Ford and mayoral candidate Rocco Rossi, as well as members of Hillel and the UJA Federation of Greater Toronto.

The number of people who walked with Kulanu grew from around 125 last year, said Justine Apple, Kulanu Toronto's executive director. This year, about 500 people made up the Kulanu contingent.

"[The Jewish community] noticed there was a real need for action in the Jewish and Jewish LGBT community, considering there was an anti-Israel group present in the parade," she said. "By way of numbers, [we] showed everyone that we are very determined to support the State of Israel."

For Cáit R. Power, a first-year master's student in political science at McGill University, Pride's message is similar to the message she gets from the Jewish community.

About 500 marchers chanted and sang with Kulanu.
[Rita Poliakov photo]

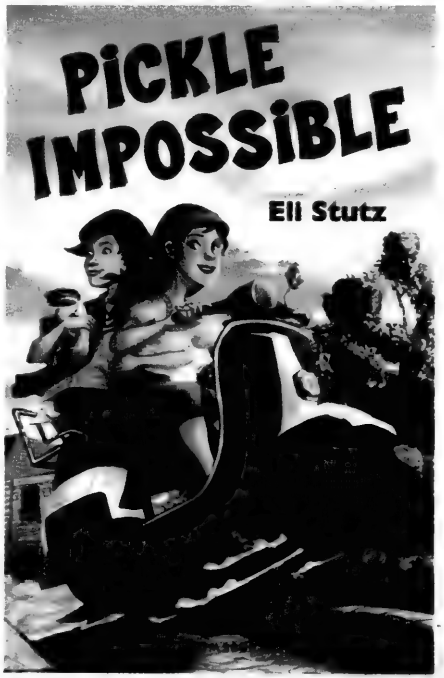
"I think Pride represents inclusiveness and that's how I see my Judaism," Power, 27, who identifies as queer, said. "I think Pride says we can be more than one thing, and us Jews, we're always more than one thing."

A bedtime story becomes a children's novel

By JENNY HAZAN
CJN Israel Bureau

Eli Stutz knows his pickles well. He has to, having written an entire book on the subject.

Pickle Impossible (Bloomsbury Kids, USA) is his debut children's novel.



The 194-page book tells the story of 12-year-old French farm boy Pierre La Bouche as he tries to save the family pickle farm. He does this by bringing a jar of the crunchy gherkins to the international Pickleympics contest in Switzerland.

His journey, for readers aged eight to 12, is packed with mystery, history, chase scenes, against-all-odds escapes and lots of adventure.

True to its name, *Pickle Impossible* is full of pickles, both of the literal sour dill kind and the figurative predicament sort, which the protagonist overcomes with the help of a good friend, the book's somewhat unreliable narrator.

Although *Pickle Impossible* is his debut work, Stutz, 35, who made aliyah from Toronto in 1998, has lots of writing and storytelling practice thanks to his three kids, Shoham, 6; Shalhevet, 4, and Naftali, 2.

"I always had a knack for storytelling, but I didn't get to this level of writing until I became a father and started telling bedtime stories," says Stutz, who names J.R.R. Tolkien, C.S. Lewis and Roald Dahl among his influences.

The idea for *Pickle Impossible* came from one such bedtime story. One day, while eating a pickle, Stutz noticed a raisin container depicting an old man's face with bulging cheeks and a farm in the background. The idea for Henri La Bouche, Pierre's pickle farming grandfather, was born. Slowly but surely, the bedtime story evolved into a full-length adventure.

The story takes place in France, because the French are so cuisine-centric, says Stutz. Pickles are no exception. The gherkin pickle is a French delicacy. Stutz spoke to several French pickle farmers and pickling experts while writing the book. As well, France was a great location from which to launch a European adventure, he says.

"There is something funny about pickles. You just have to say the word 'pickle' and people will laugh," says Stutz. "They are quirky and tangy and sharp."

Of course, the story packs in much more than pickles and adventure. It also has a strong moral message.

Each member of Pierre's family is more eccentric than the next, while Pierre himself is intensely "normal," and at the beginning of the book feels plagued by being so average. His nickname, Cornichon, means good-for-nothing in French slang.

By the end, it turns out that his intense normalcy is his secret superpower. "It's the basic idea of a boy who thinks he's worthless learning that he has something special after all," says Stutz.

Former Torontonian, now writing from Israel, says: 'There is something funny about pickles'

Another theme in the book is acceptance. Pierre's sidekick, Aurore, is the loud, outspoken opposite of Pierre and yet they are the closest of friends.

"I thought these characters would be good foils to each other because of how different they are," says Stutz, "and yet they learn to get along and become great friends despite their differences."

Aurore also ends up teaching Pierre one of the book's key ethical messages – to be nice. Although Pierre is not naturally generous, Aurore's goodness rubs off on him. In the end, he shows that he has learned this lesson well.

"This idea – kindness toward others – is my Jewish background speaking out in the book," says Stutz.

The book also promotes the idea that impossible things can happen. "Seemingly impossible things happen every day," says Stutz. "The world is more amazing than we... think."

One such "impossible" thing happened to Stutz while he was putting the book together. He made his own pickles!

"They turned out quite well, and it was really fun to watch them turn into pickles," he says. In the end, he decided to publish his recipe, Geveret Chutzpadickerstein's Homemade Pickles, at the back of the book.

Eli Stutz

Stutz would like to see *Pickle Impossible* translated into both Hebrew and French and definitely sees himself writing more kids adventures in the future. He has already started on his next book, which will be about something "completely different," he says.

Stutz will appear in Toronto on a book tour. See him July 11 from 1-3 p.m. at Chapters/Indigo in the Eaton Centre or also on July 11 from 5-7 p.m. at Chapters/Indigo Yorkdale Mall. For more information, visit www.elistutz.com.

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Can Ban be trusted?

Merely moments after he had been told of the violent outcome of the attempt on May 31 by the "Free Gaza" flotilla to break the Israeli blockade of Gaza, UN Secretary General Ban Ki-moon felt justified in condemning Israel. He did not feel the need to wait until he had learned all the facts of the altercation.

"I am shocked by reports of the killing of people in boats carrying supplies to Gaza," Ban said. "I heard the ships were in international water. That is very bad. I condemn this violence. It is vital that there is a full investigation to determine exactly how this bloodshed took place. I believe Israel must urgently provide a full explanation."

It should be noted that the secretary general demanded answers from no one other than Israel. Moreover, he insisted that only an international panel could wring the "full explanation" out of the Israelis. He still clings to the irreplaceability of an international panel despite Israel's appointment of a five-person panel, including two international observers, to investigate the incident.

"The secretary general has taken note of Israel's announcement and recognizes that a thorough Israeli investigation is important, and could be consistent with the secretary general's own proposals for an international panel," the UN's special envoy to the Middle East, Robert Serry, commented.

Last week, Ban once again offered his opinions on Israel's role in creating friction in the region. He issued a report that explicitly pointed an accusing finger at Israel for having fomented tension with and heightening the possibility of conflict with Syria by deigning to point out that Hezbollah had received advanced Scud missiles from Syria. "Rhetoric escalated rapidly, creating a perception in the public that a resumption of conflict was imminent," the secretary general wrote.

Ban's report also summarily dismissed recent Israeli complaints that Hezbollah had orchestrated a number of attacks against UNIFIL troops stationed in southern Lebanon, in yet further violation of the terms of UN Security Council Resolution 1701, which ended the Second Lebanon War in 2006. Israel detailed at least three recent incidents in south Lebanon.

Ban did in fact refer to five such incidents in which UNIFIL troops were injured and in which their vehicles were stolen. But he refused to blame Hezbollah.

These responses by Ban may not prove to be a pattern. But they do appear to suggest a proclivity to blame the Jewish state across the board for the tensions in the region.

How, we ask, can he be entrusted, as the Charter of the United Nations requires, "to bring about by peaceful means *in conformity with the principles of justice*... settlement of international disputes... which might lead to a breach of the peace?" *(Our emphasis)*

It appears we cannot.

25 years ago in *The CJN*

Israel's relations with the United States were strengthened following the 18-day TWA hijacking standoff in Lebanon. U.S. president Ronald Reagan and secretary of state George Schultz praised Israel for the way it handled the crisis that led to the release of 39 American hostages.

Editorials & Letters

Dry Bones
THOUSANDS OF ISRAELIS HELD A MASSIVE MARCH TO PRESSURE
THE ISRAELI GOVERNMENT ABOUT THE SOLDIER
FREE GILAD
BEING HELD FOR RANSOM BY HAMAS IN GAZA
FREE GIL
JUST A FEW HUNDRED WOULD HAVE BEEN BETTER ... IF THEY WERE
FREE GILAD
DEMONSTRATING AROUND THE CLOCK AT THE U.N., THE RED CROSS,
THE AMERICAN EMBASSY, AND THE OFFICES OF THE EUROPEAN UNION
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Not all the news fit to print

I was surprised by the choice of front page articles in the June 24 issue of *The CJN* ("Montreal rabbi urges Canadian role investigating Venezuelan anti-Semitism" and "CIC offers Israel trip to NDP's Layton"). I would have thought that stories about investigating Venezuelan anti-Semitism and the Canada-Israel Committee offering an Israel trip to the New Democratic Party's Jack Layton paled by comparison with reporting the massive protests by the haredi community in Jerusalem following the Israeli Supreme Court's ruling that segregation between school children in the haredi settlement of Immanuel must cease and sentencing the school's leaders to two weeks in prison for repeatedly refusing to obey the court's order.

Equally important – conceptually and politically – was a second ruling by the court, also ignored by *The CJN*, that it was unlawful to provide welfare payments to married yeshiva students when the same support was not provided to other married students.

This is not the first time *The CJN* has ignored important Israeli news stories. I spent most of April in Israel earlier this year. For much of this time, coverage in the *Jerusalem Post* and on Israeli TV channels was dominated by police investigations of huge bribes alleged to have been paid to senior Jerusalem municipal officials, including the deputy mayor, in connection with the construction of the massive Holyland Park residential complex in the city. I saw no reference to this major scandal in *The CJN* on my return to Toronto.

The CJN seems to feel that *CJN* readers aren't mature enough to face the reality that Israel, like all other modern democratic societies, faces enormously complex problems and that not everything is sweetness and light in the Promised Land.

Jacob Ziegel
Toronto

* * *

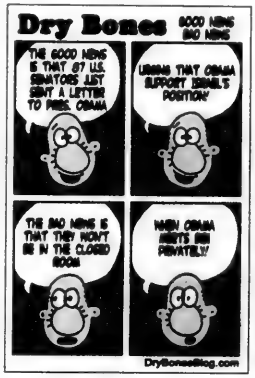
No discrimination at haredi school

I am an Ashkenazi member of a Sephardi shul. The editorial in the June 24 *CJN* referred to "abhorrent discrimination" on the part of a certain haredi school in Immanuel, with separate entrances for Sephardi and Ashkenazi students ("The hurt that wounds deepest," June 24).

The school in question sought to discriminate only against individuals or families with undesirable objective behaviours or standards – standards not associated with their Ashkenazi or Sephardi origins (e.g., dress standards). Sephardim were accepted to the allegedly discriminatory school, making up apparently one-third of its student body, and a Sephardi rabbi – Eliyahu Biton – is one of the parents being imprisoned.

The representative of the Israeli Education Ministry apparently accepted that the school was willing to accept any student who would comply with its behavioural standards. As a result, from the perspective of the Ashkenazi and Sephardi parents, there is no discrimination, but rather secular courts interfering with their ability to isolate their children from bad influences (e.g., classmates having undesired media exposure). This is why 150,000 Orthodox people demonstrated against the imprisonment of the parents. We need to make an effort to attribute proper motives and attitudes to the great rabbis who support the conduct of these imprisoned parents.

Adam Freiheit
Thornhill


Dry Bones
GOOD NEWS BAD NEWS
THE GOOD NEWS IS THAT 87 U.S. SENATORS JUST SENT A LETTER TO PRES. OBAMA
URGING THAT OBAMA SUPPORT ISRAEL'S POSITION
THE BAD NEWS IS THAT THEY WON'T BE IN THE CLOSED ROOM
WHEN OBAMA MEETS HIM PRIVATELY!
DryBonesBlog.com

* * *

Pride reversal

So, members of Queers Against Israeli Apartheid (QuAIA) were, after all, able to participate in the Toronto Pride Parade, and demonstrate against the only country in the Middle East where gays and lesbians are free from persecution ("Pride Toronto reversal condemned," July 1).

The complete lack of rational behaviour on the part of QuAIA reminds me of the 1950s and '60s when the then-Soviet Union gave enthusiastic support to the Egyptians but spurned the Israelis. This, in spite of the fact that all Communist party activities in Egypt were strictly banned, while the Knesset had several Moscow-oriented Communist members. It seems to me that when it comes to Israel-bashing, all logic is unfortunately dispensed with.

T.R. Simon
Thornhill, Ont.

* * *

Maine Jewry

For anyone who spent summers in Maine, went to camp in Maine, lived in Maine or had a summer romance in Maine, especially Old Orchard Beach, the Documenting Maine Jewry history project (www.davidkrutt.com) is having a summer meeting at the historic shul in Old Orchard Beach. We are gathering on Aug. 22 to share memories, renew acquaintances and record history. For information, e-mail Elaine Crasnick Kahaner at Ekahaner@cox.ne or Harris Gleckman gleckman@mindspring.com.

Elaine Crasnick Kahaner
Harris Gleckman
Old Orchard Beach, Maine

LET THEM GO...
Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz, Gilad Schalit

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Jabotinsky was a Zionist visionary and warrior

By RABBI SHLOMO JAKOBOVITS

The tragic episode of the Altalena is well-known. The Irgun ship, heavily loaded with desperately needed armaments, reached Israel's coastal area during the War of Independence. It was sunk by gunfire by the Israel Defence Forces on the orders of David Ben-Gurion, with the loss of 15 Jewish lives and all its arms and ammunition.

What is less known is the derivation of this ship's name. Altalena was the pen name Zev Jabotinsky used for his numerous writings. The naming of the ship eight years after his death is a measure of the esteem accorded to him by his devotees.

And not only by members of his political party, but also by the broader Jewish public. If a man's status can be measured by how many sites are named after him, then Jabotinsky stands first. In Israel today, there are 57 streets, squares and parks bearing the name Jabotinsky. In comparison, 52 are named Herzl, while Chaim Weizmann, Ben-Gurion and Chaim Bialik have 48 each.

Jabotinsky was born in 1880 in Odessa, which was then in czarist Russia. He and his family had little contact with Judaism, and the Hebrew that he learned was merely the minimum required for a modest bar mitzvah ceremony. There was then no indication that he would one day become a master of Hebrew.

The Chibat Tzion drive for settlement in Palestine began when he was an infant, and it was, in fact, launched in his hometown, Odessa. But throughout his youth, Jabotinsky took no interest in it. Nor did he identify with the Zionist movement, which developed when he was a teenager. All this changed with the Kishinev pogrom of 1903. Suddenly he discovered his own Jewishness, and his entire outlook was transformed.

Kishinev is only 70 miles from Odessa, and Jabotinsky warned his community that a similar pogrom was likely to occur in Odessa. He quickly organized Jewish self-defence and thus embarked on a lifelong leadership role in Jewish combat. This was also an example of his amazing knack for predicting future events.

Long before his awakening to Jewishness, he was recognized as a child prodigy. His writings were published in Russian newspapers when he was a teenager, and they were judged to be brilliant. At age 18, he was appointed by two Russian newspapers to be their correspondent in Italy and Switzerland respectively. At this point, he was neither a Zionist nor a national leader, but what he had in common with them was a flair for journalism. Most of the Zionist leaders were indeed professional journalists, including Theodor Herzl, Max Nordau, Nathan Birbaum, Menacham Ussishkin and Naham Sokolov. In addition to journalism, Jabotinsky produced numerous other works, such as novels, essays, poetry, and translations of the classics. His collected writings were published after his death as a set of 18 volumes.

His competence in writing was matched by his legendary skill as speaker. And he was able to express himself effectively in Russian, English, Hebrew, Yiddish, French, German, Italian and Ladino. He mobilized these talents as soon as he identified with the cause of Jewish nationalism, and within a year of the Kishinev pogrom, he became a delegate at the Sixth Zionist Congress in 1904. His oratory drew large crowds, albeit many of his radical views were vehemently disputed.

At birth, Jabotinsky had been named Vladimir, which is the Russian word for wolf. After he became a leader in Jewish affairs, he was often referred to as Zev, which is the Hebrew for wolf.

Meanwhile, 5,000 miles away in Japan, there was another Russian Jew, born in the same year as Jabotinsky, in whom the flames of spontaneous combustion were kindling the fire of Jewish idealism. His name was Joseph Trumpeldor, and in the first 24 years of his life, he had experienced little exposure to Judaism. He was a captain in the czar's army, the highest-ranking Jewish military officer in Russia. In 1904-05, Russia was at war with Japan, and Trumpeldor was among the many thousands of Russians captured by the Japanese. While in the prisoner-of-war camp, he contemplated his mission in life and came to the conclusion that he should be serving the Jewish people rather than the arch-anti-Semite, Czar Nicholas of Russia.

So after the war he and some of his comrades travelled from city to city in Russia to set up military-training courses for Jewish youth and to persuade those trained young men to settle in Palestine. These volunteers then joined with local recruits and formed Hashomer, the first Jewish defence establishment in Palestine. Trumpeldor also made aliyah himself, and he was in Palestine when World War 1 broke out.

In 1915, Turkey entered the war on the German-Austrian side, and it immediately expelled from Palestine all active Zionists, among them Trumpeldor and Ben-Gurion. Both of them then settled temporarily in Alexandria. As fate would have it, Jabotinsky was at that very moment assigned to Alexandria as a war correspondent. There he met Trumpeldor, and the two immediately bonded. They were in full accord on policy and worked effectively as a team.

Also in Alexandria, Jabotinsky met Ben-Gurion, and these two immediately found themselves in disagreement. At that juncture, the issue was what position Zionists should take in relation to the two sides now at war. Ben-Gurion counselled neutrality, while Jabotinsky pressed for getting involved on the British side. He predicted that regardless of which side won the war, the Ottoman Empire would disintegrate, thus opening up the opportunity for a Jewish state in Palestine.

This disagreement was the first of many, and the friction between these two strong personalities would continue for the next 50 years. Jabotinsky died in 1940, but Ben-Gurion's animosity toward him made itself felt long thereafter.

In his policy of supporting the British war effort, Jabotinsky sought to persuade the government in London to include in its army a distinctly Jewish component. Despite significant British resistance to this idea, Jabotinsky did attain partial success. The British army agreed to set up a quasi-military unit consisting entirely of Jewish personnel – the military function would be transportation only, not actual fighting. This force of 650 men, organized in 1915 by Trumpeldor and known as the Zion Mule Corps, was the first Jewish military body in 19 centuries.

But Jabotinsky was not satisfied. He wanted a Jewish segment of the regular British army, and in 1917 Britain finally agreed. Thus the Jewish Legion came into being, a fighting force in which each soldier wore a small menorah as identification.

The legion fought on the Turkish front, and Jabotinsky participated in Gen. Edmund Allenby's triumphant march through Jerusalem. That march took place during Chanukah of 1917, and world Jewry noted its affinity with the Maccabean triumph of 21 centuries earlier, which is what Chanukah commemorates. The Balfour Declaration of 1917 had been issued the previous month, and Jabotinsky contributed to its formulation. The convergence of these two events was deemed to portend historic happenings to come.

During the era of World War I, Zionist public pronouncements spoke only of a Jewish national home. No one mentioned Jewish statehood, as Herzl and his colleagues had done. The British government and the Arab leadership were in favour of a Jewish national home in Palestine under the British flag, but would have been totally opposed to any suggestion of an independent Jewish state.

However, in 1920, after the British Mandate was established, Zionists no longer hid their aims and they spoke openly of plans for statehood. Thereupon Arabs rioted in several locations and Jews found themselves in serious danger, especially in Jerusalem and Jaffa. The mandatory government was taken by surprise; nor at this juncture had they yet set up an effective police force. Ben-Gurion, having failed to come out strongly on the British side in the war, was for the moment in the background, and thus the de facto leader of the Yishuv was Jabotinsky.

Jabotinsky quickly took matters into his own hands. He organized a Palestinian Jewish army and deployed it wherever a Jewish neighbourhood came under attack. That small army was soon named Haganah and, in 1948, became the national defence forces of Israel, known today as Zahal (Israel Defence Forces).

Strictly speaking, Jabotinsky's military activities were illegal, and he was arrested by the British and sentenced to 15 years imprisonment. But the outcry in Palestine, England and America against this arrest was so vehement that he was quickly released.

On economic policy, Jabotinsky was a right-winger and favoured private enterprise. Ben-Gurion, in contrast, was a left-winger and identified with the worker movements. The majority of Jews in Palestine favoured the left, and thus Ben-Gurion was able to re-establish his leadership. Jabotinsky's party didn't come into power until 1977, 37 years after his death. This party at first was known as Revisionist, then Cherut, and today Likud. Ben-Gurion gradually took over the Haganah, which Jabotinsky had founded, and in 1937 Jabotinsky established his own military force, known as Irgun. This force helped significantly to maintain immigration into Palestine in defiance of British restrictions, and it played a major role in bringing about the end of British rule.

The mainstream Zionist movement, not wanting to be perceived as rebels against the British Mandate, had in the 1920s and 1930s toned down its call for a Jewish state. But Jabotinsky never wavered, and the state he loudly espoused was to include both sides of the Jordan. Jewish statehood implied termination of the mandate, and Jabotinsky's ceaseless promotion irked the British government. Accordingly, in 1929, while Jabotinsky was on a speaking tour in South Africa, the authorities announced that he would not be allowed back into Palestine – this despite the fact that he had taken up residence there.

With Hitler's rise to power in the 1930s, Jabotinsky directed his energies to warning eastern European Jewry of impending disaster. He predicted that German armies would invade Poland and the Baltic countries, and he went from city to city urging Jews to leave before it would be too late. His effectiveness was undermined by two very disparate groups. The Bund, an anti-Zionist movement that was influential with secular Jews referred to him as "a political charlatan" and ridiculed his advice. And many of the rabbis, whose opinions carried weight with religious Jews, belittled him as "a non-believer and non-observer" and discounted his predictions. In addition, finding a haven where a Jew could enter legally and make a living was extremely difficult. Hence Jabotinsky's warnings were not successful, and a few years later eastern European Jewry fell victim to the Holocaust.

In his will, Jabotinsky predicted that there would be a Jewish state and he expressed the wish to be buried there. But he did not want to be brought there until the government itself made the arrangements. Apparently, he anticipated that Ben-Gurion would be in power and that he would not accord him a state funeral. All this is precisely what in fact happened: the state was established in 1948, but Jabotinsky's remains were not brought there until 1964, immediately after Ben-Gurion's retirement.

Jabotinsky died suddenly on the 29th of Tamuz in 1940, while visiting a Betar camp in United States. Betar, which stands for Brit Trumpeldor, is a worldwide youth movement that Jabotinsky had established in 1923 and named after his close colleague. He was buried in a New York cemetery, followed by his wife, Yohanna, in 1955. Israel's funeral for him and his wife in 1964 was a spectacular event, unmatched in the history of Israel. The procession passed through the streets of New York, Tel Aviv and Jerusalem on the way to his re-interment on Har Herzl, and the total attendance was estimated at 250,000.

Jabotinsky's yahrzeit this year falls on July 11.

Rabbi Shlomo Jakobovits is an educator who lives in Toronto.

Opinions

The world turned upside down

It takes a certain courage to challenge the entrenched dogmas – and pervasive hypocrisy – of such topics as secularism, environmentalism, moral relativism, anti-Americanism, anti-Zionism and multiculturalism

Lawrence Hart in Hamilton

But in her latest book, *The World Turned Upside Down: The Global Battle Over God, Truth, and Power* (Encounter Books, 2010), Melanie Phillips has done just that. By appealing for sanity and the promotion of defensible evidentiary constructs to counteract the plague of deceit and intolerance that flies insidiously under the umbrella of political correctness and post-modernist sophistry, Phillips has produced a tour de force that is a must-read for anyone who wishes to push back against the moral and intellectual inversions that dominate the so-called "progressive" discourse in academia, politics and the media.

In her first few chapters which address, among other themes, "the myth of environmental armageddon," "scientific triumphalism," "the secular inquisition" and "the jihad against western freedom," Phillips pulls no punches in her rebuke of what she has described as a departure from rationality, a mass derangement – where opinion trumps factual evidence and there is no distinction between truth and lies, justice and injustice, and victims and victimizers.

While delving nimbly and insightfully into a broad range of anomalies, she tends to focus much more specifically – and trenchantly – on the dangers of Islamist extremism and the uniquely ignominious treatment of Israel, not only by its recognized Arab enemies, but also, and even more particularly so, by "the left-wing western intelligentsia" and their fellow travellers. In connecting animus against Zionism with more global intolerance, Phillips asserts that "Israel stands proxy for a rational and moral outlook because, of all the causes in the world, it alone has been singled out for systematic demonization built on fabrication, distortion and misrepresentation."

She goes on to argue that "if people stand truth and logic on their heads over Israel, it is very likely that they will do so elsewhere – not least because so much of the irrationality within the West rests at the most fundamental level on its denial or renunciation of Jewish moral precepts." This, in turn, bolsters Islamist aspirations "to eradicate Israel, subjugate the Jews, and erase the precepts of Judaism that Islam believes it supersedes."

The World Turned Upside Down, in all of its more than 450 pages, is elegantly written, easy to read, and always thought-provoking. As with her previous book, *Londonistan* (which deals presciently with the threatened Islamification of Britain), Phillips' current offering pushes buttons that urgently need to be pushed and sounds alarm bells that, if not heeded, will almost certainly bring democracy and western values to the brink of collapse.

An optimist's take on the haredi school fiasco

The Beit Yaakov girls' school in the haredi West Bank town of Immanuel has been at the heart of a religious, ethnic and legal clash that has touched one of Israel's most sensitive nerves: the relationship between the State and its growing haredi population.

There are four types of schools in Israel: secular, Orthodox, haredi and private. The first three receive government funding. Secular and religious schools are "national," with curricula set by the Ministry of Education. Haredi schools are independent, considered "recognized unofficial" institutions.

Yair Lootsteen in Jerusalem

Toward the end of the 2007 school year, new partitions were built in Beit Yaakov. In essence, two separate learning institutions were created – one for girls from chassidic families and another for those from other families. Almost all the girls in the former were Ashkenazi. All the girls in the latter were Sephardi.

Besides the partitions, separate entrances, teachers' rooms, schoolyards and recess times were established for each of the schools. The girls in the Sephardi institution were required to wear new uniforms, unlike those worn by their erstwhile classmates.

When Sephardi girls' parents' complaints to Immanuel's municipality and the Ministry of Education weren't addressed, they petitioned the Supreme Court, claiming their daughters were being ethnically discriminated against and demanding the new walls be taken down and the two schools be reunited as one.

During months of hearings, the Chassidim's argument was that the issue had nothing to do with ethnicity, but rather with pupils' level of religiosity. They said the school hadn't been split into two, but rather that a chassidic wing had been added where pupils were required to be more observant.

In August 2008, the court ruled the school had illegally harmed its Sephardi pupils' dignity by segregating them from their classmates. It referred to the landmark American case of Brown v. the Board of Education, adding that "separate but equal" education was unacceptable. It also declared that while it was reasonable for schools to make acceptance to certain courses of study contingent on preconditions, this was unacceptable if prerequisites included elements of ethnicity, as it found was the case in Beit Yaakov.

The court ordered authorities to tear down the partitions and remove all traces of ethnic discrimination.

With the onset of the new school year last fall, the chassidic parents refused to send their daughters to Beit Yaakov. The Sephardi parents returned to the court, asking that it declare the Chassidim in contempt.

After several more hearings, during which the Chassidim reiterated that their rabbis forbade sending their daughters to school with non-Chassidim, the court lost its patience. It ordered two week imprisonment for any parent refusing to abide by its ruling and fined them per diem for abstention.

Haredi demonstrations ensued, and 100,000 people accompanied chassidic fathers on their way to a Jerusalem police station.

There's been a public outcry. A leading chassidic rabbi, the Slonim Rebbe, proclaimed he'd rather go to the firing squad than capitulate. Rabbi Ovadia Yosef, spiritual head of Shas, the Sephardi-haredi party, said such issues should never reach the country's secular courts, but rather religious tribunals.

Legal commentators argued about the wisdom of the court's decisions. Counter-demonstrations called for denying government funding to schools that discriminate.

In the latest round of this fray, in late June, the court ordered the chassidic fathers' release after being informed of an about-face agreement between the Slonim Rebbe and Rabbi Yosef, according to which all girls in Beit Yaakov would spend the last three days of the school year together and attend lectures on the need for unity, and after hearing of steps taken to ensure the school re-opens in a non-segregated environment.

Given these understandings, the court also ordered the parties to report back in August to guarantee that its ruling is carried out.

The importance of this case can't be overstated. Beyond its rule-of-law significance, it's another step on the meandering path that will bring haredim into the fold. Major rabbis now more often understand the need to enter into discourse with the state to help solve complex predicaments that have lain dormant for decades within their own communities.

I'm an optimist.

The Gaza flotilla and the dirty NGO war

The images from the "peace" flotilla to Gaza exposed the tactics of powerful non-governmental organizations (NGOs) that lead the strategy of political warfare targeting Israel. In the May 31 flotilla attack, IHH – a Turkish "charity" with close links to Hamas and jihadist groups – combined forces with European anti-Israel campaigners, including the International Solidarity Movement (ISM). Members of both groups co-operate with terrorists that goad Israel into using force, resulting in injuries and deaths. They know how to unleash massive diplomatic and political campaigns using false charges of "war crimes," "collective punishment" and similar allegations.

Gerald Steinberg in Jerusalem

The Israeli government has been remarkably and depressingly inept in dealing with this third-generation warfare (following conventional army attacks from 1948 to 1973, and the ongoing terror campaigns). In the case of the IHH-ISM "free Gaza" flotilla, the IDF and Defence Ministry were surprised by the violence, and the political leadership, led by Prime Minister Benjamin Netanyahu, didn't anticipate the international pressure to end the Gaza blockade. (When they acted to allow most civilian goods into Gaza, it was another case of too little, too late.)

In order to defeat this third-generation warfare, which has already done considerable damage, we need to assess the threat and find the right strategy. Understanding NGO exploitation of moral principles is the first step. The IHH and ISM were supported by a wide network, including the major NGO superpowers (Amnesty International, Oxfam, Human Rights Watch) and many local partners. This network creates the environment that automatically condemns Israel, while portraying Palestinians as helpless victims.

This illicit political influence has been visible in Canada, where self-promoting radicals initially funded by Liberal governments have waged political war against Israel, the United States and other democracies. When the Harper government ended their taxpayer funding, the NGOs fought back with all their power, mobilizing allies in Radio-Canada, the *Toronto Star* and *Maclean's*.

I recently observed the wrath of the NGO network at the European Parliament's subcommittee on human rights in Brussels. A hearing, ostensibly on civil society in Israel, was initiated by NGOs under the façade of promoting peace and human rights. As in Canada, these powerful NGOs have a great deal to lose if Europe's secret funding mechanisms are opened to public scrutiny.

The session opened with speeches from three EU-funded NGO speakers – a fringe Israeli who heads PCATI (the "Public Committee Against Torture in Israel"), Mossawa (led by radical Israeli-Arabs), and the Euro-Med Human Rights Network, which co-ordinates demonization among these and similar groups. Each spoke for more than 10 minutes, repeating the standard anti-Israel rhetoric, and praising bogus human rights defenders, including the IHH/ISM "Free Gaza" terrorists.

I was invited to present a different perspective by one of the few Euro MPs who knows enough about the reality in Israel to distinguish fact from fiction and recognize the need for a fact-based analysis of NGO agendas and the secret EU funding they enjoy. This was a major departure from the standard ideological monopoly, and the NGO network made a major effort to prevent me from speaking by falsely claiming that I and NGO Monitor are agents of the Israeli government. After losing the battle, they convinced the chair to limit me to five minutes, after they had spoken for 30. (Foreign diplomats get five minutes, and the Israeli diplomat used his time effectively.)

I eventually got my 10 minutes, and surprised many of the EU officials with detailed evidence of NGO manipulation and coarse immorality. This was one small battle in the NGO-led dirty war against democracy, in general, and against Israel, in particular. The Harper government has also made important progress in this area, as has Australia. If Europe's role in aiding third-generation NGO warfare against Israel is also exposed and then halted, this will mark a turning point.

We must win many more battles, focusing on the NGO groups that exploit and destroy moral principles, and on the funding sources that facilitate their dirty warfare. But at least we understand the threat, have a rational strategy and some solid allies, and a few initial successes to give hope.

The Kirshner File

The Passing Parade ...

They died recently, leaving footprints in time...

Ray Solomonoff, 83, a physicist, was one of the founders of the field of artificial intelligence. **Marshall Nirenberg**, 82, a biologist and a Nobel Prize winner, deciphered the genetic code of life. **Robert Myers**, 97, an actuary, helped create the U.S. social security system. **Carl Kaysen**, 89, a political economist, was the director of the Institute for Advanced Study in Princeton, N.J., and president John F. Kennedy's personal representative to talks that led to the 1963 Partial Test Ban Treaty to prevent nuclear bomb tests in the atmosphere. **Robert Mosbacher**, 82, was the U.S. secretary of commerce from 1989 to 1992.

Sheldon Kirshner in Toronto

David Brown, 93, a Hollywood producer, brought *Jaws*, *The Sting* and *Driving Miss Daisy* to the screen and signed up Elvis Presley for his first film, *Love Me Tender*. **Joseph Strick**, 86, directed documentaries (*Muscle Beach* and *Interviews with My Lai Veterans*) and feature films (*Ulysses* and *Tropic of Cancer*). **Aaron Ruben**, 95, produced television programs such as *The Andy Griffith Show* and *Gomer Pyle*. **David Gerber**, 86, was a TV producer (*Police Story*, *Police Woman* and *Flight 93*).

Himan Brown, 99, created 1930s and '40s radio dramas, notably *Dick Tracy* and *The Adventures of the Thin Man*. **William Lubtchansky**, 72, a French cinematographer, shot Claude Lanzmann's *Shoah* and worked with directors Francois Truffault and Jean-Luc Godard. **Shirley Rich**, 87, the doyenne of New York casting directors, discovered the actors Sean Penn, Tom Cruise, Yul Brynner and cast the Broadway hits *South Pacific* and *Fiddler on the Roof*.

Mina Bern, 98, was a singer and actress at the Yiddish theatre in New York City. **Jean Carroll** (Celine Zeigman), 98, was a vaudeville dancer and standup comedian who had her own sitcom (*The Jean Carroll Show*) and appeared on *The Ed Sullivan Show*. **Doug Fieger**, 57, was the rhythm guitarist and lead singer of the band the Knack, whose new wave rock song, *My Sharona*, was a hit in 1979. **Corey Haim**, 38, was a Toronto-born Hollywood actor (*Lucas* and *The Lost Boys*). **Allen Swift** (Ira Stadlen), 87, was the radio and TV voice of Howdy Doody, Mighty Mouse and Popeye the Sailor. **Shirley Bell Cole**, 89, was the radio voice of Little Orphan Annie from 1930 to 1940.

J.D. Salinger, 91, wrote the novel *The Catcher in the Rye* and the short story collection *Nine Stories*. **Erich Segal**, 72, wrote the novel *Love Story*. **Abraham Sutzkever**, 96, a Belarus-born Yiddish poet who evoked the Holocaust, wrote, among other works, *Poems from a Diary*. **Helen Weinzweig**, 94, was a Canadian novelist (*Basic Black with Pearls*) and a short story writer (*A View from the Roof*). **Loren Singer**, 86, wrote the conspiracy thriller *The Parallax View*. **William Tenn**, 89, wrote satirical science fiction, namely *Brooklyn Project* and *On Venus, Have We Got a Rabbi*. **David Markson**, 82, was an experimental novelist (*This Is Not a Novel* and *Springer's Progress*). **Arthur Herzog**, 83, wrote *The Swarm*, the cult novel about African killer bees. **Michael Kaufman**, 71, a *New York Times* foreign correspondent, wrote Mad *Dreams, Saving Graces: Poland* and *The Decline and Fall of the Soviet Empire*. **Sid Fleischman**, 90, wrote children's stories (*The Whipping Boy* and *Humbug Mountain*). **Dan Leon**, 84, was Israeli editor of the *Palestine-Israel Journal* and author of *The Kibbutz: A Portrait from Within*.

Fabian Bachrach, 92, a photographer, was best known for his photo of the young John F. Kennedy, the official presidential portrait. **Marty Lederhandler**, 92, an Associated Press photographer, captured iconic images of Nikita Khrushchev hugging Fidel Castro in 1960, of the burning World Trade Center in 2001 and of celebrities from Elizabeth Taylor to Anwar Sadat. **Irving Penn**, 92, a fashion photographer, worked for *Vogue*. **Willy Ronis**, 99, took moody photographs of Paris that appeared in books. **Evelyn Hofer**, 87, specialized in portraits and travel photography (*New York Proclaimed* and *The Presence of Spain*). **Julius Shulman**, 98, was a magazine photographer of modern California architecture (*L.A. Lost and Found: An Architectural History of Los Angeles*).

David Levine, 83, was the political caricaturist for the *New York Review of Books*. **Bernard Schoenbaum**, 89, drew more than 300 ironical cartoons for *The New Yorker*.

Maxwell Myron Kalman, 103, designed the first shopping centre in Canada in St. Laurent, Que. **Lawrence Halprin**, 93, was a landscape architect who designed the memorial to Franklin D. Roosevelt in Washington, D.C., and a walkway overlooking the old city in Jerusalem.

Yitzhak Ahronovitch, 86, was the captain of the refugee ship the Exodus in 1947. **David Kimche**, 82, was a founding father of the Mossad, Israel's spy agency, and a director general of the Israeli foreign ministry. **Moshe Hirsch**, 86, a member of the anti-Zionist Neturei Karta group, advised Palestinian leader Yasser Arafat on Jewish affairs.

Marshall Nirenberg

Yitzhak Ahronovitch

Sol Price

Arthur Winograd, 90, was a founder of the Juilliard String Quartet. **Benjamin Lees**, 86, was a classical composer (*Symphony No. 4* and *Concerto for String Quartet and Orchestra*). **Leon Kirchner**, 90, a Pulitzer Prize winner for music, was a composer, pianist, conductor and teacher. **Isaac Schwartz**, 86, composed scores for popular Soviet movies, including *White Sun of the Desert*. **Jerry Adler**, 91, was a harmonica virtuoso whose soundtracks are heard in the movies *High Noon* and *My Fair Lady*.

Hyman Bloom, 96, was an abstract expressionist painter with a bent for mystical subjects. **Irving Kreisberg**, 90, produced dream-like landscapes. **Ruth Kligman**, 80, an abstract painter, was artist Jackson Pollack's lover and survived the car crash that killed him. **Dina Babbit**, 86, was a prisoner/portrait painter in the Auschwitz concentration camp. **Lydia Csato Gasman**, 84, an art critic and teacher, was an expert on Pablo Picasso.

Andor Lilienthal, 99, was a chess grandmaster who played in 10 world championships. **Henry Wittenberg**, 91, was a gold and silver medallist in freestyle wrestling in the 1948 and 1952 Olympic Games. **Hank Rosenstein**, 89, an original member of the New York Knicks, played in the first National Basketball Association's game in 1946. **Irwin Dambrot**, 81, led City College to the NCAA basketball title in 1950. **Lou Bender**, 99, was an All-American basketball player at Columbia University in 1930 and 1931 and then turned pro for the Original Celtics in New York. **Abe Pollin**, 85, was the owner of the Washington Wizards in the NBA. **Lester Rodney**, 98, was the first sports editor of *The Daily Worker*, the organ of the American Communist party, and used that platform to fight professional baseball's colour barrier.

Tillie Abrams, 98, founded the William Ashley dinnerware and crystal chain in Toronto. **Mira Linder**, 88, opened Toronto's first day spa. **Sol Price**, 93, founded the Price Club, America's first discount warehouse store. **Giuliana Camerino**, 89, was the designer of the Roberta di Camerino handbag.

Art D'Lugoff, 85, was the dean of the New York nightclub scene. **Edward Linde**, 68, was a founder of Boston Properties, one of the biggest real estate investment trusts in the United States. **Bruce Wasserstein**, 61, a Wall Street banker, pioneered the concept of the hostile takeover and reshaped the mergers and acquisitions business. **Fred Joseph**, 72, helped create the junk bond business. **David Ginsberg**, 98, a lawyer, headed a U.S. presidential commission in 1968 on race relations and, as a Jewish Agency adviser, helped smooth the way for the Truman administration's recognition of Israel. **Eugene Cotton**, 95, a labour lawyer and general counsel for the United Packinghouse Workers of America, negotiated some of the first pension and medical benefits in the industry.

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Jewish Life

Life after life

By RABBI DAVID CADOCH

Rabbinic Reflections

It is not uncommon today to find more people turning toward a spiritual soul-searching, seeking answers to the two greatest mysteries – life and death, and the afterlife. One reason this has become more prevalent is that these issues confront a generation where science of the 21st-century has the technology to understand the complexity of life itself and the wonderful discoveries beyond our world.

So what is life after life? When we live a full life, engaging in the challenges of everyday life only to reach a point where we recognize our vulnerability and finite physical existence, what happens when our time comes to leave this earthly plane? Does the soul live on, and if so, where does it go and what becomes of our conscious personality as we know it?

These are powerful questions that this humble article will attempt to answer briefly. Let's begin with a Mishnah in Talmud Babli Sanhedrin: "All Israel have a share in the world to come."

According to the Kabbalah, the esoteric teachings of the Torah, a soul comes into this world to fulfil some purpose. The soul's parents are chosen as well as the life conditions to assist that purpose. When a child is born, there is great joy on the physical plane. However, on the spiritual plane, the process of being born here is a passing-on from the spiritual world, and it's an event of solemn joy – because there is still work to do on the Earth plane, and as long as a soul embodies a physical body, its sensitivity is dimmed and challenged.

The work of all souls is to elevate their spiritual status to the maximum allotted in a lifetime. Once a soul is born in this world, its moral actions are the determining factors of its growth. Wealth, health and associations are decided for that particular lifetime, but the free will a person is entitled to lies in the realm of moral choice. Here is where our life is examined on the spiritual plane.

The Almighty offers us the opportunity to grow spiritually through our moral conduct, and this is encased in the teachings of our Torah. Causing pain to others carries a heavy price that could take a whole lifetime to correct. Conducting our personal and business affairs with integrity is today the hallmark of a tzaddik. Whether for a member of the clergy or a simple man or woman, the law is the same, with no exceptions. The more learned a person is, the more that's expected at the moral level.

When our time comes to leave this world, we pass on in a state of unconsciousness, and according to the Kabbalah, we awaken and are born in the spiritual world with all our memory and personality. We are given the opportunity to be our own witness at our judgment in the Heavenly Court, and we are taught through an all-encompassing love to see where we failed and why. It's important to understand here that we are given the opportunity to plead our case.

Once the judgment is pronounced, we can rest awhile, acquire more spiritual knowledge and gradually rise to higher levels. The good deeds we leave behind and the children who remember us for good by their own good actions are also a means to elevate our soul. The recital of *Kaddish* by the children especially is a demonstration of profound love and respect for the parents and the honour accorded to the Almighty in these difficult times.

Rabbi David Cadoch is responsible for religious services at Beth HaRambam Synagogue in the Maimonides Geriatric Hospital in Cote Saint-Luc, Quebec.

The God I believe in

Bookmarks
Bernard Baskin

It is now four years since Richard Dawkins attacked religion with his challenging book *The God Delusion*. What followed was a spate of God-mocking volumes.

The secular position is clear. As people become better educated and more prosperous, they grow increasingly skeptical of religion's premises and less in need of its promised consolations. Atheists, past and present, are convinced that the demise of religion is inevitable – even if it is taking longer than expected. As a colleague assured me, somewhat inelegantly, "It's pretty tough to get rid of God."

Dawkins and cohort are looking in the wrong direction, suffering from a limited conception of God. When Moses said to God, "Let me behold thy presence," God answered, "Man may not see me and live, but I will make all my goodness pass before you." God is incarnate in the goodness, the yearnings and the glory of human beings.

I believe that God is potential in every human experience, waiting to become real, or to be driven away; in every human relationship, waiting to come to life, or to be cast aside. Like a mighty ocean that flows at high tide on to the shore, covering the sand and filling the rocky caves, and then ebbs away, yet all the time is the same majestic ocean, so God ebbs and flows into and out of our life.

I see God every day in the lives of people. I see Him in the hallways of hospitals where anxious sons and daughters count the hours while a parent lies prostrate on a bed of pain. I see God in the dedicated men and women who devote their time and energies to the numerous institutions for human rescue, without honour and without recognition. I see God in every relationship of loving and helping and giving, between parents and children, between husbands and wives, between friends and comrades.

He is present in every struggle against injustice and exploitation; in every anxious tear shed over another's sorrow; in every courageous fight for righteousness.

In his famous essay, *A Free Man's Worship*, Bertrand Russell declares that "the life of man is a long march through the night, surrounded by invisible foes, tortured by weariness and pain, towards a goal that few can hope to reach, and where none may tarry long.

"One by one, as they march, our comrades vanish from our sight, seized by the silent orders of omnipotent Death."

This is a bleak and hopeless view, without ultimate meaning or purpose. Instead, we can forge a world of more coherence than chaos when we bring goodness and purpose to our lives.

There is a story of a boy who use to wander off to spend time alone in the forest. One day his father asked him what he was doing. "I go to the forest to find God," said the boy. "That's wonderful," replied his father. "But you need not go to the forest. Don't you know that God is the same everywhere? "God is," the boy answered, "but I'm not."

We can be our best selves everywhere whenever we are compassionate, helpful and concerned.

A Hindu sage has written, "We were made to stand on the shore, to celebrate the sun and the sky, to use the wind and master the water, to care passionately for the children tumbling about the sand. We were made to embrace our fellows everywhere and struggle for peace among nations."

Nothing is harder, but anything else is sheer madness.

Jewish Life

The urgency of teaching about Israel

By ELLIOTT MALAMET

One of the potentially disturbing trends in Jewish education is whether young people feel connected to and knowledgeable about Israel. In a recent study by Steven Cohen and Ari Kelman, titled *Beyond Distancing: Young Adult American Jews and their Alienation from Israel*, an ambivalent picture emerges. Asked to reply to a series of statements about Israel, respondents under 35 displayed a consistent pattern of less than enthusiastic affirmation of the Jewish state. When confronted with the proposition, "If Israel were destroyed, I would feel as if I had suffered one of the greatest personal tragedies of my life," only 34 per cent checked off the choice "agree strongly."

JEWISH EDUCATION
The Next Generation

On the other hand, 82 per cent considered themselves supporters of Israel, and more than two-thirds weren't uncomfortable with the idea of Israel as a Jewish state, regardless of their views on pluralism and diversity. So the news is mixed.

This should come as little surprise. Whereas Baby Boomers brimmed with pride at the bravery manifested in the Six Day War and the rescuing of hostages at Entebbe, Jews born after 1974 are, as Cohen notes, drawing on memories "less likely to cast Israel in a positive, let alone heroic light. The First Lebanon War in 1982, the First Intifadah, the Second Intifadah and the Second Lebanon War are all perceived as far more morally and politically complex than the wars Israel fought between 1948 and 1974, casting Israel in a more troubling light."

With its position constantly attacked in major media organs, academic institutions and international forums, it's little wonder that Israel's reputation today is the subject of fierce debate. Certain repeated patterns in the survey are worth taking note of, one of which is that those who practise Judaism more regularly and relate to Israel not just as a political entity but as a spiritual home consistently scored highest in terms of their Israel affiliation. Thus, if we want students to feel strongly about the Jewish state, we need to educate them not just about Israel but about Judaism itself.

But given that this is a technology savvy generation, with access to instant information, we must evaluate both the message and the content that we deliver. An Israel syllabus must not only represent the traditional emphasis on the biblical roots of the Jewish connection to the land, but also must contend with basic questions of how to construct an Israel curriculum today.

Some of those questions might be: How does the shadow of the Holocaust affect the mindset of Israelis? Should the "Palestinian narrative" about Israel be taught alongside Zionist ones – regardless of one's political orientation – because it's crucial for all Jewish students to be able to critically assess such narratives? Is Israel a "holy" land, and what does the idea of sacred space mean? What is the nature of secular-religious relationships in Israel today? What is the argument over "the settlements" and its relationship to the peace process? What is the line between a "just war" and an unethical military campaign, and how do human rights figure in the midst of armed conflict? Has traditional anti-Semitism morphed into anti-Zionism?

The task is urgent and cannot brook delay, as we must decide what are the fundamental educational priorities in the Jewish community of tomorrow.

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Jewish apps for your iPhone

Do you have an iPhone or iPod touch that is hungering for Jewish and Israeli content? An ever-growing number of free apps – mini applications or programs – are available for downloading. Although the following apps weren't designed for the iPad, they'll work on the tablet device, too.

Jewish & Digital
By Mark Mietkiewicz

• iGavolt – Why shlep your bubbie around with you when you can download someone else's onto your iPhone? Listen to the iGavolt Bubbe utter such gems as, "It wasn't like that when I was your age," and the guilt inducing, "Why don't you call me anymore?" **[http://bit.ly/happ55]**

• Jewish Almanac – A nugget of Jewish wisdom and history for every day of the year. **[http://bit.ly/happ51]**

• Israel Pavilion at Expo 2010 – Even if you won't get a chance to visit the stunning stone and glass Israel Pavilion at the Shanghai fair this year, you can still drop by virtually. Includes a photo gallery and a video simulation. **[http://bit.ly/happ57]**

• Islamic calendar – If you've been searching for a quick way to convert dates back and forth between the Jewish and Muslim calendars, look no further. **[http://bit.ly/happ59]**

• Shnekel – Can an app be both mystifying and mesmerizing? Touch the screen and an assortment of Israeli coins drop down and flow away. Shake and repeat. Yup, that's about it. **[http://bit.ly/happ60]**

• Guess Who's Jewish – How encyclopedic is your knowledge of Jewish performers and celebrities? Test yourself by guessing the Jew in these pairs.

(a) Jenna Elfman or (b) Michael Bolton

(c) Joey Ramone or (d) Chris Klein

(e) Judd Nelson or (f) Joy Behar

The answers are below. **[http://bit.ly/happ61]**

• Mitzvah Project – "Whether you're preparing for your bar or bat mitzvah or at any time in your life, Mitzvah Project will guide you through identifying interests, goals, and actions to plan and implement a project that will make a difference." **[http://bit.ly/happ62]**

• Vegetable Checking Guide – Would you care for some beetles with your asparagus? How about maggots with your cabbage? Let's hope not, because bugs are not kosher. This illustrated app shows you how to find and rid your veggies of insects. **[http://bit.ly/happ63]**

• iBirkat – Did you have a good meal? Then it's time to say *Birkat Hamazon*. This app has variations for Ashkenazi, Sephardi, Oriental and Arizal (followers of Rabbi Isaac Luria) communities. **[http://bit.ly/happ64]**

When I did my first roundup of Jewish apps for the iPhone earlier this year, I got feedback from Palm and BlackBerry users who also wanted to know about Jewish apps for their devices. The truth is that app development for the iPhone (more than 225,000) dwarfs the others (with Palm at 3,000 and BlackBerry at 7,000). But that doesn't mean you need to go without.

The best place to look for Jewish software for your Palm is PilotYid.com **[http://PilotYid.com]**. Ari Engel has done a masterful job in scouring the web for Palm apps that you can download. **[http://bit.ly/happ65]** BlackBerry users can download classic texts, including the Chumash, Tehillim, the entire weekday siddur and guides to the Jewish festivals. **[http://bit.ly/happ66]**

As for the iPad, since its release in April, more than 10,000 apps have been created. When the time is right, I'll review Jewish and Israeli apps available for that device.

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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On Campus

My G20 experience

By SAMMY KATZ
Special to The CJN

Sammy Katz

Guest Voice

On Sunday, June 27, a day after I watched members of the so-called Black Bloc destroy parts of downtown Toronto, I took to the street again with my camera.

I ended up watching the crowd of nearly 1,000 people march peacefully to Queen Street and Spadina Avenue, where they were met by at least 100 police officers.

The demonstrators began to have some sort of street party in the middle of the intersection, with music playing and people dancing. Many people turned it into a sit-in.

The police had already blocked any access to Spadina Avenue heading north, and within a matter of minutes, Queen Street West was also blocked. At that point I realized that I should probably leave, as I was not there to demonstrate against the G20, but just to take pictures.

Within seconds of my decision, groups of riot police showed up in full gear to block off the remaining exits from the intersection, as well as to take over the positions of the police on bicycles.

We were never once given a warning to leave and at this point were barred from exiting the intersection.

Members of the Black Bloc torched a police cruiser during the G20 summit. *[Sammy Katz photo]*

In groups of four, riot police officers would enter the crowd, grab someone by the neck and arrest them.

The police began to close in on what would become known as the "human box," hitting their batons against their shields, and yelling, "Move!"

My first instinct was to stick with members of the media. I immediately saw Francis D'Souza from CityTV, who seemed very shaken up, and stood next to him, as I assumed the police wouldn't harm or arrest members of the media. The members of the accredited press got together and negotiated their release with police, only to be put in zip ties once they exited.

As it started pouring rain (I later learned that Toronto was under a severe thunderstorm watch), I immediately started looking through my phone to see who could help me and other innocent bystanders around me to get out of this situation.

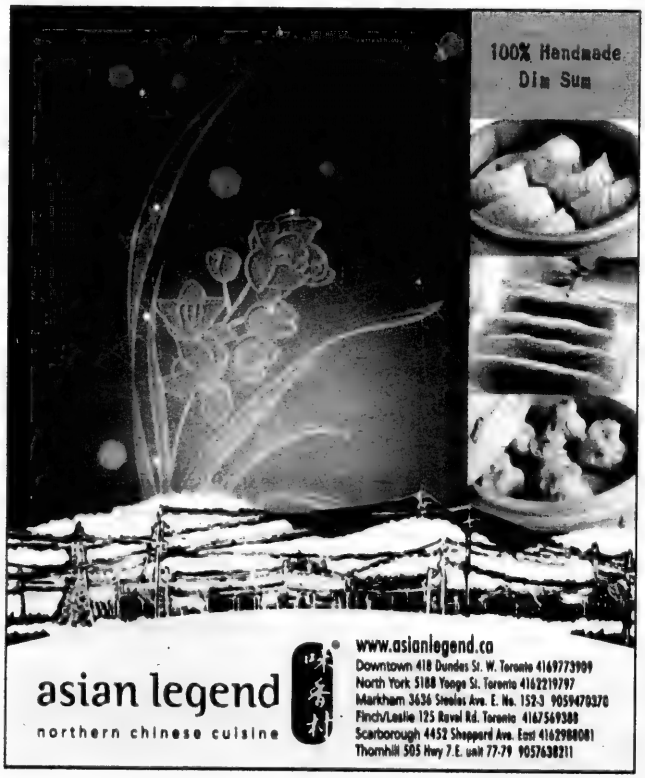
I was standing next to a man who was out walking his dog, as well as a couple who was going out for dinner, and many other people who just happened to be at the wrong place at the wrong time. I urgently got in contact with a reporter I knew from the local news station CP24, who managed to broadcast me live via phone on the station.

Within minutes, the staff at CP24 had contacted the mayor, chief of police and the head of the integrated security unit, all of whom would not comment on the situation.

After nearly two hours of standing in the rain and pressure on public officials by the media, those that were left in the "human box" were allowed to leave, while close to 150 people were arrested.

Soaking wet, freezing, hungry and needing a bathroom for the past six hours, I learned that this was a weekend that the City of Toronto would never forget.

Sammy Katz, 23, is an active member of the Jewish community on campus.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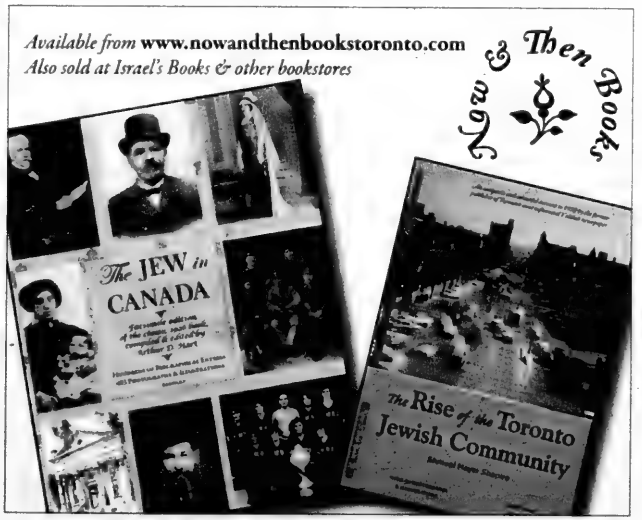
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The JEW in CANADA
The Rise of the Toronto Jewish Community

On Campus

Jewish student federation recognizes campus activists

By CARA STERN
CJN Intern

The Canadian Federation of Jewish Students (CFJS) celebrated their members' accomplishments at the organization's second annual awards night recently.

The June 27 event brought nominees, family and friends to the Lipa Green Building for Jewish Community Services.

Students from schools across Canada who have demonstrated their commitment to Jewish activism and Israel advocacy on campus attended.

Jay Solomon of the Canadian Council for Israel and Jewish Advocacy's university outreach committee, right, presents an award for exceptional activism to Cara Lebenzon, vice-president of Israel affairs for Hillel Calgary. ***[Noah Gano photo]***

This past year, Jewish and Zionist students faced many challenges once again, such as anti-Semitic graffiti, an attack with a machete and another year of Israeli Apartheid Week.

But Samuel Konig, a CFJS staff member, said this year wasn't necessarily worse than previous ones.

"It fluctuates over time," he said. "It's not like you can see a trend. It goes up and down."

He said some of the factors include the students and the geographical location.

But students must create programs proactively as well as reactively, he said.

"You have to strive when times are good as well," he said. "Activism should be throughout the year."

Cara Lebenzon, vice-president of Israel affairs for Hillel Calgary, won an award for exceptional activism. She said she spent two months in Israel last summer as part of the Taglit-Birthright Israel program.

"It was the first time I really felt a deep connection to Israel," she said. "Looking around me on campus, seeing the hate and the false information going around on campus, I knew there had to be someone to do something about it."

She didn't see enough presence of Hillel Calgary on campus, so she decided to get involved.

"I really wanted to bring out some positive information about Israel, as well as show people there are two sides to this story, and that they don't always need to listen to these people spreading hate against Israel," she said.

CFJS recently elected a new executive board for the upcoming school year. Shira Fenyes was elected as the incoming vice-president of programming.

"It's an amazing organization that offers so much leadership and amazing opportunities for all Jewish students around Canada," she said.

Fenyes is a student at the University of Saskatchewan, in Saskatoon. She said the Jewish community is small there, with about 30 Jewish students on her campus. As an executive, she said she wants to help empower the smaller campuses.

"I am hoping to work with leaders from campuses around Canada to come up with innovative and relevant programming to reach out to the smaller campuses as a member of a smaller community," she said.

Ashley Faintuch, incoming communications chair for CFJS, is part of the Jewish Students' Association at the University of Winnipeg, which won an award for collective advocacy initiative for its awareness campaign about the constant rocket attacks in Sderot, Israel.

She said there are a few hundred Jewish students on campus in Winnipeg, but it's not easy to recruit their help for Israel advocacy. But winning this award is sure to help.

"Being from Winnipeg with such a small campus in such a small city, in the past, we felt we were overlooked," she said. "To bring something so great home to Winnipeg is actually a really great feeling inside."

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Reena

Laurine Schmelzle
elected
Chair of Reena Board

At its Annual General Meeting held on June 23rd, Laurine Schmelzle was elected Chair of the Board of Reena.

Laurine Schmelzle has been a staunch supporter of Reena for many years and became a member of the Reena Board in 2006.

As a board member, Laurine chaired two crucial board committees, the Government Relations Committee which explores new initiatives, encourages ongoing dialogue with government ministries and elected members, and works with other groups as "one voice" when needed; the Reena Reena Foundation Communications Marketing Committee which ensures that the communications and marketing strategies of Reena and the Reena Foundation are continually reviewed and revised, ensuring that best practices are utilized in all communications and marketing. Laurine will continue to chair these committees " because I believe both of these portfolios are crucial to the core of the agency."

Laurine Schmelzle has a Bachelor of Religious Education from Tyndale University and a Bachelor of Arts from the University of Waterloo, with a major in Social Development Studies and Certificates in General Social Work and Child Abuse. Reena's goals and mission complement her current life vision and commitment: to help parents build strong families where children are given the opportunity to become all that they possibly can be.
"It is my great privilege to be a part of the Reena team. I consider it an honour to work alongside Sandy Keshen, President and CEO and the dedicated Reena staff and Board as we continue to carry out Reena's vital work of integrating people with developmental disabilities into the community."

ABOUT REENA

Reena is a non-profit social service agency dedicated to integrating individuals who have a developmental disability into the mainstream of society.

Reena was established in 1973 by parents of children with developmental disabilities, as a practical alternative to institutions. Reena strives to create and maintain an environment that respects and promotes dignity, individuality, independence and freedom of choice within a framework of Jewish culture and values. In 1977, Reena began receiving funding from the Ministry of Community and Social Services and, since that time, has grown rapidly.

Reena, **together with the Reena Foundation**, is now into the third year of a multi-million dollar campaign to build the Reena Community Residence at the Joseph and Wolf Lebovic Jewish Community Centre in Richmond Hill. Reena is the lead agency in this unprecedented model of shared service delivery with four partner agencies in the Toronto area: Chai Tikvah, Circle of Care, Jewish Family and Child and Kehilla. The residence will provide affordable, supportive housing for 84 persons with disabilities and will enable Reena to expand its residential day programs, life and job skills training and social programs for many people who have a developmental disability – all within a thriving and accepting campus community.

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Coast to Coast

Economist shines light on nuclear hypocrisy

Yet another surprise from the *Economist* magazine. In its editorial, "Pakistan, India and the anti-nuclear rules" (June 26), the publication took a strong stand against the Egyptian-led effort to single out Israel at last month's Nuclear Non-Proliferation (NPT) Review Conference. The conference's final declaration, orchestrated by Egypt on behalf of the Arab League and as chair of the Non-Aligned Movement, explicitly called on Israel – but not Pakistan or India – to sign the NPT, and it omitted any mention of Iran, an NPT member, that is in serious violation of binding IAEA safeguards.

According to Reports
By PAUL MICHAELS

As the *Economist* noted: "Picking on Israel makes the silence – and hypocrisy – that surrounds nuclear-armed India and Pakistan all the stranger. Like Israel, neither joined the NPT, so their bomb-building did not break its rules. Yet their rivalry is fuelling the fastest, most dangerous build-up of bomb-usable plutonium and uranium anywhere. And a proposed sale by China of two civilian nuclear reactors to proliferation-prone, unstable Pakistan points to a further distinction. Although much of the world has co-operated over North Korea and Iran, everyone is competing over India and Pakistan to make things worse."

Despite all the anti-Israel propaganda, everyone knows – including Arab states – that Israel's (undeclared) nuclear arsenal is purely defensive and that Israel has always behaved responsibly. The real threat of aggressive, indeed potentially catastrophic, behaviour comes not only from North Korea and Iran, but also from Pakistan which has an intense, bitter rivalry with India. The danger of nuclear conflagration there is a serious, but largely unexamined, possibility, especially if Pakistan's weapons fall into the hands of the Taliban.

Now with China's renewed involvement in Pakistan's nuclear program (following U.S. help to India's program under former president George W. Bush), prospects for instability in Southeast Asia are only increasing. And the *Economist* reminds us that the history of China's proliferation record in Pakistan is nothing short of reckless: "[China] helped Pakistan make uranium and plutonium. It handed over the design of one of its own nuclear warheads, which Pakistan later passed on to Libya and possibly Iran."

China needs to be held to account, indeed needs to be "embarrassed," the *Economist* concludes.

But it probably won't be. After all, there's always Israel to conveniently distract the world's attention.

* * *

While Rick Salutin's June 25 *Globe and Mail* column didn't deal with the Middle East but with the "walling" off of large parts of Toronto for the G20 summit, his concern that this represented an assault on democracy in Canada has wider implications. Ironically, Salutin might not care to face the logic of his argument, given his support for the "Free Gaza" movement in his June 11 column.

Here's the relevant excerpt from his June 25 column: "Democracy isn't about elections. There have been lots of undemocratic societies with elections. It's about a state of mind and a relationship between governors and governed. This is exactly what looks preposterous in Toronto now. What is the sign of the breakdown in the relationship? Police everywhere, to protect the governors from the people. That's how it looks. I'm not saying that's what it is, yet. But it's amazing that they don't even react to the optics of the situation: i.e. a temporary police state."

Salutin is correct about what makes a governing authority a true democracy – not the mere mechanics of elections, but the far more meaningful nature of the governing authority itself. Today we read repeatedly that Hamas is the "democratically elected" government of the Palestinians in Gaza, who voted the group into power in the 2006 elections. Put aside for a moment the fact that Hamas only a year later staged a violent coup against Fatah's participation in the government. By Salutin's own definition, there's no sense in which Hamas has anything to do with democracy when it runs a repressive police state in which women's rights, gay rights, religious freedom, open dissent, etc., are non-existent.

As many analysts have noted, if the "Free Gaza" movement had any concern about freedom for the Palestinians and about democracy, they'd put their efforts into criticizing Hamas' extremist agenda and repressive rule, instead of working so assiduously to demonize democratic Israel – which is their real aim.

Paul Michaels is communications director for the Canada-Israel Committee.

Orthodox college goes private

By JANICE ARNOLD
Staff Reporter

MONTREAL —TAV College, the largest of three Orthodox Jewish post-secondary institutions that faced having their government funding cut off, has become a private institution, but the fate of the other two remains undetermined.

TAV has been granted a permit from the Quebec education ministry to operate as a private college after demonstrating that it could continue independently, said its academic co-ordinator Eli Meroz. This not only secures the college's long-term future, but grants it an autonomy it did not have before and makes it eligible for funding at the rate of 60 per cent of the funds given to public colleges, or CEGEPs, he said.

TAV, which has about 600 students, was abruptly told by Education Minister Michelle Courchesne last December that its 25-year partnership with Collège Marie-Victorin, a public CEGEP through which TAV received government funding, would end.

She told the media that public money could no longer go to a college that has religion in its curriculum or religious restrictions, at least not through a public institution.

The other two institutions affected are the Lubavitch community's Bais Chaya Mushka Seminary and the Orthodox Beth Jacob Seminary, which both specialize in teacher and child-care training for women. They were also affiliated with Marie-Victorin for many years, and both are trying to form new partnerships with private colleges.

Meroz said there seemed to have been a misunderstanding in the ministry about TAV. It was founded by Lubavitch adherent Abraham Boyarsky, a Concordia University mathematics professor, to provide job training to chassidic Jews, but has changed considerably over its quarter-century history. Today, a little more than half its students could be described as Orthodox, said Meroz.

Its legal name is now TAV, which originally was an abbreviation for Torah and Vocational, Meroz said. For some years, there has been no religious instruction and classes are not automatically segregated by gender, he said.

To read complete story, go to cjnews.com

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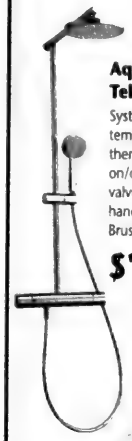

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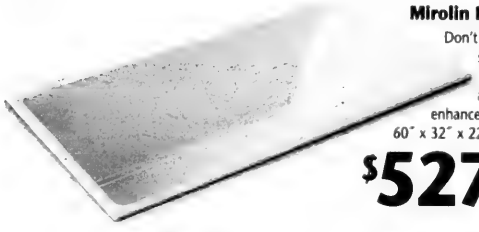

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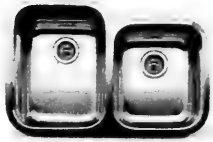

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Soccer dolls benefit women with HIV/AIDS

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Ilan Schwartz has brought a little bit of the FIFA World Cup home to Canada.

The Winnipegger, who is 28 years old and a medical resident in Kingston, Ont., has introduced soccer-themed Little Travellers – inspired by the 2010 Soccer World Cup – to his Little Travellers doll offerings.

Each "footballer" comes with a "passport" to document the places where it goes. Customers are invited to post photographs of their dolls in different locations on www.littletraveller.org.za.

"We brought in just 350 of them," Schwartz says. "We wanted to bring in a limited number because we expect they will have a short shelf life. The demand has been strong. We got them in mid-June and we are almost sold out [at $8 apiece]."

Part of the money raised from the sale of the little dolls goes back to the South African craftswomen who make them. Most of these women have AIDS or are HIV positive.

Schwartz's family is originally from South Africa and came to Winnipeg in 1988. Ilan's father, Dr. Peter Schwartz, operates a veterinary clinic in west Winnipeg.

In 2005, Schwartz, then a medical student, volunteered as an intern in the Hillcrest AIDS Centre in the South African province of KwaZulu-Natal where it's estimated that 40 per cent of all adults are infected with the disease. He spent five months assisting nurses doing home visits to HIV and AIDS patients and helping with research projects for the centre.

Moved by his experiences working with the AIDS patients, he sought ways to help them from his home in Canada. He brought back a bag of Little Travellers – tiny beaded dolls created by women with AIDS living in the area to try to raise some money to support themselves.

Ilan Schwartz with Little Traveller footballers. *[Myron Love photo]*

After returning home for his first year of medical school, Schwartz established the Little Travellers HIV/AIDS Initiative in Winnipeg, a group of volunteers dedicated to raising money for and awareness of the disease. With the help of a core group of a dozen or so supporters, Schwartz raises funds through the sale of Little Travellers for the South African craftswomen.

To date, he reports, he and his group of volunteers have raised more than $300,000. All proceeds go back to South Africa, with more than half of the selling price supporting a newly established respite centre at the Hillcrest AIDS Centre. The remaining funds pay the women who carefully craft and bead the colourful dolls.

"The money we raise provides the crafters with a steady income year round in an area where the unemployment rate is about 40 per cent," he says. "It has had a positive effect on their lives. They have been able to pay for school fees for their kids and add to their household furnishings. Equally as important, the income has given them a sense of confidence which has encouraged them to share their experiences with HIV with others."

There are several varieties of Little Travellers to choose from and the craftswomen are continually coming out with new designs. For example, you can order a mermaid doll, a mother holding a baby, a doll carrying wood on her head, one wearing a hat and one with a handbag.

"We encourage innovation by giving the creators of new designs full ownership of their designs," Schwartz says.

He was most recently back in South Africa for a few days in May on his way to do an elective at a pediatric HIV clinic in Malawi, a small country wedged between Zimbabwe and Mozambique, where 12 per cent of the population is infected with HIV.

He has two more years to go in his residency in infectious diseases in Kingston.

The dolls are available online at www.littletravellers.net.

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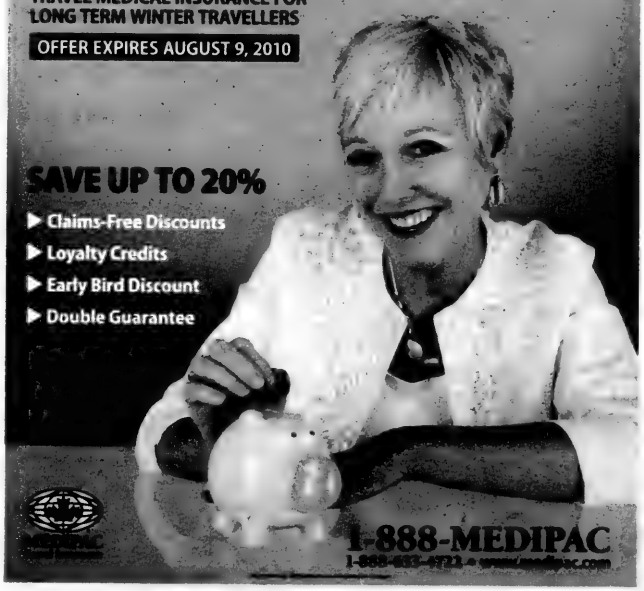

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Coast to Coast

Winnipeg Beach shul undergoes expansion

By MYRON LOVE
Prairies Correspondent

WINNIPEG — The small synagogue at the Winnipeg Beach is undergoing an expansion which will see it virtually doubled in size.

"We average about 25 people on Shabbat," Abe Borzykowski, a member of the synagogue's management committee, said last month. "Our capacity was about 35. When we finish our expansion, we will be able to squeeze a few more people in."

The construction work was being done entirely by volunteer labour, Borzykowski said. The only cost was for materials.

The object of the 16-by-18 foot addition, he said, was to have a separate room for kiddushes after Saturday services. The one-room sanctuary had doubled as the dining area for kiddushes. There was a fridge and a table at the rear that were to be moved to the new space, thus freeing a little more room for daveners.

The Hebrew Congregation of Winnipeg Beach is the last functioning synagogue in Manitoba outside of Winnipeg.

Winnipeg Beach – located on the southwest shore of Lake Winnipeg, about a 45-minute drive from the Manitoba capital – and the resort town of Gimli, a 10-minute drive farther north, have long been the summer resorts of choice for Winnipeg's Jewish community. In 1950, a group of Jewish summer residents established the shul. They bought a one-room log cabin and moved it to a location at Winnipeg Beach.

The shul has always been a summer-only institution. For years, there used to be twice-daily minyans, in addition to Shabbat services, throughout the summer. Now, the shul only has services on Shabbat through July and August.

For many years, Shabbat services were led by Rabbi Peretz Weizman, Winnipeg's senior rabbi, who used to have a cottage at Winnipeg Beach. It has been a number of years since Rabbi Weizman sold his cottage. (He moved to Toronto permanently last December.) Services today are led by volunteers, and Borzykowski said there are no membership dues.

In 1998, the congregation moved the synagogue a little farther north to the site of Camp Massad. Winnipeg Beach had passed a bylaw requiring all buildings to have indoor plumbing, a requirement that the synagogue's management committee felt would have been too costly to comply with.

Gordon Steindel affixes a mezuzah to the Hebrew Congregation of Winnipeg Beach's new addition. With him, from left, are Joel Margolese, along with mezuzah donors Sid Bercovich and Clarice Silver ***[Bernard Sucharov photo]***

The congregation became egalitarian in 2007.

Borzykowski said work began on the expansion in early June (with volunteers putting in time on Sundays). The work was expected to be completed in time for an official opening and 60th anniversary celebration on July 3.

Montreal shul adopts Koren Sacks siddur

By JANICE ARNOLD
Staff Reporter

MONTREAL — Shaare Zedek Congregation, a "traditional" Conservative synagogue, has become the first congregation of any denomination in Montreal to completely change over to the Koren Sacks Siddur, whose appearance is shaking up the English-language Jewish text publishing world.

The new prayerbook from Israel, with modern English translation, functional design and introduction and commentary by Rabbi Jonathan Sacks, the United Kingdom's erudite chief rabbi, is aimed primarily at the modern Orthodox.

Koren Publishers, based in Jerusalem, is going head-to-head with Mesorah Publications of Brooklyn, N.Y., whose ArtScroll Siddur has dominated the market since it was first published in 1984. There's hardly a mainstream Orthodox synagogue in North America that doesn't use it.

Shaare Zedek's Rabbi Alan Bright, who persuaded his congregants that the Koren Sacks was best for them, said the decision doesn't mean that the congregation is becoming Orthodox.

"This is not a theological shift. Rather it solidifies where we have been for many years," said Rabbi Bright, who has led Shaare Zedek since 2000. "The only difference between our services and those at any modern Orthodox synagogue is that we have mixed seating."

But he concedes there was and continues to be some opposition. "There's no question there were a few raised eyebrows and some people are bent out of shape, but I hope as soon as they start using it, they will realize this is a unique volume," he said.

Shaare Zedek joins more than 100 congregations, mainly in the United States, in adopting the siddur since its launch in May 2009. One notable Canadian synagogue is the modern Orthodox Shaarei Shomayim Congregation in Toronto.

Shaare Zedek left the United Synagogue, the umbrella organization of Conservative congregations almost two years ago and now bills itself as "a traditional Conservative synagogue with a young modern flavour."

Shaare Zedek had been using the Silverman Siddur, which was the standard in the Conservative movement from the 1950s and is now out of print.

It didn't adopt the more recent Sim Shalom Siddur, used by many Conservative shuls today, for practical and ideological reasons. First, it comes in two volumes, and second, Rabbi Bright, who is Orthodox, could not accept its references to "matriarchs" on par with Abraham, Isaac and Jacob, and other "politically correct" gender neutrality.

After looking at a number of options, including the close second, the Authorized Daily Prayerbook used in his native Britain, Rabbi Bright became convinced that Koren Sacks was the right one for several reasons. The English translation reads well, Rabbi Sacks' input is inspiring and its single volume comprises the entire prayer cycle for the year, including Shabbat, weekdays and holidays, as well as Torah readings and daily laws.

Equally important, this siddur explicitly recognizes and celebrates the State of Israel. There are prayers for its government and soldiers, as well as Yom Ha'atzmaut and Yom Yerushalayim.

The customized Shaare Zedek edition also includes a prayer for our government and, at Rabbi Bright's insistence, a prayer for the safety of Canadian forces.

Of interest to women are prayers for after giving birth and for a newborn, which ArtScroll does not contain.

In June, Shaare Zedek took delivery of 1,000 volumes, replacing all of its prayerbooks. The congregation, located in Notre-Dame-de-Grâce, has about 1,300 individual members.

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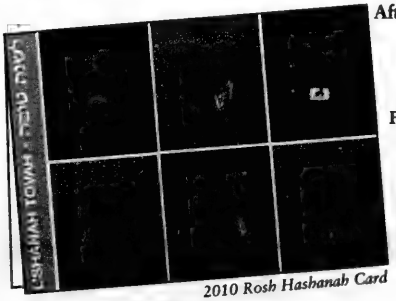
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Ballerina turns to MARTIAL ARTS after surviving attack

By MICHELLE BITRAN
Special to The CJN

When Avital Zeisler was in her late teens, she used the Israeli self-defence and combat system of krav maga to save her life. Since that day, she's been determined to teach others the skills they need to protect themselves in dangerous situations.

Zeisler had only completed an introductory course in krav maga when she was unexpectedly attacked by her then-boyfriend.

She thanks her father for enrolling her in the course that gave her the skills to defend herself.

"If I didn't have my training or the knowledge that I had at the time, even though it was minimal, I think I would, God forbid, be dead or in the hospital for sure," she said.

Surviving the attack was a turning point for Zeisler. She began training rigorously in krav maga, going to Israel to learn from the pioneers of the system, and, eventually, she became an instructor herself.

Krav maga translates from Hebrew as "contact combat." It specializes in close-quarters fighting, and it is the preferred self-defence method of the Israel Defence Forces. For Zeisler, it is not just the ultimate street safety system, but also a way to achieve mental and physical strength.

"I've found that, for me, continuing to train in martial arts and krav allowed me to move on from that traumatic experience in a positive and productive way," said Zeisler.

Now, at only 21 years old, she is the only woman in the world to have passed the full instructorship certification program in Israel with the Israeli Krav Maga Association. The IKMA was founded in 1978 by the combat system's creator, Imi Lichtenfeld, and is recognized by the Israeli government as the authority on krav maga.

Zeisler's high-level certification, the product of more than five years of intensive training, has given her the opportunity to work with military and self-defence specialists around the world. Last month, she travelled to New Jersey to train with the martial arts expert of the U.S. Marine Corps.

Before that, she worked with renowned American safety and self-defence consultant Steve Kardian to improve her self-defence techniques and to learn more about personal safety.

"I consult with people, I really get involved, I want to know as much as I can about the issue," said Zeisler of civilian self-defence.

She said that krav maga's instinct-based strategies provide the most effective form of real-life self-defence.

"I really think that everyone can benefit from training in krav and self-defence because it really does change your mental state. It makes you tougher and stronger."

Over the last year, Zeisler has been visiting high schools to teach students about self-defence. She began with motivational speaking for girls about dating safety and women's self-defence and, now, she includes sessions of krav maga training and combat fitness for both boys and girls.

"If I can prevent one girl from going through what I went through, I feel like I've made a difference," she said. According to Zeisler, the feedback from students, teachers and parents has been "phenomenal."

She is currently working to have the York Region District School Board include krav maga and street self-defence as a mandatory part of the high school physical education curriculum.

When Zeisler is not training and teaching, she is a full-time student at the Schulich School of Business in Toronto. It is her love of business and her passion for self-defence that led her to creating her own company, Soteria Athletics Group.

Soteria, named for the Greek goddess of safety, provides "corporate wellness and corporate safety" instruction for the employees of businesses. Whether it's through lessons in krav maga, combat fitness or nutritional counselling, Zeisler and her team of certified trainers and nutritionists help companies achieve a safer and healthier work environment.

According to Zeisler, corporate wellness is not just about physical safety and well-being, but "it's also a way of training [employees] mentally to be tougher and stronger in business and to be able to take on more tasks themselves."

When Zeisler looks back, she never would have imagined becoming the krav maga expert that she is today. Before she started training in the martial arts, Zeisler was a ballerina, studying for two years at Canada's National Ballet School, which, she says, comes as a shock to many of her students.

Avital Zeisler, 21, a krav maga expert, visits high schools to talk about the importance of self-defence.
[Virgil Knaap photo]

Zeisler credits her dance experience with allowing her to pick up martial arts combinations with ease.

"It's made me aware of my body, of my movement, my co-ordination," she said.

Zeisler still sees herself as a student, eager to learn as much as she can about krav maga. This summer, she's travelling to Israel to participate in an instructors' workshop with the IKMA.

When she returns, Zeisler has big plans. "The goal is to teach as many corporations as possible, to reach as many students as possible. Maybe work on a set of self-defence DVDs, even write a book," she said.

Zeisler is living by example when it comes to the message she has for her students.

"No matter what happens in your life, whether it is awful or tragic, you can move on from it in a positive way, in a meaningful way," she said.

Class Acts

CHAT grads go for gold

By RITA POLIAKOV
Staff Reporter

Getting the gold level Duke of Edinburgh award isn't an easy feat.

For Alexandra Wolfond, 19, it meant volunteering in an orphanage in Thailand, visiting Holocaust memorial sites on the March of the Living in Poland, learning to play field hockey and spending a day rappelling off walls with the Canadian army in Alberta.

Wolfond, who is going into her second year at McGill for a bachelors of education, was one of six graduates from the Anne and Max Tanenbaum Community Hebrew Academy of Toronto to receive the gold level Duke of Edinburgh Award.

Alexandra Wolfond, 19, spent the day with Canadian troops while aiming for the Duke of Edinburgh gold award.

The award, which was founded in the UK in 1956, challenges youth aged 14 to 25 to engage in personal growth through four categories – community service, skills, physical recreation and adventurous journey.

The award has three levels, bronze, silver and gold. In order to attain a gold award, which takes around 18 months, youth must do a minimum of 90 hours of community service, participate in an adventurous journey, learn new skills, engage in a physical activity and complete a residential project, which requires youth to be away from home for at least five days and four nights.

"You have to be motivated," Wolfond said of completing the award. "When I set my mind on something, I stay focused."

For Wolfond, who realized she wanted to be a teacher while volunteering at orphanages in Thailand, Morocco, Indonesia, China and Vietnam, the award process was about more than just a certificate.

"I really enjoyed the community service aspect in Thailand. I enjoyed it all," she said. "I've gotten my swim instructor [certificate], my life guarding [certificate]...I went for a soldier for a day trip...it just really opened my eyes."

To Paul Shaviv, the director of education at TanenbaumCHAT, this is what the award is about.

"It's the most internationally recognized youth award in the world," Shaviv said.

"It's a way to encourage children to live a very full life."

Those who achieve a gold award receive a pin, which TanenbaumCHAT students got during their graduation ceremony, and must receive a certificate from either a member of the royal family or the governor general. Wolfond, along with fellow gold winner Ben Deverett, were chosen randomly to accept a certificate from the Duke of Edinburgh during a royal visit on July 5 at an award ceremony.

The other four winners from TanenbaumCHAT were Russell Citron, Lucie Pivnick, Sarah Silverberg and Shira Strauss, most of whom received their awards after graduating in 2009.

For Pivnick, also a McGill student now going into her second year, the award process was part of the reason that her summer will be spent volunteering with children in Israel and Ethiopia, where she'll be working with Right to Play, a group that helps bring sports to disadvantaged communities worldwide.

Pivnick, 19, received her gold award in 2009 after spending 18 months learning to play the saxophone, going on the March of the Living and collecting and distributing pens and pencils to schools in Africa.

"It's my nature to be interested in [volunteer work] but the award re-instilled the importance of it to me," she said in a phone interview from Israel, where she volunteered with Save a Child's Heart, an organization that brings kids to Israel for free heart surgery.

"[The award process] was challenging at times. It's hard," Pivnick said. "I guess it just taught me to push my boundaries and step outside my comfort zone and just to take risks."

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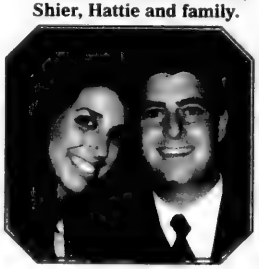
FAMILY MOMENTS

Mazel Tov
The Canadian Jewish news

Mazel tov to Eva Rothblott on your 92nd birthday from your four children and seven grandchildren.

Mazel tov Dr. Richard Bossin on receiving the Ontario Dental Association's Barnabus Day Award. Nili, Allen & Jane, Jo-Anne & Charles, Helen, Shier, Hattie and family.

Mazel tov to Ellie Avishai & Brian Studniberg on their engagement!



Congratulations to Lana & Mathew on their engagement! Parents, Cheryl & Steven Geller, Mary & Hy Russman. Sister Anita Geller and grandmother Ida Lutterman.

Mazel tov on the May 9 marriage of Jillian, daughter of Karyn & Rick Pasternac, and Adam, son of Fern Matlin & Joel Matlin.

Happy first birthday Ciaran Michael Koch, son of Jeremy & Siobhan. Hugs and kisses from grandparents Hank & Bonnie Koch and Michael & Mary Brady.

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What's New

By LAURA STRICKER

Our regular columnist, Lelia Speisman, is away on medical leave.

Blue Banana Market
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There will be no paper on July 22. The deadline for July 29 is July 19. The deadline for Aug. 5 is July 26. Phone 416-391-1836. Fax 416-391-0829. E-mail cjawhatsnew@gmail.com.

Friday, July 9

HOSPICE THORNHILL

Hospice Thornhill plants the first flowers and shrubs in its memorial garden. All who have had a relationship with the hospice over the years, including presently, are invited. 12 p.m. Those attending are invited to plant an annual or perennial plant in memory of their loved one. www.hospicethornhill.org, 905- 764-0656.

Saturday, July 10

ORILLIA SHUL

Orillia Country Shul resumes its Shabbat services in July and August. 10:30 a.m. **Prof. Elliot Melamet** leads. 151 Creighton St. S. 705-327-7069.

Sunday, July 11

AISH AUTHORS EVENING

Five Toronto authors speak on a range of Jewish ideas. **Ezra Ridgely** on Jewish life in the West Bank; inspiring stories about saying *Kaddish* with **Rabbi Gedalia Zweig**; personal growth at your seder with **Rabbi Mitch Mandel**; transforming everyday activities into mitzvot with **Rabbi Shlomie Schwartz**, and what Judaism teaches about being a man with **Elliott Katz**. 7:30 p.m. Aish HaTorah/Thornhill Community Shul, 949 Clark Ave. W. 905-764-1891, ElliottRKatz@aol.com.

Monday, July 12

HERZL FILM SERIES

Screening of *I'm Ultra Orthodox* as part of the Did Herzl Really Say That? film series at Beth Tzedec at 7:30 p.m. The 50-minute film examines the clashing points of the unavoidable influences from the outside world and their consequences for the haredi community in Israel. Discussion follows. Refreshments served. Free.

Tuesday, July 13

BLUEGRASS CONCERT

Garrison Creek, a new Toronto-based bluegrass band, performs. 7 p.m. Barry Zuckerman Ampitheatre, Earl Bales Park. 416-395-7873.

ZIONISM LECTURES

Shaarei Shomayim Brotherhood, the entertainment and cultural committee and the Israel action committee present "150 Years of Zionism," a 6-week lecture series with historian **Gerald Ziedenberg**, 8 p.m. Tonight, "Theodor Herzl: An Assimilated Jew to Charismatic Founder of Modern Zionism." All lectures followed by a discussion of current Israeli affairs. All are invited. Members free, guests $2. Light refreshments. 416-789-3213, shomayim.org.

YARCHEI KALLAH

Canadian Friends of Nishmat invites the public to their 16th annual Yarchei Kallah. **Simi Peters** from Nishmat in Jerusalem speaks on "The Lure of Enchantment, Bi'lam and the Power of the Word." To July 15. Or Chaim Yeshiva, 159 Almore Ave. 9:30 a.m.-12 p.m. each morning. Afternoon session also. $30 per class, $5 for sourcebook. denise.cfn@gmail.com.

Wednesday, July 14

BEGINNERS YOGA

Beth Tzedec's beginner yoga class starts. The 8-week program is held in the Kimel Family Gym. 6:30 p.m. $80 for 8 weeks, $15 per class. **Jeff Cappe**, recreation@beth-tzedec.org.

Thursday, July 15

DESTRUCTION & HEALING

Mekorot invites the community to an interactive lecture by **Hindy Najman**, director of Centre for Jewish Studies at University of Toronto, who speaks on "How Can We Sing a Song of God in a Foreign Land?" Men and women welcome. Free. 8 p.m. Or Chaim Yeshiva. 416-877-2050, www.mekorot.ca.

Continued on page 23

Greater Toronto Area

Residents take issue with Bathurst Manor Plaza plans

By FRANCES KRAFT
Staff Reporter

Local residents expressed serious concerns about the proposed plans for redeveloping Bathurst Manor Plaza at a community consultation meeting last week, including the condition of the plaza in the interim, and whether aging infrastructure such as schools, roads and water services in the area could handle an increase in population density.

The new proposal – a revised version of the one discussed at an initial meeting in 2006 – was presented to more than 350 people at the June 29 meeting at Beth Emeth Bais Yehuda Synagogue, about half a kilometre south of the plaza, which is on the northeast corner of Wilmington Avenue and Overbrook Place.

The plan, if approved, would replace retail shops and medical offices in the plaza with two mixed-use condominium buildings with ground-floor retail and service outlets, as well as 44 townhouses. Parking – 542 spaces in all – would be available below and above ground.

Unlike the original plan, the new one would incorporate a private road, a network of pedestrian walks and 20,000 square feet of commercial/retail space compared to the 10,000 proposed initially.

As well – surprisingly, given the initial objection to an increase in population density – the number of proposed residential units has more than doubled from approximately 150 to almost 400.

Current existing retail space is significantly larger, at approximately 90,000 square feet, than what is proposed, but the decision was also affected by the proliferation of big-box stores on nearby Dufferin Street, according to Andrew Bigauskas, the project architect.

The proposed retail space would have to be "a smaller type of space that still will attract walk-in traffic," said lawyer Adam Brown on behalf of plaza owner Kilbarry Holding Corporation. "Some of the vehicular traffic is going to larger places," he noted.

The plan is not "a final deal," said Debbie Gilbert, speaking on behalf of the volunteer working group established after the 2006 meeting to facilitate community input.

Councillor Michael Feldman added, "This is far from the final application, far from the final meeting."

The applicant will have to determine how to address the concerns, said City of Toronto planner Cassidy Ritz.

The existing site is not zoned for residential use, she noted, but city planning was "about the car" when the plaza was built in the 1950s. "We want to get people walking and cycling," she said.

The city of Toronto is "a growing entity," said Neil Cresswell, manager of community planning in the city's north district. "You're probably not going to like this. What you have to understand is where the community is right now in terms of growth and development...What is happening in this community is what's happened elsewhere around the city of Toronto."

But, he noted later in the evening, "nothing is going to get approved in the short term."

Minutes of the meeting and revised reports, when they become available, were to be posted online at www.toronto.ca/planning/bathurstmanor.htm.

To offer input on the plans, contact Cassidy Ritz at 416-395-7053 or critz@toronto.ca.

More than 350 people attended a community meeting to express concerns about proposed redevelopment plans for Bathurst Manor Plaza, seen above on a recent morning before stores opened. Inset, two long-empty stores. ***[Frances Kraft photos]***

Continued from page 22

Other News

ONE FAMILY FUND GOLF

Join One Family Fund for their Aug. 9 golf tournament at Devil's Paintbrush. Food and drink and amazing prizes and gifts. $395 per player. Each golfer asked to raise minimum $1,000 for One Family Fund. **Noah Zatzman**: noah@onefamilyfund.ca or 416-644-4955.

HERZL EXHIBITIONS

The Beth Tzedec Reuben and Helene Dennis Museum presents two exhibitions on **Theodor Herzl**, commemorating the 150th anniversary of his birth. *Herzl, the Pursuit of the Zionist Vision: Up Close and Personal* and *The Herzl Collection of David Matlow* explore the Zionist and personal history of Herzl. To Nov. 28. For info or tours: **Marlene**, 416-781-3514, ext. 234, or mlaba@beth-tzedec.org.

FAMILY FUN

Free activities and performances in Earl Bales Park for the whole family. July 18, The Ben Show – comedian, busker, juggler. Activities 5:30 p.m. Show 7 p.m. 416-395-7873.

KAVANAH FESTIVAL

Join us for an afternoon of garden crafts, nature activities, solar oven cooking, drum circle and more. Bring the family, a picnic lunch and musical instruments. July 11, 12-4 p.m. 18 Lebovic Campus Drive. Suggested donation: $6 per person, up to $18 per family. www.kavanahgarden.org or contact Risa: risa@torathateva.org, 416-805-8382.

TISHA B'AV

Community-wide Tisha b'Av program with lectures by **Rabbi Azarya Berzon, Rabbi Menachem Leibtag, Dr. Rena Basser** and **Rabbi Shlomo Gemara**. Shaarei Shomayim, July 20. Minchah 2:30 p.m., program 3 p.m. 416-633-5770, torahinmotion.org.

GOLF TOURNAMENT

Am Shalom Congregation in Barrie holds its 8th annual golf-tournament fundraiser, in collaboration with Gilda's Club, Barrie. July 23, Innisbrook Golf Course. 2957 Lockhart Rd. Shotgun start 8 a.m. $180, includes draw package, breakfast, lunch, golf cart, silent auction and prizes. Tax deductible sponsorship levels available. 705-792-3949.

FALL LUNCH AND LEARN

Tickets for Beth Tikvah's fall lunch and learn series on sale now. Speakers include **Cantor Beny Maissner, Dr. Ronald Pruessen, Gerald Ziedenberg, Dr. Doris Bergen, Lily Poritz Miller, Bill Gladstone, Gary Clement, Marina Nemat** and **John Tory**. By reservation only. 416-221-3433, ext. 352, or helen@bethtikvah.on.ca.

BABY/TODDLER PROGRAM

Music for Babies and Toddlers with **Mark** at Temple Sinai Congregation. Singing, dancing, instruments, storytelling. Learn songs and activities designed to help stimulate your child's motor and language development. Snacks provided. Starts July 14, 10 a.m. 7 weeks. Members $120, guests $150. 416-487-3281, education@templesinai.net.

MELTON MINI SCHOOL

Melton Adult Mini School holds evening classes at Beth Sholom Synagogue this fall. Classes meet once a week for 2 hours. Call **Loretta** for information and registration material: 416-789-7400.

BBYO GOLF

The 16th annual BBYO Friends and Alumni Memorial Golf Tournament. July 27, Nobleton Lakes Golf Course. Includes lunch, dinner, auction, raffle and much more. Shotgun at 12:15 p.m. Portion of the proceeds benefit Colon Cancer Canada and the Canadian Memorial Chiropractic College. Register online at www.bbyo.ca/fan or call 416-398-2004, ext. 221.

PROSTATE CANCER

PCCN Toronto and Side by Side support groups invite the public to a Prostate Cancer Awareness Night meeting at the Toronto Botanical Garden (Floral Hall). 777 Lawrence Ave. E. July 28, 7:30-9:30 p.m. **Dr. Gerard Morton** speaks on "Clinical Trials." Question period follows. Free parking. info@mantoman.ca.

ORAH CHAPTER

Orah Chapter, Jewish Women International invites all present and past members to a 25th anniversary reunion dinner on Aug. 17. **Barb**, 647-260-1283 (day) or orahchapterJWI@hotmail.ca.

FOR SENIORS

Active Seniors Miles Nadal JCC: Seniors computer course for absolute beginners. E-mail family and friends, find useful information. Eight weeks beginning Aug. 31. Afternoons. 416-924 6211, ext. 155.

Adath Israel Congregation. Wednesday social afternoons for men and women. Bridge, mahjong, Rummikub, refreshments. $2. Everyone welcome. **Pearl**, 416-635-6317, or **Marcia**, 416-932-1229.

Beth Sholom Synagogue: Chai Society Group are going to the theatre to see *Love, Loss and What I Wore*. Panasonic Theatre, Aug. 11. $75 for lunch, bus to and from Beth Sholom and orchestra seat. Rivy, 416-783-6103 ext. 228.

Earl Bales Seniors Club in the Park. Casino Rama July 14, departs 10 a.m. Lunch and Laugh, Aug. 2 at 12 p.m. Canasta Tuesdays and Thursdays, 12-3 p.m. Walking group Tuesday and Thursday, 9-10 a.m. Social bridge Thursdays, 12:30-3 p.m. Bingo Tuesday, July 20, 12:30-3 p.m. Sunday dances resume Sept. 19. **Valerie**, 416-395-7881. Non-members welcome.

LZA Senior's Cultural Club. Tuesdays 10 a.m. Discussion group at Borochov Cultural Centre, 272 Codsell Ave. 416-630-9444.

Bernard Betel Centre, 1003 Steeles Ave. W., 416-225-2112.

July 15, Wellness lecture: "Cancer Screening and Prevention." Toronto Public Health. 1:30-2:30 p.m. Free.

July 21, Israeli Festival. Vendors, entertainment and movie. Free. 11 a.m.-3 p.m.

Wagman Centre, 55 Ameer Ave., 416-785-2500, ext. 2267.

The Old Spaghetti Factory lunch, July 12. The non-kosher lunch outing leaves at 11:30 a.m. and returns at approximately 2:30 p.m. Bring lunch money. Transportation is $2 for members, $5 for guests.

A morning at Square One Shopping Centre's farmers market and lunch at Zellers. July 16. Leaving 10:30 a.m. returning 2:30 p.m. Bring lunch money. $2 transportation for members, $5 for guests.

The next fitness session begins Aug. 16. In-person registration is on Aug. 4 from 9 a.m.-1 p.m. in the lobby. Cash or cheque. Advance registration from July 19 to 30.

For information on weekly creative arts programs, including ceramics, stain glass, acrylic painting and flower pressing, contact **Meital**, ext. 2939.

Breakfast club July 16. 10-11 a.m. in the Gathering Place. Light breakfast and beverages served.

Book Club meets once a month to review a chosen title. Members receive a copy of a book to read one month before each program. Next meeting is July 22, 1:30 p.m., in the party room. Register at the service desk.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St. 416-638-1881, www.prossermanjcc.com.

Lunch 'n' Learn will be held on July 9 with **Rabbi Moshe Stern**.

Treasures in Jewish Literature, brochure for next series 2010-11 is available on the website or at the registration desk.

MILES NADAL JCC

750 Spadina Ave., 416-924-6211, www. mnjcc.org.

Michael Bernstein Chapel services. Sunday 8 a.m. Thursday 7:15 a.m. Kosher breakfast included. **Coleman Bernstein**, 416-968-0200.

Vital Theatre Company presents *Pinkalicious, the musical*. July 3 to Sept. 19. Saturdays and Sundays at 1 p.m. Premium tickets $39.50, regular tickets $29.50. www.vitaltheatre.ca, 416-642-8973, ext. 200.

What's New is now online, for subscribers only. You can find it at cjnews.com

GRADUATION FOR ADULTS: Thirty-four adults recently received certificates from Hebrew University of Jerusalem, acknowledging their two years of study at Melton Mini School. From left are Loretta Tanenbaum, Melton Mini School director; Rochelle Citron, graduate; Sandy Brown, advisory committee chair; Arlene Jube, graduate; Elaine Steiner, advisory committee member; Marilyn Siegel, graduate and Phyllis Nemers, graduate.

SINGLES EVENTS CAN BE FOUND ON PAGE 30

OBITUARIES
and Related Notices

HEDREW BASIC

Samuel Tivoli	Jun 22/10	50 Kingsbridge Garden
Rebecca Brooks	Jun 23/10	306 Finch Avenue, East

The unveiling of a monument to the loving memory of the late

BEULAH RAXLEN ז"ל

will take place

Sunday, July 18th at 11:00 a.m.

Mount Sinai Memorial Park

Beth Sholom Section

Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late

MICHAEL ROSENBERG ז"ל

will take place

Sunday, July 11th at 11:00 a.m.

Pardes Shalom Cemetery

Wierzbnicker Section

Relatives and friends are invited to attend

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Spice of Life

Florida-style summer dinner

By RANDY FINGRUT
Special to The CJN

Florida's cuisine is without question a unique blend of the most diverse cooking styles of the world. The rich exchange of multicultural cooking and variety of foods began with a liaison between native American, Spanish and European ingredients and cooking methods. Florida's cuisine has been further influenced by Anglo-American and Jewish flavours, as well as by Cuban and Caribbean heat. All this history is accented by a myriad of locally grown foods, resulting in a fascinating fusion of dishes to suit any taste.

With such a great blend of cultures and a wealth of interesting ingredients at our fingertips, a Florida-style menu is a terrific start to enhance any summer gathering.

FLORIDA BEACH BREAD

This popular new South Florida appetizer is somewhat like a cross between garlic bread and a sauceless pizza. Make a big batch, as it is quite addictive!

1 large loaf of french bread
2 tbsp. butter or margarine
1 tsp. garlic powder
1/3 cup ranch dressing
1 large tomato, seeded and diced
2 tbsp. fresh chives, chopped
2 cups Mozzarella cheese, shredded

Preheat broiler to high.

Slice the bread in half lengthwise and place on a baking sheet. Butter the inside surface of the bread. Sprinkle with garlic powder and broil until slightly toasted.

Remove and spread dressing over both pieces. Top with diced tomatoes, fresh chives and cheese.

Broil until cheese melts and is beginning to turn brown. Cool slightly, and slice into appetizer sized portions. Serve immediately.

SOUTH BEACH SALAD

2 1/2 tbsp. white balsamic vinegar
2 tsp. fresh lime juice
2 tbsp. extra virgin olive oil
1/2 cup cilantro, chopped
1 ripe avocado
salt and pepper to taste
lettuce, grape tomatoes, red onion…

Mash the avocado with lime juice; add oil, vinegar and cilantro, season with salt and pepper. Stir until smooth.

Toss with vegetables before serving.

CRISPY LIME SOLE WITH TROPICAL FRUIT SALSA

1/3 cup flour
2 cups crisp rice cereal, crushed
1/2 cup blanched sliced almonds, finely chopped
1/4 cup blanched sliced almonds
1 tbsp. fresh cilantro, chopped
1 egg, beaten
1 tbsp. lime zest
3 tbsp. fresh key lime juice or fresh lime juice
1/4 tsp. salt
1/4 tsp. lemon pepper
1/4 tsp. garlic powder
1 lb. fresh sole fillets
canola oil spray

Use one flat dish for flour, and a second flat dish for the cereal crumbs, 1/2 cup almonds and cilantro. In a wide bowl, mix together eggs with 2 tbsp. lime juice, seasonings and lime zest. Dip both sides of the fish first into the flour, then into the egg mixture, draining slightly, then into the crumb mixture, coating well.

Place on a baking sheet sprayed with canola oil. Drizzle

Key Lime tarts

breaded sole with remaining lime juice. Bake at 400 for 15-20 minutes, or until fish flakes. Garnish with remaining almond slices. Serve topped with Tropical Fruit Salsa

TROPICAL FRUIT SALSA

Habanero chili peppers are a favourite in Florida cuisine. They are extremely hot and flavourful. If you can't find one in your local market, substitute a fresh Jalapeno pepper or hot chili sauce.

1 orange or 2 clementines, peeled and diced
1 mango, peeled and diced
1 pear, peeled and diced
1 tbsp. fresh cilantro, chopped
1/2 tsp. sugar
1 tbsp. fresh chives, finely chopped
1 tbsp. fresh lime juice
Optional – 1/4 tsp. (or to taste) fresh habanero chili pepper, seeds removed and finely chopped (take care handling chili) or 1/2 tsp. (or to taste), chili hot sauce

In a medium bowl combine all ingredients and mix well. Cover and refrigerate. Salsa needs 4-5 hours for the flavours to merge, so prepare it in advance.

MINI KEY LIME TARTS

1 package frozen tart shells (12 regular or 18 mini-shells)
4 egg yolks
14-oz. can sweetened low-fat condensed milk
2 tsp. lime zest, finely grated
1/2 cup key lime juice, or fresh lime juice

Place tart shells on a baking sheet and bake at 350 for 8-10 minutes, or until edges start to turn golden. Cool slightly. In processor or with an electric mixer, beat egg yolks until they are light yellow, add condensed milk and pulse, or mix on low. Add lime zest and 1/2 of the lime juice, pulse, or mix on low until incorporated. Add remaining juice and repeat. Spoon mixture into shells, bake at 350 for 12 minutes. Refrigerate until ready to serve.

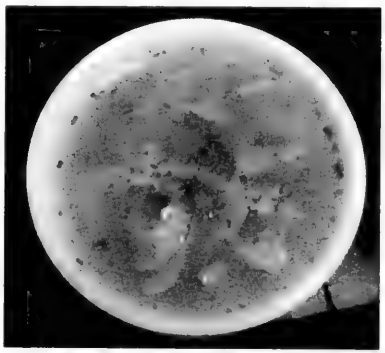
Spice of Life

Chicken soup never goes out of style

By SUE EPSTEIN
Special to The CJN

There are two types of cooks – those who scramble through recipes and old notes trying to recreate the meals of their childhood and serve the same traditional dishes each year, and those who want their meal to be modern and sophisticated. They watch food shows on television and browse through gourmet cookbooks for inspiration.

But whichever type of cook you are, there is one indisputable dish that will be on almost everyone's menu year after year – chicken soup with matzah balls – like your bubbie made.



BUBBIE'S MATZAH BALL SOUP

When buying chicken to make soup, it's preferable to use large chickens because they are meatier.

4-5 lb. chicken and bones cut into eight pieces
1 or more turkey necks
16 cups water
1 large onion peeled and cut in half
2 stalks of celery, cut in 1/2-in. pieces
1 small parsnip root, peeled
1 small celery root, peeled and cut into quarters
3 large carrots, peeled and cut into 1/4- to 1/2-in. rounds
5 garlic cloves
1 tbsp. paprika
1/2 bunch fresh parsley
1/2 bunch fresh dill
2 bay leaves
salt and pepper

Wash the chicken pieces and turkey neck and place in a large stockpot. Add all vegetables and top with water. Add remaining ingredients. Bring to a simmer and skim. Let simmer, half covered, for about 2 hours. For best results and a clear, flavourful broth, do not let the soup boil at any time. Season with salt and pepper to taste. Serves 8-10.

Tips for serving: Cool before refrigerating. Before reheating, skim all the fat from the top and discard. The soup can be served with or without the vegetables. I like to pass the vegetables and necks separately and let guests serve themselves.

MATZAH BALLS

If you end up with leftover matzah balls, they're delicious sautéed in oil with browned onions and served as a side dish.

1 cup water
1/2 cup margarine or vegetable oil
1 cup matzah meal
3 eggs
1/4 cup chopped fresh parsley
1/2 tsp. kosher salt
pinch of white pepper

In a saucepan bring water and margarine to a boil. While still on the flame, carefully add matzah meal and salt and mix together to make a paste (about 1 minute). Cool to a temperature comfortable to the touch. Add the eggs one by one (if the mixture is too hot, the eggs will coagulate), mixing after each addition until eggs are completely dissolved into the mix (this step can be done by electric mixer).

Bring a large pot with salted water to a boil.

With wet hands, shape the mixture into balls and drop into boiling water. Make the balls smaller than desired since they will almost double in size while cooking.

Boil for about 45-50 minutes until the balls float. Remove with a slotted spoon. Makes about 24.

MUSHROOM PÂTÉ

Serve as an appetizer

1 tbsp. vegetable oil
1/4 cup chopped onion
1 oz. dried porcini mushrooms
1/4 cup kosher dry red wine
1 lb. mixed wild mushrooms such as oyster, cremini and shiitake
1/2 tsp. salt, or to taste
1/2 tsp. pepper, or to taste
2 tbsp. lemon juice

Combine vegetable oil and onion in a wide skillet. Cook over medium heat until translucent, about 5 minutes. Combine dried mushrooms with 2 tablespoons of hot water and red wine. Allow them to soak a few minutes until soft, then drain and chop the mushrooms, reserving the soaking liquid.

Chop the fresh mushrooms. Add to onions. Add porcini. Cook on high heat for 2 to 3 minutes. Add reserved water/wine mixture. Cook another minute or so.

If blend is too dry, add a little more wine. Purée in a blender. Then add salt, pepper and lemon juice. Makes about 1 cup.

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Spice of Life

Tu b'Av, the holiday of love

By SYBIL KAPLAN
Special to The CJN

Tu b'Av, the 15th of the Hebrew month of Av, one week after Tisha b'Av, was a festival in ancient times dedicated to young Jewish men and women finding their mates and was celebrated as a holiday of love.

According to the Talmud, during the time of the First Temple, Tu b'Av was the day on which one could hunt for a mate. The eligible single girls of Jerusalem borrowed white dresses, so as to not embarrass those who possessed none of their own. Then they would go out and dance in the vineyards so they would be chosen as brides by eligible young men.

Tu b'Av also marked the beginning of the grape harvest and Yom Kippur marked the end.

Among the reasons why Tu b'Av existed, as listed in the Talmud, is the fact that on this day the members of the 12 tribes were allowed to intermarry. Another reason was that in ancient Israel, the tribe of Binyamin had fought other tribes and was not permitted to marry from other tribes. On this day, the Benjaminites were re-admitted into the community and marriages could take place. In fact, 200 males from the tribe of Binyamin were married to women of one of the tribes that was about to become extinct. The soon-to-be brides danced in the vineyards of the capital of Israel, which was then Shilo, a town 40 minutes north of Jerusalem.

Today, in the same vineyards, Jewish girls from Shiloh dance in special programs, and there are reenactments of biblical stories, workshops and more.

In modern-day Israel, people send red roses to the one they love on Tu b'Av, romantic songs are played on the radio, and the holiday is celebrated with parties in the evenings. Some think of the day as a holiday devoted to singles, about getting on with life and love. More weddings than normal are registered on this day in rabbinate offices, and many have their marriage ceremonies on this day. A few years ago, there was even held a rock concert with attendees sleeping on the beach on Tu b'Av.

SPICED GRAPES

From My Kosher Kitchen
by Sybil Kaplan

2 cups grapes
5 whole cloves
5 whole allspice
2 in. stick cinnamon
1 1/2 cups sugar
1 cup white vinegar

Snip grapes into clusters. Pack in a pint jar. Add cloves, allspice, and cinnamon. In a saucepan, heat sugar and vinegar. Bring to a boil and cook 5 minutes. Pour over grapes. Cover and refrigerate 1 to 2 days.

GRAPE DESSERT

3 cups seedless grapes
2 cups sour cream
juice of 2 lemons
1/2 cup brown sugar
1 T. ginger
lemon wedges

Mix in a bowl grapes, sour cream, lemon juice, brown sugar and ginger. Chill.Serve in chilled dishes with lemon wedges for each.

Public Exhibition launch

Thursday, July 29, 2010 | 7pm-9pm
The Market Gallery

South St. Lawrence Market - 95 Front Street East, Toronto ON
416.635.2883 x5170 or uja1@ujafed.org

Al Gilbert will be present throughout the evening to mingle with guests
Refreshments will be served/kashruth approved.

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שישאר בינינו

גידי קורן וחברים

מה יהיה

ישראל של יוני 2010, לאחר פרשת המשט שגרמה לסערה בינלאומית- פתאום מרכך נתניהו את המצור על עזה וטוען שאת המצור יצר בעצם ברק בממשלה הקודמת. כלומר: יש צדק בדברי אלה שטענו שהמצור מוזנח ואין לו ולא כלום עם המצב הבטחוני עם הכנסת נשק לעזה. כל מה שעושה נתניהו הוא ריאקטיבי, תגובתי, ולא פרואקטיבי-אין שום לקיחת יוזמה. החלל הבוטה של חוסר מנהיגות, של חוסר כוון מדיני, צועק ממאמרי המערכת בכל העיתונים הישראלים.

זה לא טוב, זה רע לתפארת. כל מה שמעניין את נתניהו זה כסאו, ועל כן לא יעשה שום צעד שירגיז את ליברמן. והרי יודע כל ילד בתיכון שיכול היה נתניהו להחליף ברגע את ליברמן בצימי לבני ר"קדימה", לו רצה באמת להזיז את הקפאון המדיני.

אבל שישאר בינינו.

על אבשים וזרקורים-הורים פידרנקי

כמעט כל אחד חולם לעמוד באור זרקורים ואני לא מתכוון לזרקורי תיאטרון, או במה. הכוונה לאלומות אור בלתי נראות אשר הופכות אלמונים אפורים לאנשים מפורסמים וידועים. המטרה מקדשת את האמצעים וכדי להיות מפורסמים לא רק בגת או בחוצות אשקלון, יש כאלה אשר לא בוחלים באמצעים ומוכנים למכור תמורת פרסום מפוקפק את ההורים, האחים, החברים, האומה ובעיקר את עצמם.

הקדמה ארוכה ומעייפת זו כתבתי אחרי שקראתי ראיון ארוך ולא משעמם, אשר הופיע על עמוד שלם ב "שלום-טורונטו". ראיון אשר נערך ללוחרות ישראלית מקריית-גת. אלמונית לשעבר אשר כדי להתפרסם ולהגיע לכותרות , הסכה להיות שונאת ישראל ארוזה בעטיפה של שנאה לציונות ולעם הכובש היושב בציון. יחד עם כל המטען החליטה להיאבק בדיכוי אחיה צאצאי ישמעאל. כך, למען מטרה נעלה זאת, התקרבה לקבוצת מחבלים החברים באחד ה"ג'יהדים בע"מ", "לוחמי-חופש" אמיצים ללא חת, אשר שולחים גיבורים חלולי מח לפוצץ עצמם במקומות ציבוריים. בין היתר הפכה הצדקת לידידה אישית למבוקש מוביל בגדה המערבית. בחור יפה נפש אשר שומר על נקיון כפיו אותן הוא נוטל בדמם של חפים מפשע. ידידות זו זיכתה את חסידת האומות בשנות מאסר בכלא ישראלי, משם יצאה ישר לאויר הצח של תל-אביב כדי לספר לאומות העולם כמה גזענית מדינת ישראל, כמה אכזרים קלגסיה אשר לא בוחלים באמצעים כדי לדכא את התמימים והכבושים.

אם עדיין לא ניחשתם, לאלמונית לשעבר מקריית-גת קוראים סלי פחימה. בחורה בישנית, צנועה ויפת נפש, אשר עד לפני כמה שנים אפילו בשכונת ילדותה בודדים ידעו מי זו סלי או פחימה. היום בזכות עיתונאים, כתבי טלויזיה ואמצעי תקשורת אחרים, אשר התחרו ביניהם מי יביא את הגברת לעמודים הראשיים כדי למכור יותר עתונים, הסכה הטלי (אשר גם התאסלמה בינתיים לצורך הענין), עם כיסוי ראש ולבוש מבית היוצר של אומנת פקיסטאן, להיות סלבריטאית ידועה לא פחות מהכוכבים אשר נולדו אצל צביקה הדר. אם היו בטורונטו ישראלים אשר לא היה להם מושג מי הצדקת, הרי היום היא מוכרת בזכות הראיון בעתון המקומי. עם כל הכבוד לעיתונאי, שאני מאוד מעריך, אני לא חושב שלגברת מקרית-גת מגיע הזרקור שנדלק עבורה על עמוד שלם בעיתון הישראלי. למרות שגם אני מזכיר בכתבתי את אותה אלמונית לשעבר, ומאיר עליה, אם לא בזרקור לפחות במנס כיס, עדיף שיצורים כמוה יזכו לאור זרקור העומד על שולחן פסיכאטר

או מומחה לרפואת נפש ולא אמצעי תקשורת צמאים לתמצה ורייטינג.

על זכויות החרדים

התכוונתי לכתוב כתבה שלמה על הנושא, אבל כותרת ב"ידיעות אחרונות" אומרת את הכל- וכל מילה נוספת מיותרת:

"האפלייה הזו נמשכת שנים: המדינה משלמת גמלת הבטחת הכנסה לאלפי חרדים, אבל לא לסטודנטים שהשתחררו ברובם מצה"ל. בג"ץ פסק: זה לא שוויוני. בישיבות החרדיות הגיבו בזעם: מה הם רוצים, שנלך לעבוד!".

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Obama, Netanyahu to focus on move to direct talks

By RON KAMPEAS
JTA

WASHINGTON — Proximity talks between the Israelis and Palestinians have addressed "core issues," and President Barack Obama is ready to move to direct talks, White House officials said

Ben Rhodes and Daniel Shapiro, two senior staffers on the White House national security council, spoke with reporters last Friday afternoon ahead of a summit scheduled to take place Tuesday between Obama and Israeli Prime Minister Benjamin Netanyahu.

Israel and the United States have been pressing the Palestinians to advance to direct talks. One Palestinian condition has been a sign from Israel that it is ready to deal with "core issues," including borders, Jerusalem and refugees. Shapiro suggested the talks had reached that point.

"We've engaged with both sides on all the core issues that are relevant to this conflict," he said. "And we've always viewed the proximity talks as a mechanism to get to direct talks, which is where the real negotiations toward agreements and ultimately an agreement that will produce a two-state solution can be achieved."

Shapiro said transitioning to direct talks would be the main focus of the meeting between Netanyahu and Obama. The officials did not want to set a timeline, but suggested that Obama wanted talks underway before September, when two deadlines lapse: Netanyahu's self-imposed, partial 10-month settlement freeze ends, and it is the date by which the Arab League wants to see the launch of a total settlement freeze as a condition for its continued support of the process.

"We are, of course, fully aware of a number of events that are taking place in September, whether it's a meeting of the Arab League or the UN General Assembly or the West Bank settlement moratorium," Rhodes said. "But again, our focus is on building what really has been some momentum in a number of areas."

Isolating Iran until it makes its nuclear program more transparent will also be on the Netanyahu-Obama agenda.

The two leaders meet after months of tension precipitated in March when Israel announced new building in eastern Jerusalem during U.S. Vice-President Joe Biden's visit to Israel.

Shapiro and Rhodes denied talk of a rift. Shapiro described the "incredible richness and intensity and quality of the exchange between our governments in military channels, in political channels, in intelligence channels.

"That kind of co-operation characterizes a spirit of partnership and strategic alliance that, as Ben said, is extremely important to the United States and our interests and, of course, our values," Shapiro said.

In related developments, Palestinian Authority (PA) President Mahmoud Abbas reportedly offered to have the Western Wall and Jerusalem's Jewish Quarter remain under Israel's control as part of a peace settlement, according to an Arabic newspaper.

Abbas made the offer as part of a written proposal to U.S. Mideast negotiator George Mitchell, the London-based *Al-Hayat* reported over the weekend.

The proposal reportedly also included the forming of an independent Palestinian state on land along the 1967 borders with land swaps of about 2.3 per cent in order to encompass some West Bank settlement blocs. The rest of the Old City would be the capital of the Palestinian state but open to all faiths, according to the report.

Chief PA negotiator Saeb Erekat said Sunday in an interview with Israel Radio that Abbas did not make such an offer.

Israel concerned about natural gas delivery

By DINA KRAFT
JTA

TEL AVIV — More than a year after a massive natural gas find in the Mediterranean Sea off the Israeli coast sparked hopes in Israel of a new era of energy independence, the project is running into concerns about how the gas can be delivered safely.

The BP spill in the Gulf of Mexico has raised concerns in Israel about processing the gas and its delivery within the country.

"You don't just open the valve and everyone's happy," said Zeev Aizenshtat, a fossil fuels expert who works as a chemistry professor at Jerusalem's Hebrew University. "In a country that has security problems, especially with the imminent threat of missiles coming in, you need to make sure the pipes are well protected."

The question is how to bring the gas, which was discovered in February 2009 one mile below the sea floor approximately 50 miles off the Haifa coast, to Israel, and then how to distribute it throughout the country. Natural gas is highly flammable, and Israel also lacks the infrastructure of piping needed to distribute the gas nationwide.

If Israel finds a way to deliver it safely and efficiently, the treasure-trove of some 24 trillion cubic feet of natural gas could be Israel's ticket to energy independence, providing the country with some 70 per cent of its energy needs for the next 20 years, according to experts.

The trove is a combination of two major gas fields – called Leviathan and Tamar, named for the granddaughter of Israeli energy mogul Yitzhak Tshuva. It was Tshuva's Delek Group and a U.S. partner that were responsible for the drilling that led to the finds.

Israel's energy needs are now provided mostly by coal. Israel imports natural gas from Egypt via a pipeline, and it imports coal and oil from countries around the globe, including Russia, Mexico and Norway.

> **'This discovery is ... a geopolitical game changer'**

"This discovery is nothing short of a geopolitical game changer," Gal Luft, executive director of the Institute for the Analysis of Global Security, a Washington-based NGO that deals with energy and security issues, wrote earlier this month in the *Ha'aretz* newspaper.

But several challenges come first. Lebanon claims it has rights to the Leviathan find. The Lebanese say the northern part of the find is in their territorial waters. Israel dismisses the claim, saying it is firmly within its own maritime boundaries.

"We will not hesitate to use our force and strength to protect not only the rule of law but the international maritime law," Minister of National Infrastructure Uzi Landau told the Bloomberg news agency last week, responding to the Lebanese claims.

Then there is the question of how to deliver the gas and avoid accidents such as the BP spill especially if, as is now being considered, Israel builds a natural gas processing plant in the sea rather than on land.

The underwater plant has two potential benefits. It could offer the processing plant additional protection from attack by terrorists or enemy aircraft, and it could circumvent the not-in-my-backyard syndrome that stands as an obstacle to the construction of a processing plant near Israeli population centres along the coast. Local opponents already have emerged against each of six potential sites for the plant on land.

Israelis are concerned that the gas power plants could become military targets or turn into fireballs, said Amit Bracha, executive director of the advocacy group Adam Teva V'Din, the Israeli Union for Environmental Defense.

"The not-in-my-backyard syndrome takes on new meaning in Israel, which is so small," Bracha said.

Adam Teva V'Din supports the alternative option of establishing the plant underwater.

"No one can bomb it," Bracha said, "and it's safer because it's not near any neighbourhoods."

But safety concerns attend to that option, too.

A spill in the water would cause serious environmental damage, albeit less than a toxic oil spill. Even on land, Israel would have to build a network of pipes that would be secure and able to shut down automatically if there is a leak.

The government is conducting a survey to determine the best option for constructing the natural gas processing plant. In any case, the gas itself won't be tapped until 2012 because it takes time to set up a distribution infrastructure.

In a statement to JTA, the National Infrastructure Ministry wrote that even if a decision is made to build an underwater plant, it does not preclude the possibility that one might also be built on land.

Aizenshtat said the natural gas find could help Israel achieve newfound independence.

"We were promised a land of milk and honey by God, but nothing was ever said about petroleum," he said. "But the moment you do have it, people start looking at you differently.

"Energy today is a commodity that countries live and die by," he said. "Whoever has control of the faucet can have a strong influence on the world. Politically this find is very important."

Israel Briefs

Israel's limits regarding Schalit

Israel will free 1,000 Palestinian prisoners for the release of Gilad Schalit, but it "will not pay any price," Prime Minister Benjamin Netanyahu said in a live address to the nation.

The address came on the fifth day of a cross-country march by the captured Israeli soldier's family and supporters that has attracted thousands of people. The march ends this week in Jerusalem, where Schalit's parents have vowed to camp out across from the prime minister's official residence until their son is released.

"The German mediator's offer, which we agreed to accept, called for the release of 1,000 terrorists. This is the price I am prepared to pay to bring Gilad home," Netanyahu said.

Netanyahu said he would not be willing to return dangerous terrorists to the West Bank, nor is he willing to release what he termed "top terrorists," worried that they would commit more terror acts after their release.

In response Schalit's father, Noam, said "The prime minister drew horrifying scenarios from 25 years ago and from six years ago about terrorists who were released and then murdered Israelis, as if nothing had changed since then, as if Israel had no security services."

Hamas gunmen abducted Gilad Schalit in a cross-border raid in June 2006. The International Red Cross has not been allowed access to Schalit in his four years of captivity.

Spanish chain removes Rummikub

Israeli media reported that a Spanish toy store chain has removed the Israeli game Rummikub from its shelves. The removal reportedly is in response to Israel's interception on May 31 of a Gaza-bound flotilla that left nine passengers dead.

"We carried the game until now because it is very interesting from a pedagogical perspective," Quim Sicilia, one of the senior managers of the Abacus chain, told the Spanish newspaper. "But as a cooperative we see what is going on, and we must be sensitive to the social situations."

Iran supplied Syria with radar

Iran has supplied Syria with a sophisticated radar system that could provide an early warning of an Israeli attack on its nuclear facilities, *The Wall Street Journal* reported.

Last Thursday's report, which cites Israeli and U.S. officials, says the new radar also could benefit the Iran-backed Hezbollah, which is based in Lebanon and is believed to receive arms from Syria. If Syria shares its radar information with Hezbollah, it could increase the accuracy of the terrorist organization's own missiles, according to the report.

– files JTA and Ha'aretz

Farrakhan says Jews hurt blacks

JTA

WASHINGTON — In a letter addressed to U.S. Jewish organizations, Minister Louis Farrakhan accused Jews of hurting blacks and called for dialogue to "repair" the damage.

The Nation of Islam leader sent the letter, as well as a two-volume copy of "The Secret Relationship Between Blacks and Jews," by the Nation of Islam Historical Research Team, which he said proves "an undeniable record of Jewish anti-black behavior," the Associated Press reported Tuesday.

"We could charge you with being the most deceitful so-called friend, while your history with us shows you have been our worst enemy," he reportedly wrote in the letter, dated June 24. In the past, Farrakhan has called Judaism a "gutter religion."

The letter was sent to several Jewish organizations, including the Anti-Defamation League, American Israel Public Affairs Committee, the American Jewish Committee and the Orthodox and Reform movements, according to AP.

Farrakhan called for dialogue with Jewish groups and their supporters.

"This is an offer asking you and the gentiles whom you influence to help me in the repair of my people from the damage that has been done by your ancestors to mine," he wrote in the letter.

Abraham Foxman, ADL's national director, received a copy of the letter and the books.

"Never in our more than 20 years of following Minister Louis Farrakhan, have we seen him so obsessively devoted to his hate crusade against Jews," Foxman said.

"His anti-Semitism is obsessive, diabolical and unrestrained. He has opened a new chapter in his ministry where scapegoating Jews is not just part of a message, but the message.

"Dialogue does not begin with bigoted accusations. Farrakhan's call for dialogue with Jews is so outrageous and disingenuous that you can't believe anyone would take him seriously."

In a news release, the ADL pointed out that Farrakhan, in an address to followers in Atlanta on June 26, announced that he had sent the book to the media and members of the Obama administration.

He also continued to speak negatively about Jews.

"Today the Jewish people have developed a new strategy," Farrakhan said, according to the ADL release. "They have always tied themselves to black people. They attach themselves to our talent. They are the managers, the agents, and they are the accountants, and that's why our black artists loved fame and got fame but died poor because somebody else got their money.

"No black man or woman becomes a multimillionaire without friendship in the Jewish community."

The team will be a strong contender

Continued from page 1

The players were chosen in January from among the top players in an apprentice coaching program run under the auspices of the Peres Center for Peace. The players were also selected for their personal achievements and contributions to their own communities.

"This is our opportunity to show people that Israelis and Palestinians can play together, and also that we can live together," said the Palestinian coach, Kamal Abu Altom.

He said the language barrier has made communication within the team difficult, but on the field, the team will be a strong contender.

The style of "street soccer" may pose the largest obstacle, Abu Altom added. In regular soccer, which the participants have spent years playing, each team fields 11 players. In this tournament, the eight-person teams will compete in a less-structured environment, without even a referee enforcing discipline and fair play. Any disagreements on the pitch are resolved through dialogue between the players.

All the players are graduates of the Twinned Peace Sports program, a joint Israeli-Palestinian initiative that brings underprivileged children together through sports and peace education.

The program, which today reaches as many as 1,600 young Israelis and Palestinians every year, emerged in 2003 out of a collaboration between the Israeli Peres Center for Peace and the Al-Quds Association for Democracy and Dialogue, a Palestinian non-governmental organization.

The Jewish National Fund in South Africa is actively participating in the team's efforts.

Obama enacts Iran sanctions

JTA

WASHINGTON — President Barack Obama recently signed enhanced Iran sanctions into law.

Representatives of a number of pro-Israel groups, as well as the congressional leadership of both parties, were invited to witness the signing of the sanctions. They target third parties that deal with Iran's energy and finance sectors, as well as human rights abusers.

"For years, the Iranian government has violated its commitments, defied United Nations Security Council resolutions and forged ahead with its nuclear program — all while supporting terrorist groups and suppressing the aspirations of the Iranian people," Obama said.

He placed the sanctions in the context of international efforts to ramp up Iran's isolation until it makes transparent its nuclear program, including new U.N. Security Council resolutions issued last month.

Barack Obama

"Consistent with the Security Council mandate, this legislation strengthens existing sanctions, authorizes new ones and supports our multilateral diplomatic strategy to address Iran's nuclear programs," he said.

"It makes it harder for the Iranian government to purchase refined petroleum and the goods, services and materials to modernize Iran's oil and natural gas sector.

"It makes it harder for the Revolutionary Guards and banks that support Iran's nuclear programs and terrorism to engage in international finance. It says to companies seeking procurement contracts with the United States government [that] if you want to do business with us, you first have to certify that you're not doing prohibited business with Iran."

The sanctions were approved last week in Congress, with overwhelming majorities in both Houses.

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Israel & the Jewish World

N. Zealand Jews plan to fight for shechitah

By DAN GOLDBERG
JTA

SYDNEY, Australia — Barring a last-minute policy reversal, Jewish leaders in New Zealand appear certain to launch legal action against the government over its controversial new law banning kosher slaughter.

Six Jewish leaders were granted a 30-minute meeting a week ago with Prime Minister John Key, the son of a Jewish refugee, to discuss the fallout from the May 27 decision to outlaw kosher slaughter, or shechitah. The meeting in Auckland concluded with the delegation informing Key, who does not practice Judaism, that the small Jewish community would be left with "no option" but to take legal action "if there was no solution forthcoming."

The prime minister "acknowledged that this may be the only course open to us," New Zealand Jewish Council chair Geoff Levy said in a statement.

It now appears likely that Key will face a potentially embarrassing legal showdown that has been described as a test case for shechitah.

The controversy erupted in late May when Agriculture Minister David Carter overruled advice from the National Animal Welfare Advisory Committee to exempt shechitah from a new animal welfare commercial slaughter code. Whereas shechitah previously had been listed as exempt, just as it is under the Humane Slaughter Act in America, Carter decided last month to annul all exemptions.

Under the new code, which was made effective immediately, all commercially killed animals must be stunned before slaughter to "ensure that the animals are treated humanely."

The move shocked the New Zealand Jewish community, which numbers fewer than 7,000. Although kosher meat can be imported from Australia, no chicken is allowed in. Fewer than 100 beef cattle and lambs and several thousand chickens were slaughtered by shechitah annually.

Sydney-based rabbi, Moshe Gutnick, who supervises kosher certification of products in New Zealand, described the ban as "outrageous."

"Hunting is still permitted for deer and ducks, and that is certainly not humane," he said. "The government, using flawed science, institutes a new code and the only people affected by this are the Jews. People are wondering what their real motivation is."

His comments came as the European Parliament voted to mandate that all kosher meat on the continent be labeled "meat from slaughter without stunning" – a move blasted by some Jewish officials as discriminatory.

Meanwhile, the dustup in New Zealand over shechitah has sparked a rift with Australian Jewish leaders over its crisis management strategy.

"I'm terrified they've mismanaged it," a senior Australian Jewish organizational leader said of New Zealand Jewry on condition of anonymity. "They just don't have the expertise."

In a statement, the Executive Council of Australian Jewry said, "They are handling things in their own way and we are closely monitoring the situation. The denial of fundamental rights to kosher consumers in New Zealand has the potential for adverse effects further afield, including Australia."

> ***'The risk of other Western democracies following New Zealand's example is real'***

Shechitah UK chair Henry Grunwald said his organization, as well as British Chief Rabbi Jonathan Sacks, had been asked to assist with religious, legal and scientific advice.

Describing the new code as "an insult," Grunwald wrote in the Jewish Chronicle, "It succumbs to the popular myth that shechitah is painful, ignoring ample evidence to the contrary.

"The risk of other Western democracies following New Zealand's example is real," he warned.

Rabbi Jeremy Lawrence, a former rabbi of the Auckland Hebrew Congregation, told *JTA*, "The decisions made in New Zealand will have ramifications on how shechitah is viewed the world over. This is a significant test case which is important we do not lose."

Levy said attempts to resolve the crisis were continuing.

"If we can settle the matter politically, so much the better," he said.

A number of legal avenues remained open, he noted. The ban appears to violate New Zealand's Bill of Rights, which protects freedom of religion. It also could be in breach of the Animal Welfare Act, which contains provisions for religious rights, as well as the Human Rights Act, which protects against discrimination.

Carter reportedly apologized to the Jewish community last week for his June 14 speech, in which he said, "We may have upset a relatively small religious minority, and I do appreciate their strong feelings for this issue. But frankly I don't think any animal should suffer in the slaughter process."

Other countries that have banned shechitah include Iceland, Norway, Sweden and Switzerland.

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Ben & Hannah Israel
5730 Leger Avenue
Wish their relatives & friends a peaceful, happy and healthy New Year

B1

Mr. & Mrs. Ben Israel
Carol, Judith and Nachum
Wish their relatives, friends & neighbours a happy and healthy New Year

B2

Wishing all our family and friends a happy and healthy New Year
The Israel Family
5730 Leger Avenue

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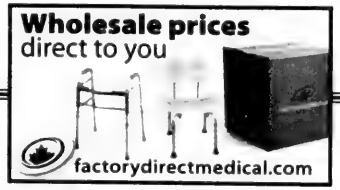
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Israeli procedure shrinks fat cells

By BARBARA SILVERSTEIN
Special to The CJN

The old adage "It hurts to be beautiful" need not apply any more for people wanting to look younger and thinner.

A new innovative procedure for body contouring, skin tightening and wrinkle and cellulite reduction offers people a painless alternative to cosmetic surgery.

The procedure, which utilizes TriPollar radio frequency (RF) technology, was invented by Dr. Zion Azar, an Israeli physicist based in Tel Aviv.

Azar – who has been in the field of aesthetics for more than 30 years – is president of Pollogen Ltd., the company that developed and markets the RF cosmetic technology. He spoke about the use of RF technology in aesthetics in a recent telephone interview.

Azar noted that RF technology, which transmits electrical currents into the skin, has been used in surgery to stop bleeding for about 75 years.

The RF technology doesn't affect the skin's surface, but rather the currents penetrate the inner layers of the skin and treat fat and collagen fibres, he explained.

These currents stimulate the body's natural collagen renewal system, which tightens the skin. They also shrink fat cells, thus reducing the circumference of areas such as the buttocks, thighs and abdomen.

Azar stressed that the TriPollar system isn't painful because the electric currents hit below the surface of the skin. The area has less nerves than the outer skin layer.

He noted that you don't feel any pain, because with TriPollar technology, there are multiple points of contact rather than a single point on the skin surface, which would be more intense and painful.

"The patients in the clinic say that the treatment is very pleasant. You can also see the results immediately after the first treatment."

Azar, who has been a co-partner in the aesthetics industry with fellow physicist Pina Shalev since 1982, started out developing laser technology.

He said laser treatment is not recommended for dark-pigmented skin. "I wanted a treatment method that would be colour blind. Radio frequency technology does not know skin colour. Fat cells are the same for all creeds."

In 2006, he and Shalev developed the TriPollar system, which is now being used in 60 countries worldwide. It has been available in Europe since 2007 and in Canada, Asia and Australia since 2008. This spring, the system will be introduced in the United States.

"We were waiting for the economy to improve before going to the U.S," Azar said.

The TriPollar system is mostly used by plastic surgeons, dermatologists and physicians who take special courses in aesthetics.

The results of TriPollar treatment – the usual course is once a week for six weeks – are not as dramatic as plastic surgery, Azar said.

For younger women in their mid-40s, the TriPollar treatment for wrinkles and sagging skin "can postpone the need for cosmetic surgery. The ideal age is 38 to 45, when you first start to see signs of aging. Depending on the person's skin, he or she can return for maintenance treatment every six months or once every year or two."

Generally, six weeks of treatment can take 10 years off someone's age, Azar said. "A 73-year-old woman cannot expect to look 50 again.

"If you are not willing to go under the knife, this is an effective alternative to plastic surgery."

The procedure for reducing the appearance of cellulite and/ or body circumference also takes six treatments. "You can lose two inches off your tummy or thigh circumference. But if you're going to go to McDonald's every day, it's not going to last."

Azar recommended returning every two or three months to keep up the results. "If your pants are not fitting the same, you'd better come back."

If one is exercising and leading a healthy life, TriPollar treatment is effective. However, he stressed that the treatment is not for obese people.

By targeting certain areas of the body, such as love handles, double chins and saddle bags, the treatment can reduce the size of fat cells.

"We can't change genetics. If your body stores fat in certain places, it means that you are genetically programmed to store fat in those places.

"Men store fat in the tummy area, but they don't have cellulite. But about 80 to 90 per cent of women have cellulite.

"It's a simple fat that changes the structure of the skin. You can see the bumps of fat. They get enlarged and they push the skin upwards. We can't get rid of cellulite."

RF treatment can reduce the appearance of the cellulite, Azar said. "We can change the appearance of cellulite from a Grade 3 to a Grade 1."

However, as women age the cellulite can also change. If you have Grade 5 cellulite, the treatment is not going to help you too much. It can reduce it to a Grade 3 maybe.

"We cannot reduce the cellulite to zero, because we cannot change nature."

Physicians in the GTA using the TriPollar system include Dr. Deborah Fisher (416-929-0373) and Dr. Padma Jain (416-495-8547). To locate other physicians visit www.sigmacon.com.

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RIDE FOR ZAREINU: Hundreds of riders took to the scenic Niagara Escarpment to show their support for children with special needs on June 27 to raise critical funds for the Zareinu Educational Centre. The Zareinu Ride for Kids with Special Needs was part of a two-day fundraiser by the Zareinu Moveathon. The ride included 50-kilometre, 100-kilometre or 162.5-kilometre challenges. It took place two weeks after the Moveathon's other annual event, the Zareinu Moveathon Festival, which drew more than 4,000 people to Downsview Park for entertainment, rides and educational experiences.

Eye on Arts

By BILL GLADSTONE

DAVID GROSSMAN, ANNA PORTER & TAREK FATAH TO HEADLINE JEWISH BOOK FAIR

Israeli author **David Grossman**, whose latest novel is *To The End of the Land*, has been chosen to present the opening night lecture at Toronto's 34th annual Jewish Book Fair on Oct. 23.

Joining Grossman at this year's fair is Toronto-based author **Anna Porter**, who will discuss her new book, *The Ghosts of Europe*. The Hungarian-born Porter returns to her European roots in the book and finds disquieting signs of old hatreds and racial tensions.

Writer-broadcaster **Tarek Fatah**, co-founder of the Muslim Canadian Congress, is also scheduled to speak at the Fair. He will discuss his provocative new book, *The Jew is Not My Enemy: Unveiling the Myths That Fuel Muslim Anti-Semitism*.

Other high-profile presenters include **George Gilder**, the American author of the global bestseller *Wealth and Poverty*, who will speak on his new book, *The Israel Test*. Gilder's book makes the case for Israel as the crucial battlefield for capitalism and freedom in our time. Toronto author **Harold Troper**, whose lastest book is *The Defining Decade*, will describe what it meant to be a Canadian Jew and a Jewish Canadian in the 1960s.

Established in 1976, the Jewish Book Fair is one of the largest Jewish book fairs in North America, typically drawing more than 5,000 people over the annual weeklong event. Presented by the Koffler Centre of the Arts, this year's fair features more than 25 Canadian and international authors, the sale of a wide range of books of Jewish interest, film screenings, panel discussions, musical events, workshops and children's programming.

Beth David B'nai Israel Beth Am Synagogue, Oct. 23 to 31. Admission is free and open to the public. www.kofflerarts.org

* * *

Names in the News: Nora Gold, writer and associate scholar at the Centre for Women's Studies at the Ontario Institute for Studies in Education (OISE), is the editor of a new online journal of Jewish fiction, called Jewish Fiction.net (www.jewishfiction.net). "I see this journal as a means to bring together in one place first-rate Jewish fiction from many different countries," she writes on the website, adding, "As a Zionist, I am also committed to trying to build a bridge, and a dialogue, between Jewish writers in Israel and the Diaspora."

Although the website is still in development, Gold has already assembled an advisory council consisting of **Ellen Frankel**, **Joseph Kertes**, **Michael Kramer**, **Linda (Leye) Lipsky**, **Norman Manea**, **Nava Semel**, **Alice Shalvi** and **Steve Stern**. Submissions are invited for the first issue, planned for fall 2010. See website for details.

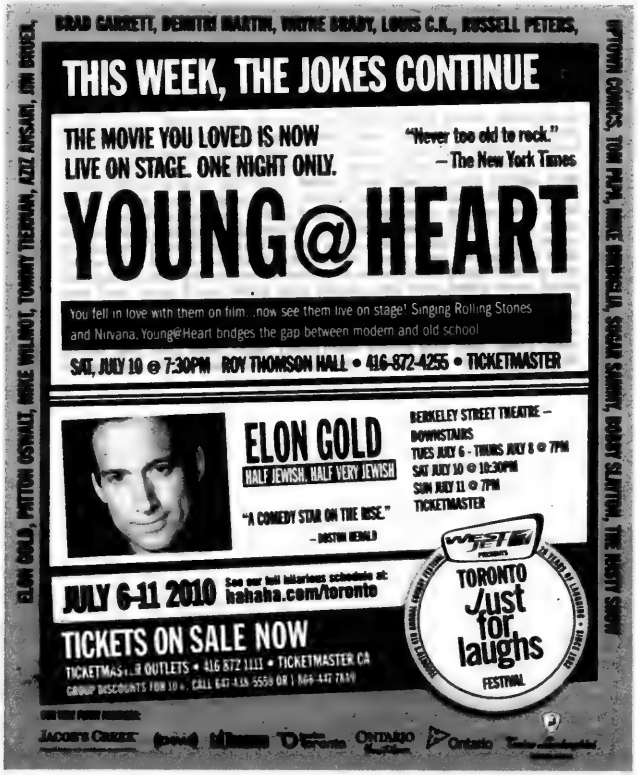
* * *

Arts in Brief

• Caplansky's Deli, in co-operation with the Toronto Jewish Film Festival, presents *Meat Me At the Movies*, in which patrons may enjoy a free screening of the German film *Oh What a Mess* (*So Ein Schlmassel*) on the patio while they eat; the screening will be indoors in case of rain. The film is a charming, light-hearted comedy on intermarriage, and certainly nothing to cause indigestion. 356 College St. W. Thursday, July 8, 9 p.m. or soon thereafter. 416-500-3852.

• *Love, Loss, And What I Wore*, an intimate collection of stories by sisters **Nora Ephron** and **Delia Ephron**, continues at the Panasonic Theatre to Sept. 4. $35, $65. 416-872-1212, www.ticketking.com

The Toronto Fringe Theatre Festival, which includes plays such as Michael Posner's *Factcheck*, continues this week at venues around the city. www.fringetoronto.com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Experiencing Jewish life of Marrakech

By RUTHIE LADOVSKY
Special to The CJN

If a week of walking 10 hours a day in the High Atlas Mountains is not quite your idea of a wonderful holiday, but you still crave a visit to Morocco, then start and end your trip in the magical city of Marrakech.

Marrakech has changed in the 40 years since I was there last. Or, perhaps I have changed. However, Marrakech is still a place of great beauty, surrounded by the magnificent Atlas Mountains. It's a city of palaces, mosques, beautiful *riads* (old, majestic houses) and fabulous gardens.

Ruthie Ladovsky in Marrakech

During the day, the city's main square, the Jemaa el Fna, is predominantly occupied by orange juice stalls, youths with chained Barbary apes, water sellers in colourful costumes with traditional leather water bags and brass cups, and snake charmers who will pose for photographs for tourists. The square is edged along one side by the Marrakesh souk (market). From the square, narrow streets lead into the alleys of the *medina* quarter, the old city. In 1985, the Marrakech *medina*, which was founded in 1070-72, was selected as a UNESCO World Heritage site.

Marrakech is a city that never sleeps. The call of the muezzin going out from the Koutoubia Mosque five times a day ensures that. It's a city that has always attracted world travellers, and for a very good reason: they return to experience it again and again.

A different city welcomed me this time.

Among the many things I discovered was celebrating erev Shabbat at the Bet El Synagogue.

My Moroccо maven, Epi, had told me that the service would begin at about five minutes past sundown, and that the synagogue is opposite the American English-language school in Gueliz (the name today for the European quarter of Marrakech). Everyone knew where the school, Centre American, is located, but not even the students knew that right across the street from their school is a synagogue. Of course, it's not until you see the mezuzah on the door, and then open the door to the courtyard, that you know that you have arrived!

Some 60 men of all ages filed into the small sanctuary. I joined about 20 women in an even smaller adjacent room. The number of men grew to about 75 within the first 15 minutes. An ornate iron rail with a Magen David in the centre divided the room, allowing us an unobstructed view of the beautiful, hand-carved wooden Aron Kodesh.

As I had observed throughout Marrakech, there are visible displays of affection between men of all ages. Young boys walk arm in arm. Young men warmly greet their friends with hugs and kisses, and older men stroll hand in hand. Each man who entered the synagogue kissed either one of the elders or some other man before taking his seat.

Not being familiar with the liturgical traditions of Moroccan Jewry, I didn't know quite what to expect. The words being chanted were familiar, but while I expected to be led by a single cantor, the service was led by the entire community. Each of the various "cantors" knew exactly when it was his turn to carry on the melody.

A full choir of voices sang *Shir Chadash*, the 98th Psalm, each voice totally committed to having his prayers heard. *Lecha Dodi* was started by one of the elders and then alternated among another seven great voices.

Even two small children assumed their parts after the *Shema*, and their sweet voices echoed through the small sanctuary: *"Asher hozeiti etchem m'eretz Mitzraim"* (Who took you out of Egypt).

About 15 minutes before the end of the service, a young leadership group representing American federations arrived en masse. Suddenly, it was standing room only!

Surprisingly, the service ended with the tune of *Hatikvah*. It took me awhile to realize that they were singing the words to *Yigdal*.

After an all-day cooking class at the hotel La Maison Arabe, I asked my teacher, Mohammed, to help me locate the blue and white Alzama Synagogue in the *mellah*, the old Jewish quarter in Marrakech's *medina*. I had read about it, and all of my attempts to find it had so far failed.

Mohammed asked me if I knew where the spice market was located. As I had been there a number of times and felt I could easily find my way back, I told him I did.

"Go and see my friend Ben Ali at number 55. He'll take you to the synagogue," Mohammed advised.

It was not hard to find Ben Ali.

He left his small store in which he sells herbs and spices, the most famous of which is a mixture of 35 spices known as *ras el hanout*, and led me by the hand, through a number of small streets and alleyways.

But I saw nothing that was blue and white!

Then, in a very narrow street, he knocked on a door.

A man – the shammas as it turned out – opened up the door, and we stepped into the magnificent blue-and-white-tiled courtyard of the Alzama Synagogue.

Ben Ali and the shammas were very cordial with each other, like two old friends, which I'm sure that they are. For all I know, the synagogue might purchase their spices from Ben Ali, for the soup kitchen and community centre the synagogue operates from the premises.

After my Jewish experiences, especially the one of erev Shabbat at the Bet El Synagogue, I could only imagine the energy that must have permeated the Marrakech Jewish community when it comprised thousands of Jews and the Friday night Kabalat Shabbat service was standing room only.

Wherever my travels take me, when I experience the joy of a Friday night service, I always feel as though I have come home. As I did in Marrakech.

Brothers create a singing prime minister

By BARBARA SILVERSTEIN
Special to The CJN

The scene is a northern Alberta bar, circa 1980. The crooner baring his soul in a country and western tune is a young Stephen Harper, musing about leadership and personal destiny.

He is suddenly interrupted by a trio of actors representing the Axis of Liberal. They taunt Harper in a song-and-dance number with the strong vocals and harmonies of a Broadway-style production. The lyrics, however, are pure Second City.

Stephen Harper! The Musical is the latest offering of the award-winning comedy writing team of Daniel and Steve Shehori. This fictionalized account of the prime minister's life, premières at Second City in Toronto next week.

The Shehori brothers, Winnipeg natives who grew up in Toronto, work as writers, producers and directors in television and live productions. They have been doing freelance writing and directing together for 10 years. *Stephen Harper! The Musical* is their fifth play.

The siblings have won three Canadian Comedy Awards and garnered numerous award nominations for their work. "Last year we were nominated for four national comedy awards," Steve Shehori says.

They have also been nominated for three Geminis, two for *The Hour with George Stroumboulopoulos* and a third for their writing for the 2008 Gemini Awards show.

The Shehoris have been associated with Toronto Second City since 1998, when Daniel, 36, started working there as an usher, Steve recalls. "Dan went from being an usher to assistant theatre manager. Then he became assistant director of the mainstage shows.

"For the past few years, we've been moonlighting as publicists for Second City. We have a tight relationship. We have in the past produced our own shows for them."

He says Second City approached the brothers about doing a political musical. All they had was a title – *Stephen Harper! The Musical*.

"We were a little skeptical at first. In the wrong hands, it could be low humour. We didn't want it to be obvious and obnoxious," Steve says.

"We gave Second City some ideas. They were great about letting us do our unusual approach. It's a show of confidence, which is very fulfilling creatively."

He says the show's storyline is inspired by Harper's piano performance at the National Arts Centre last fall, where he played the Beatles song *With a Little Help From My Friends*.

Daniel says that after this stage debut, Harper's approval ratings went up, so in the fictionalized story of the Harper musical, which is a play within a play, advisers convince the prime minister to do something similar.

"With the election looming, they propose an unorthodox way of getting elected mount a musical of his life in the U.S. Why the U.S.? It's because Canadians tend to get behind someone who is first embraced by Americans."

He says he and his brother wrote the book for the show and one of Second City's resident musical directors, Jay McCarrol, composed the music. "We're very happy with the show. It's our best work to date."

The cast of four includes Ashley Botting, a Second City alumna, Trevor Martin, who starred in *Evil Dead: The Musical*, Paul O'Sullivan, who was in the Mirvish production of *The Producers* and James Roussel, a recurring player in CBC television's *Air Farce*.

The Shehori brothers have also kept some of the production in the family – their cousin, Danielle Kagan, is choreographing the show.

"That was serendipitous," says Steve. "We were looking for a choreographer just as she was moving downtown. She just came back from Israel, and she did choreography there. She's a great fit to choreograph the musical numbers."

He says the musical is the biggest theatrical production he and his brother have done. "We're really excited about it.

"It's important for us not to depict the prime minister in a villainous or cartoonish way. This musical depicts him as a real person.

"Were the prime minister to come see the show, we think he'd get a real kick out of it."

Stephen Harper! The Musical *premières at Second City on July 13 and runs until July 25, Tuesdays to Sundays. Call 416-343-0011 or visit Stephenharperthemusical.com.*

Arts & Travel

Polish-born director documents Jews of Poland

By SHELDON KIRSHNER
Staff Reporter

For movie director Slawomir Grunberg, a now-defunct Jewish school in Poland was the gateway for an examination of Jewish life there after World War II.

Grunberg's newest film, *The Peretzniks*, was screened in Toronto, Montreal and Ottawa last month.

The documentary focuses on the Peretz school in Lodz – a city in central Poland – and the bittersweet memories that bind its graduates around the world.

Slawomir Grunberg

Established in 1945, the Peretz school closed in the aftermath of the 1968 state-orchestrated anti-Semitic campaign in Poland, an event that prompted thousands of Jews to emigrate.

"When I learned about the phenomenon of the Peretz school, whose graduates still meet regularly like one big family, I knew that this was a story for a documentary," said Grunberg, who did not attend the school.

He added, "In the film, I wanted to address the complexities of Jewish existence in post-war Poland under the Communist regime. The life and death of the school was my vehicle to carry this story."

Grunberg, a graduate of the Polish Film School in Lodz, believes that *The Peretzniks* reaffirms the fact that Poland had a substantial Jewish community after the war, notwithstanding the Holocaust.

"At its peak just after the war, a quarter of a million Jews lived in Poland. There were Jewish schools, clubs, theatres and summer camps. It was a proud society with a will not only to survive, but to flourish."

Grunberg, born in Lublin but raised in Warsaw, comes from such a family.

Grunberg's father, Karol, originally from Drohobych, is a historian and author. The family of his mother, Danuta, is from Vilnius, in present-day Lithuania. During the Nazi occupation, his father escaped to the Soviet Union, but virtually all the members of his family were murdered. Her mother's family, which converted to Christianity from Judaism at the turn of the 20th century, were not persecuted.

Grunberg was not affected by the 1968 anti-Semitic campaign, but his father was touched by it.

"It definitely affected him emotionally," he said, "but he decided not to leave Poland because his mother was sick and he wanted to take care of her. He had to 'emigrate' from Warsaw to the provincial town of Torun, where he continued teaching modern history at the University of Torun."

In 1980, after graduating from the Polish Film School, Grunberg found himself in New York City, having been invited there by the Museum of Modern Art to screen his new movie, *Anna Proletarian*. The 20-minute short was a portrait of Anna Walentynowicz, one of the founders of the Solidarity trade union movement.

He arrived in New York six weeks before martial law was imposed in Poland, but his film, deemed "anti-Communist propaganda" by the authorities, was impounded.

Reluctant to return to Poland, Grunberg decided to stay in the United States. "At first, I was a street vendor, selling peanuts," he recalled. But within nine months, he was teaching film at the University of Cincinnati. He went on to teach at universities in Chicago, St. Louis and Ithaca.

Grunberg, who currently lives in Manhattan's West Village, started his film company, Log-In Productions, in 1987, and has since directed and produced more than 50 television documentaries on Jewish and general topics.

Grunberg's Jewish-themed films run the gamut from *The Legacy of Jedwabne* and *The Warsaw Ghetto* to *Shtetl* and *Stan Borys: A Diary of an Artist*.

He hopes to make a film about Jan Karski, the Polish underground emissary who corroborated rumours of Nazi plans to exterminate the Jews of Poland.

"It's the story of a man who, having infiltrated the Warsaw Ghetto and a Nazi concentration camp, carried eyewitness accounts of the atrocities to the West. Karski's report was mostly met with disbelief, and no action was taken to prevent the Holocaust."

Grunberg's films on non-Jewish topics range from *Michael and Svetlana*, which is on a Russian matchmaking service, to *School Prayer*, which is about an American community at odds over Christian prayers in a public school district.

"I'm involved with many film projects that deal with Poland," said Grunberg, who visits his birthplace several times a year. "I feel great in Poland. I have very good memories of Poland. Lately, mainly because of my films and personal connections and friendships, I've become involved in Jewish life in Poland."

Grunberg's films on Polish Jewish subjects have been screened at schools and cultural festivals in Poland. "There are often discussions after the screenings. The audience is interested in the subject matter and asks the right questions," he said.

In his view, some Poles are genuinely interested in Poland's Jewish past and present.

"Jewish life is very vibrant in big cities like Warsaw, Krakow and Wroclaw," he said. "And there are plenty of Jewish festivals and other events."

But, as he suggested, anti-Semitism remains entrenched in Polish society. "It may still take time to overcome the negative feelings and stereotypes, especially in small towns and villages."

Despite this, the Poland he knows today does not resemble the Poland he left almost three decades ago. "It is a very different Poland, modernized and much more open to change," he observed. "It is hardly an issue to be a Jew in Poland today, especially in the metropolitan intelligentsia environment. On the contrary, young people often find it trendy."

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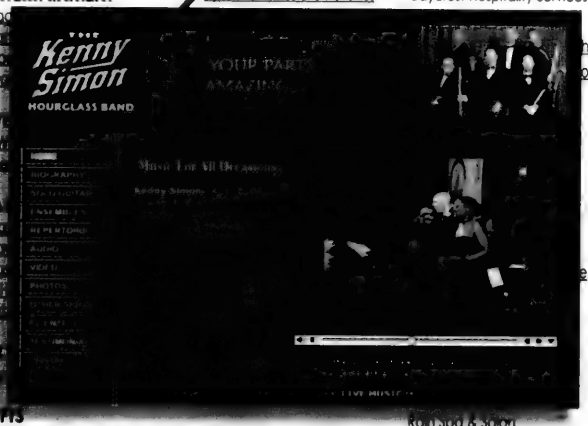

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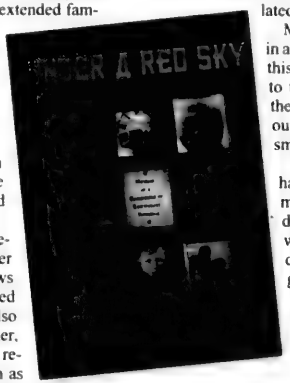
Books & Authors

Life in Communist Romania through a child's eyes

By JOSEPH SERGE
Arts Editor

Under a Red Sky, by Haya Leah Molnar (Farrar, Straus & Giroux), is the memoir of a young girl growing up in 1950s Communist Romania.

The author, then Eva Zimmerman, is an only daughter who lives with seven opinionated adults, her extended family, in a small house they share with a Russian couple below them, and another couple with a child Eva's age, Andrei, in the attic above them.



It's a crowded home, full of noise and conflict. Eva shares a bedroom with her parents. One of her uncles sleeps in the kitchen.

Her father works at a government-run film studio and is hardly ever home. Her mother, we are told, was once a top ballerina who turned down the opportunity to dance at the Bolshoi.

Eva is Jewish, something she doesn't become aware of until she is eight, and the reader is only told gradually. At first, the author throws out hints – we are told early on that she is named Eva after the first woman in the Bible, and also to carry on the letter "E," after her grandfather, Emile, who died in Auschwitz. We hear her repeat words her grandparents toss around such as "mitzvah." Her grandmother, upon hearing that her son got engaged to a Romanian woman, says, "It had to be a shikse for my only son."

Her grandfather gives her a mezuzah one day, and she has no idea what to do with it.

But the Jewish aspect is pretty much below the surface in the first half of the book.

The story unfolds at first as a series of short chapters describing various unrelated episodes of her childhood – her first day at school, her home, her village, etc. It is told with the language and diction of a young girl, although I wouldn't say this is a book for young children.

There is no real narrative arc at first, just a series of unrelated descriptive vignettes.

Molnar's description of growing up in a Communist country is at the core of this book. The opening chapter, a visit to the local market with her grandfather, evokes images of old European outdoor markets with all its noise, smells and livestock.

The author vividly describes the hardships of growing up in a Communist country. You realize what a different world she grew up in from what children today are used to. One day a foreign friend of her father's gives her a toiletry kit filled with various items such as soap, hand lotion and a toothbrush– unheard of luxuries in commodity-deprived eastern Europe. Eva is ecstatic. "This is the best present I ever received," she says. She brushes her teeth twice to taste the Belgian toothpaste in her mouth.

She mentions once about never having eaten a banana or an orange.

On her first day at school, at seven years old, the first assignment handed out by the overly patriotic teacher is to write what the Communist party means to her and what it's like to be a true Romanian.

When she is sick, her grandfather has to go to the market to look for lemons (for vitamin C). The doctor tells her parents she requires antibiotics and inquires if they know anybody with connections abroad, since that's the only way to get them.

Molnar describes a world of spies and moles living in the neighbourhood, and how her parents would speak in whispers for fear of being overheard by the dreaded secret police, the Securitate.

And then one day she hears her parents speaking in whispers about applying for passports. She asks her aunt where they're going. "To Israel," her aunt replies. "Where all the Jews belong."

"Jews?" Eva wonders. "We are Jews."

Eva is astounded by this bit of news, that she is what her friend Andrei refers to as a "kike." Would horns grow on her scalp?

She wants to know more about Judaism, and despite her grandmother's protests, that being Jewish is dangerous, her grandfather takes her to weekly meetings with a local rabbi who is in the process of training boys for their bar mitzvah. Although being Jewish isn't strictly illegal, they want to keep her visits quiet. It's not worth it to bring more attention to themselves.

The rabbi keeps a Torah scroll hidden in a secret room behind his library. Eva loves hearing Hebrew spoken and learning the Hebrew alphabet. "Every time he opens his mouth to form a word, I imagine a beautiful Hebrew letter flying off the Torah scroll and up toward the ceiling, until all the letters are gathered in a crown of dancing words above us," she writes.

After they apply for passports and visas, their lives change drastically. Her father loses his job, and Eva is told not to tell other kids in school that she is Jewish. Her mother is followed by the Securitate and harassed after being observed entering the Israeli consulate.

Although the narrative is at times disjointed, probably because of the intentional childlike point of view, Molnar's memoir gives the reader an interesting view of life behind the Iron Curtain. Although it might be listed as a children's book, it's probably more appropriate for late teens and young adults, although us "older" adults will also find Molnar's vivid descriptive story interesting.

A study of Eichmann

A recent arrival is *Eichmann's Men* by Hans Safrian (Cambridge University Press), a lecturer at the University of Vienna. This book examines and reconstructs the "careers" of Adolf Eichmann and his men, almost all Austrian, who supervised the mass deportations of Jews from the Reich and occupied territories from 1938 to the end of World War II.

Chronologically, it traces the escalation of the Holocaust from the forcible expulsion of Jews from Germany and Austria and the confinement of Polish Jews, to the policies of mass murder in 1941 and 1942 and the deportations to concentration and extermination camps from 1942 to 1944.

The book examines the activities of these SS men, who under Eichmann's supervision drove hundreds of thousands of people from their homes or deported them to concentration and extermination camps. Were Eichmann's men mechanical parts of a machine, or did personal initiative determine their actions?

The author, who has written numerous works on the war and Nazi crimes, also investigates the assumed existence of Hitler's specific order for the destruction of European Jewry in 1941 and the meaning of the term the "Final Solution of the Jewish question."

This book has the potential to become the standard academic work on Eichmann and his involvement in the Holocaust. – *JS*

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10 HOUSES FOR SALE PRIVATE
15 HOUSES FOR RENT
20 HOUSES FOR SALE/RENT
24 HOUSES WANTED TO BUY
25 HOUSES WANTED TO RENT
30 CONDOMINIUM FOR SALE
35 CONDOMINIUM FOR RENT
40 CONDOMINIUM FOR SALE/RENT
45 CONDOMINIUM WANTED
50 ACCOMMODATION AVAILABLE
55 ACCOMMODATION WANTED
60 SHARED ACCOMMODATION AVAILABLE
62 SHARED ACCOMMODATION WANTED
65 ACCOMMODATION/SWAP/EXCHANGE
67 HOUSE SITTERS
70 UNIVERSITY ACCOMMODATION
75 APARTMENT FOR RENT
78 SHORT TERM RENTAL AVAILABLE
80 SHORT TERM RENTAL WANTED
81 APARTMENT TO SUBLET
82 ROOM AVAILABLE FOR RENT
84 ROOM WANTED FOR RENT
85 APARTMENT WANTED
87 PROPERTY MANAGEMENT
105 COTTAGE FOR SALE
110 COTTAGE FOR RENT
115 COTTAGE FOR RENT/SALE
120 COTTAGE WANTED
122 TIME SHARE FOR SALE
123 TIME SHARE FOR RENT
124 ARIZONA PROPERTIES
125 FLORIDA PROPERTY FOR SALE
130 FLORIDA PROPERTY FOR RENT
135 FLORIDA PROPERTY FOR SALE/RENT
140 FLORIDA ACCOMMODATION WANTED
143 FLORIDA SHARED ACCOMM. AVAIL
145 FLORIDA SHARED ACCOMM. WANTED
147 FLORIDA ACCOMMODATION
150 FLORIDA TRANSPORTATION
155 ISRAEL PROPERTY FOR SALE
160 ISRAEL PROPERTY FOR RENT
165 ISRAEL PROPERTY FOR SALE/RENT
170 ISRAEL PROPERTIES WANTED
175 ISRAEL ACCOMMODATION WANTED
178 ISRAEL TRANSPORTATION
180 OUT-OF-TOWN PROPERTIES
185 OUT-OF-COUNTRY PROPERTIES
190 VACATION PROPERTY AVAILABLE
195 VACATION PROPERTIES WANTED
196 VACATION PROPERTIES-EXCH /SHARE
198 SPACE FOR LEASE
199 COMMERCIAL PROPERTY AVAILABLE
200 OFFICE SPACE AVAILABLE
201 OFFICE SPACE WANTED
202 STORAGE SPACE WANTED
203 STORAGE SPACE AVAILABLE
205 LAND/LOTS FOR SALE
210 LAND/LOTS FOR LEASE
220 INVESTMENT PROPERTIES
225 INVESTMENT OPPORTUNITIES
230 BUSINESS OPPORTUNITIES
232 BUSINESS FOR SALE
235 BUSINESS WANTED
237 CAREERS/RECRUITMENT
240 EMPLOYMENT OPPORTUNITIES
245 EMPLOYMENT WANTED
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247 DAY CARE AVAILABLE
248 DAY CARE WANTED
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315 CARS
320 CONTENTS SALE
325 GARAGE SALE

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345 ACCOUNTING
350 APPLIANCES
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368 CARPETS
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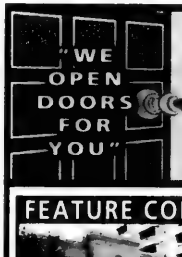

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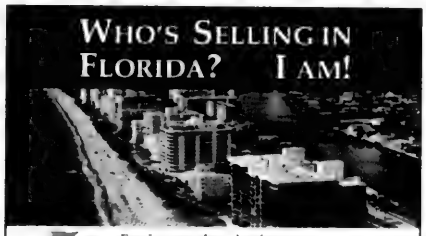

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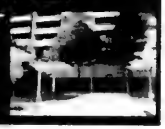

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Israel & the Jewish World

Water scientist makes a splash in Israel

By JENNY HAZAN
CJN Israel Bureau

TEL AVIV — For as long as Ariel Rejwan can remember, she has loved Israel. "I've always felt a connection here – with the people, the spontaneity, the energy, the spirituality.

"Living in Israel is something I've always wanted to do," says the 40-year-old water scientist, who made aliyah in 2008 from Toronto.

Her personal version of the Zionist dream was to help solve Israel's water problems. Before making aliyah, Rejwan worked for 20 years all across Canada as a limnologist. Limnology deals with the physical, chemical and biological properties and features of fresh waters.

"I've enjoyed living and working in all the places I have been in, in Canada," she says. "But I always felt like a stranger. I never felt that any of those places were home. Israel feels like home."

Now that she is home, she has focused on changing career paths and working in the field of water management.

"My dream is to help Israel with its water management challenges in a multi-dimensional way," says Rejwan, explaining that Israel's water problems must be met not only on the scientific playing field but also on national, political, social and cultural levels.

"I never got involved with sociopolitical issues in Canada, since in Canada the water issues are not a major obstacle to survival and comfort," says Rejwan, "but in [Israel] they are."

She has spent the last several months reaching out to governmental and non-governmental agencies in Israel that tackle water issues from a national perspective, including the Water Authority, Ministry of the Environment and the Peres Center for Peace. She has also taken on several contracts consulting for biotechnology companies.

"It's not exactly what I want to be doing," admits Rejwan, referring to the latter. "But the major player in this country is water technology, and startup companies are such a prominent part of the country's economy."

She counts this small setback among many that she has faced since arriving in Israel.

"When I first arrived, I had so much trouble finding work that one day I had no plan, I just left my apartment… walked straight to the beach and started randomly asking people if they needed help," recalls Rejwan.

Soon after, she discovered Gvahim, an organization dedicated to helping new immigrants find employment in Israel. At the end of the organization's nine-week workshop, Rejwan had gained a greater understanding of the Israeli job market.

"They were very helpful," she says. "All the people at Gvahim were also very compassionate. It was such a relief to know them."

However, Rejwan still wasn't having luck finding work. Just as she was about to take a job as a lifeguard, her first biotech firm contract came through.

She has faced numerous other challenges since making aliyah, such as learning Hebrew. "My career focus meant I had to put Hebrew on the back burner," she says. "It's a real shame, because not knowing the language is a barrier to so much… Learning the language makes you feel Israeli much more quickly."

Ariel Rejwan, a water scientist, hopes to help Israel with its water management challenges.

In addition to the language barrier, she also discovered a significant cultural barrier. "Although I feel a great sense of belonging in Israel in general, I don't yet have a feeling of social comfort," she says. "It's difficult to meet people I really connect with."

This, Rejwan says, has to do with living in Tel Aviv, where popular culture is centred around fashion, fine dining, entertainment and other elements of big-city life, as opposed to her preferred nature-centred Canadian culture.

"I like hiking and the great outdoors, so being in Tel Aviv has been quite an adjustment for me," she says. "I do, however, have a complete love affair with the sea. I go there at least a few times a week to swim, run, walk."

When the going gets tough, Rejwan thinks of her family. Her parents, both Iraqi Jews, fled for Israel. Her mother's family left Iraq at the turn of the century for India, then China, where Rejwan's mother was born and raised until she was 19, when her family moved to Israel. Rejwan's parents met and married in Israel and immigrated to Canada in 1968. Rejwan was born in Toronto in 1969.

"Whenever I hit a rough patch here, I think of the time my father must have had when he made aliyah," says Rejwan. "It's a good thing to remember. It puts everything into perspective."

In a lot of ways, she considers her aliyah a continuation of her parents' journey.

"It's kind of weird, but I am picking up where they left off in a way," she says. "No matter what challenges I encounter, I wouldn't trade the decision to come here for the world. My only regret is not having moved here 10 [or] 15 years ago."

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TanenbaumCHAT Cougars celebrate their victory in the York Region Athletic Association baseball program.

Cougars are king

The Anne and Max Tanenbaum Community Hebrew Academy of Toronto Kimel Centre boys baseball team completed an undefeated post-season by defeating Alexander Mackenzie High School 14-7 to win the York Region Athletic Association (YRAA) championship.

The Cougars jumped out to an early lead with four runs in the first inning and three more in the second. Jordan Rostowsky, David Garbuz and Justin Heller had key RBIs.

Alexander Mackenzie closed the gap and tied the game in the fourth inning. The game remained tied at 7-7 heading into the eighth inning when the Cougars exploded for seven runs, finished off by an Eli Sherman double.

Zach Danilewitz pitched four strong innings and picked up the win in relief. He struck out the final batter to clinch the championship for the team.

Ripken headlines annual sports dinner in Winnipeg

By HARVEY ROSEN
Special to The CJN

WINNIPEG — Following in the footsteps of baseball legends Mickey Mantle, Pete Rose, Johnny Bench, Steve Stone and manager Sparky Anderson, Cal Ripken Jr. headlined the most recent edition of Winnipeg's annual "Y" Sports Dinner.

The famed iron-man played 2,632 consecutive games over 21 years. During this time, he whacked 431 homers, banged out 3,184 hits, made 19 straight all-star appearances, earned two MVP awards and was elected to the Baseball Hall of Fame.

Ripken limited his time onstage to a presentation that centred around his book, *Get in the Game*, which he co-authored with Donald T. Phillips.

Ripken appeared to welcome applause by the 1,100 dinner guests assembled at the Rose and Max Rady Jewish Community Centre. His presentation resembled a seminar that might be attended by a group of teachers desperately searching for inspiration.

With remote in hand, Ripken outlined the contents of his book, in which he explained what it took for him to achieve his iron-man status.

During his presentation, he listed his eight steps to success: the right approach and attitude, the will to succeed, passion, competitiveness, consistency and ability to adjust to change, conviction in what you believe, physical and mental strength and proper life management skills, especially with regard to family.

Ripken noted that balance in his own life remains important. The nature of his career necessitated being a good husband and father while being forced to sometimes miss important life events when he was on the road or at spring training.

"Your personal life is a work in progress every day," he said.

Another significant issue the former Oriole had to deal with was almost daily interviews by journalists who would sometimes paint a negative picture. In the latter part of his career, he said, some of them took umbrage with his never taking a day off as he approached eclipsing Lou Gehrig's consecutive-games streak, which some believed was hurting his team.

"You develop techniques to handle them," he said of this coverage.

In response to queries from the audience, he talked about how at age 19 and in AAA ball at the time, he once played in a 32-inning game. He disagreed with baseball commissioner Bud Selig's decision not to reverse umpire Jim Joyce's botched first-base call, thereby costing Tigers' pitcher Armando Galarraga a rare perfect game. Still, he admired both player and ump for their class in a difficult circumstance. And as for the reinstatement of Pete Rose and his chances of entry into the Baseball Hall of Fame, Ripken laughingly responded: "I won't go there."

The event also included fundraising and sports awards such as the Jewish Athlete of the Year awards, which were given to Lauren Sera, starting goalie with the University of North Dakota Sioux women's soccer team, and Daniel Fainman, standout forward with the St. Paul's Crusaders hockey team, and recognition to former Winnipegger Nathan Jacobson, a longtime supporter of the Jewish community centre.

Ripken was the 13th pro-baseball player to be summoned to the plate as main speaker since 1973, when the annual fundraiser for the YMHA began. Recent headliners included Indianapolis Colts' quarterback Peyton Manning and sports broadcaster Chris Berman.

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Tricks can help seniors 'exercise' their memory

By CAROLYN BLACKMAN
Staff Reporter

Hours after Dr. Kelly Murphy finished speaking at a recent seminar sponsored by the Association of Jewish Seniors, chances are everyone remembered her name.

In her talk on maximizing memory, Murphy taught participants about space repetition. "Repeat a name when you hear it, and a short while later repeat it again. If you do that a few times, you are exercising your memory. It is a good technique for remembering a phone number or address."

Dr. Kelly Murphy

Murphy is a clinical neuropsychologist in the cognitive and behavioural health program at Baycrest, an assistant professor of psychology at the University of Toronto and an adjunct faculty member in graduate studies (psychology) at York University. She runs a clinical service specializing in the early detection and treatment of memory decline in older adults with mild cognitive impairment who are at risk of developing future dementia.

Also speaking at the seminar was Gerry Phillips, MPP for Scarborough-Agincourt and minister responsible for seniors.

Murphy told the group of almost 150 people that memory has three components – coding, storage and retrieval, "and a breakdown anywhere affects memory.

"The ability to code or digest information changes a little bit as we age, but the ability to store information does not. What gets in, stays in. We're not as good, however, at retrieval or getting the information out of our memory."

Strategies such a space repetition are effective at getting information into our long-term memory, she said. "Another strategy to remember names is to think about whether the name has an obvious meaning, or to associate it with someone else you know. The more meaningful you make something, the more you will remember."

Even people in their 30s can't retrieve memory as readily as they could in their 20s, she said. "It is a subtle process, though. There needs to be quite a difference before we notice."

In attempting to improve our memory, she said that it's "important to remember that whatever is good for our body is good for our brain. [Good life choices] seem to delay the onset of dementia, and it's never too late to try and change things up a bit."

Age is the biggest risk factor in cognitive decline, she said, but by taking good care of ourselves, we can age well and sustain independence."

Phillips, 69, said that part of his job is to put a positive light on Ontario seniors. "Lots of people are anxious to contribute. We have to provide opportunity to the growing number of seniors who want to work for pay or volunteer, and make sure our communities are age friendly."

ELLA'S CHICKEN POT PIE W/ PHYLLO CRUST

3 tbsp. olive oil; 1 lg onion, chopped; 1/3 c flour; 3 1/2 c hot chicken stock; 2 1/2-3c chopped roasted chicken, meat only; 2-3 c frozen vegetables (peas, corn, carrots); 2 potatoes, peeled, cut into small cubes; 3/4 tsp salt; fresh pepper; 1/4-1/2 tsp cayenne pepper (optional)

Crust: 1 pkg phyllo pastry, room temperature, covered. Preheat oven to 400°F. Microwave potatoes until soft. Microwave frozen vegetables; remove excess liquid. In large saucepan, heat oil; add onion; sauté. Add flour until blended. Slowly stir in hot chicken stock, whisking well. Cook mixture over medium heat until thick and bubbly. Add remaining filling ingredients; stir until thickened.

Assembly: Spray 9"x13" baking dish with cooking spray. Working quickly, layer 10 sheets of phyllo on bottom of the dish, spraying each layer lightly with cooking spray. Pour chicken filling over top layer. Cover with 10-15 sheets of phyllo, spraying each layer lightly with cooking spray and top of last sheet. Cut away any phyllo that is hanging over the side. With a sharp knife, score the top layers of the phyllo in desired pattern (circles, diamond shapes, etc.). Bake at 400°F 35 min. until golden brown. Yield: 15 servings.

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About Life

Dear Ella,

My friend, Cindy, is a lovely woman, but she has no sense when it comes to money. Cindy is the type of gal who has to have everything – the latest trendy outfit, pair of shoes, car. She has her nails done every week and is forever going to her masseuse. The problem is that she has no money! She lives off some money her parents left her, but that will soon be gone. She has no savings, no RRSPs, no real estate. Her car is leased, her condo is rented and her credit cards are maxed out.

She has come to me for a loan from time to time, but I've always managed to weasel out of giving it to her. I feel like I'm standing by and watching my friend self-destruct. At this rate, she's going to end up homeless. How do I get through to her?

Lousy Money Manager

Dear Lousy Money Manager

Cindy may be spending to fill a void. This excessive spending behaviour is no different than any other addiction.

Being a close friend, you have to care enough to actually get involved. You must call her out on what you see and not let her make excuses for her actions. Are you prepared to take her by the hand and lead her through the steps she will have to go through? If you are, here are some practical measures to help Cindy.

For starters, you need to get her to admit she's in trouble. This will be the hardest part. Let her know what you've noticed and try to scare her into reality. Be honest and tell her why you won't lend her money. If she's willing to disclose her financial situation, you can show her on paper how she's setting herself up for disaster.

If you can get through this first step, you can move on to a positive solution. Help Cindy come up with a budget. Write down every expense she has and every bit of money she has to work with. See if she's willing to be accountable for her spending. This is a huge undertaking, and you need to decide if you can make this commitment. You might want to suggest getting a professional involved.

Don't be surprised if Cindy isn't willing to listen, but feel good knowing that at least you've planted the seed of concern. Let her know you will be there when she comes to terms with the fact that she needs help.

Readers may submit their questions to Ella at The CJN, *e-mail: eb@cjnews.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional*

A fast track to happiness

Life Coach Corner

By JUDY SIBLIN-LIBRACH

I often talk about following your joy and finding ways to reconnect with your happiest self. I love the book *Be Happy* by Robert Holden because it is chock-full of wonderful ideas to train yourself to live a happier life starting right now.

One of the jewels in the book is Holden's exercise called the "Well-Being Pledge, which is an invitation to let your well-being flourish and prosper. It harnesses all of your good intentions in making a personal investment in yourself that will pay great dividends in optimal health and vitality." Holden suggests giving yourself eight weeks to "recommit to following your joy." The Well-Being Pledge is not about "something you should, must or ought to do. It is about the joy of doing it and the joy you experience because you have done it. It is all about self-care and self-love."

Holden recommends that your goal is to make five positive commitments to your personal well-being, including your physical, emotional, mental and spiritual well-being.

An extra commitment is to your "blind spot." Holden suggests you can diagnose your own blind spot. However he recommends that you ask your partner, a friend, or your children to give you their assessment.

Another happiness tool that can't be overlooked is finding gratitude. In the chapter called *One Hundred Gratitudes*, Holden suggests thinking about what gratitude really means and also the potential power of gratitude. Having the intention to be grateful at the beginning of the day also works wonders.

So actually saying, "I intend to appreciate and give thanks for today, no matter what happens," begins your day on such a positive note, you can't go wrong.

In the exercise One Hundred Gratitudes, you are invited to reflect on your life and write down 100 entries of things you are grateful for. Holden suggests you "compile a list of 100 experiences, relationships, places, people, books, songs, pieces of arts, events, adventures and other 'moments' that you are truly grateful for. [This list of] One Hundred Gratitudes is like a thank you letter to God."

But probably one of my favourite parts of the book is the chapter on the joy of forgiveness. Holden says, "Some people demonstrate a consistent capacity to be very happy. What is clear is that these people don't necessarily enjoy better circumstances than you, but they do exhibit certain happiness traits that help them to be happy

"For me, the one standout happiness trait is forgiveness. Over and over again, I find that people who are good at happiness are also good at forgiveness. For example, if you are hurt, you choose personal happiness over a lesser goal like revenge or righteousness.

"Here is the question: do you want to be happy or right? The more you hold on to a grievance, the less good you feel about yourself. Through forgiveness, you can be happy again. Forgiveness is restoration. It returns you to yourself."

Happiness challenges you to make peace with yourself, and the happiest people are less caught up in the their own personal stories than they are in giving to others. Happiness is also about being authentic and true. When you are at peace and when you are a loving presence in the world, you will be on "a genuine fast track to happiness."

As Holden says, "When you wish happiness for another, you wish happiness for all, and you wish it for yourself."

Judy Siblin-Librach is an Adler-trained coach. Website: www.findingyourbliss.com; e-mail: judyelle@ican.net.

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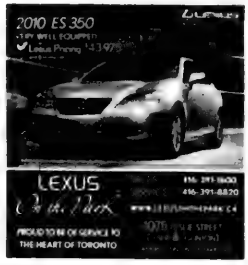

This Week

National

Neturei Karta protest comes to North York. *Page 3*

Pride funding will be delivered after the parade next year. *Page 12*

Arts & Travel

Magnificent Florence synagogue creates a dazzling effect. *Page 33*

Sports & Leisure

TanenbaumCHAT grad drafted by Florida Panthers. *Page 38*

On cjnews.com

Ireland: Home of fairies and haunted castles.

Index

National 3
Editorials & Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
Jewish Life 16
According to Reports 19
Family Moments 21
What's New 22
Obituaries & Notices 24
Health & Lifestyles 25
On Campus 26
Spice of Life 27
Heebonics 28
Israel & the Jewish World 29
Classified 35

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Canada Post Publication Agreement #40030684
Publication Mail Registration #07694

Taking Turkey to task

Israelis last week protested against Turkish Prime Minister Recep Tayyip Erdogan during a demonstration outside the Turkish embassy in Tel Aviv. Protesters waved Kurdish flags and chanted slogans supporting the Kurdish people and their aspirations for an independent homeland. *[Flash90 photo]*

A precious few seconds

When I blessed the Queen

By RABBI REUVEN P. BULKA

When just a few weeks ago I received a kind invitation from Prime Minister Stephen Harper and his wife, Laureen, to attend a dinner to celebrate the 2010 Royal Tour of Canada of Queen Elizabeth II and the Duke of Edinburgh, I was more than delighted. I was thrilled. The thrill was rooted in appreciative nostalgia. Both my parents enjoyed the safe haven of England during World War II. I was born in that safe haven.

So, my gratitude to England is enormous, and the opportunity to see and possibly even greet the Queen is, for me, an event of the goose-pimple variety. The lead-up to the event was relatively uneventful, until the day itself, when just as we were getting ready for the dinner, the power went out in the entire area surrounding the Fairmont Royal York Hotel in Toronto, where the dinner was scheduled to be held.

We made our way via stairs rather than elevator to the Canadian room for dinner, and everyone was in good spirits, sans air conditioning and in the midst of a pronounced heat wave. I was in the midst of a discussion with Toronto Archbishop Thomas Collins when the lights came back on. We both decided that we would not advertise this as an ecumenical miracle.

The person in charge of the evening let us know that everyone would have a chance to meet and greet the Queen. However, based on the number of people in attendance, and considering how quickly he said this part of the evening should take, I calculated that everyone would have 3-1/2 seconds with Her Majesty. Talk about talking fast!

Continued on page 18

Man charged for advocating genocide

By PAUL LUNGEN
Staff Reporter

The Ontario Provincial Police (OPP) last week announced that former York University student Salman Hossain has been charged with promoting hatred against Jews and advocating genocide.

It's believed to be the first time anyone has been charged with promoting genocide under Section 318.1 of the Criminal Code.

"This is certainly a benchmark case that would put this individual before the courts," OPP Commissioner Julian Fantino said at a news conference announcing the charges.

Hossain, who resided in Mississauga but is now living outside the country, is subject to detention if he returns to Canada, said Fantino.

"We are doing everything in our power to bring him to justice," said OPP deputy commissioner Vince Hawkes, provincial commander of investigations and organized crime. "There is no place in society for this reprehensible behaviour."

Hossain, 25, first came to the attention of police three years ago over postings to a website that attacked Jews. Following an investigation, the OPP recommended to Ontario Attorney General Chris Bentley that Hossain be prosecuted. Bentley withheld his consent for prosecution, saying Hossain could potentially rehabilitate himself.

Nevertheless, Hossain continued to post wild Jewish conspiracy theories on his website, "filthyjewishterrorists.com," and openly called for the mass murder of Jews and their supporters. Last spring, responding to complaints about Hossain's website, York University suspended him.

Hossain continued his wild anti-Semitic rants, even after he was charged. In a posting dated July 8, he responded to the charges by claiming there was a Jewish conspiracy against him and stating: "It has very little to do with calling for the revenge slaughter of the Jews and their allies.

Continued on page 18

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Canada

'Bargain Harold' Dies

TORONTO — Harold Kamin, co-founder of defunct discount department store Bargain Harold's, died June 25 in Toronto at age 82. The Polish immigrant co-founded Bargain Harold's with Arthur Anisman in 1970 in Toronto, building it into a 52-store chain with $100 million in annual sales before selling it to Kmart in 1985 for $16 million (US). The chain went bankrupt in the early 1990s.

Lecture Cancelled

TORONTO.— A satellite video speech at an Islamic conference in Toronto by an Indian Muslim preacher who said that Jews are "our staunchest enemy" and "every Muslim should be a terrorist" was cancelled 15 minutes before he was scheduled to talk. Organizers gave no reason for the cancellation. Zakir Naik was to have spoken via video link July 3 at the Journey of Faith Islamic conference in Toronto, after his visa to Canada was revoked last month. A popular televangelist in India, he received a five-year visa while on a visit to Canada last year. In June, the 44-year-old physician was barred from Britain for his controversial views, which include the death penalty for gays and converts from Islam.

Historic Citations

WINNIPEG — Two prominent 20th-century Jews were designated national historic persons last week. Abraham Albert Heaps – an English-born activist, city councillor and MP from 1925 to 1940 who was also a founding member of the Co-operative Commonwealth Federation – and the Polish-born Rabbi Israel Isaac Kahanovitch, who was Winnipeg's chief rabbi from his arrival in 1906 to his death in 1945, were honoured by Environment Minister Jim Prentice, who oversees the Historic Sites and Monuments Board, which advises him on such historic designations.

Cotler Testifies

JERUSALEM — After testifying before the Israeli Supreme Court for the 10th time on Ethiopian Jews' immigration to Israel, Canadian Liberal MP Irwin Cotler praised the court last week for ruling that Israel has four months to finish evaluating 7,000 applications by Ethiopian Jews waiting to come to Israel. Cotler, a renowned human rights lawyer, said the court noted that some applicants have waited more than 10 years to join family in Israel and that less than one-third of applications have been processed.

World

Rubashkin Appeals

DES MOINES — Lawyers for kosher meat-packing executive Sholom Rubashkin filed an appeal of his conviction on federal financial fraud charges and his long jail sentence. Rubashkin was convicted last November on 86 counts of fraud in connection with the Agriprocessors plant in Postville, Iowa. He was sentenced in June to 27 years in jail. That will be followed by five years of parole, and he'll also have to make restitution of $27 million (US) to several financial institutions. The Agriprocessors plant was the site of a federal immigration raid in May 2008 in which 389 illegal immigrants, including 31 children, were arrested.

FBI Widens Holocaust Claims Probe

NEW YORK — The FBI has widened its investigation into fraudulent Holocaust-era claims against the German government, the *Jewish Week* reported last week.

The FBI became involved when a probe was launched in December by the Conference on Jewish Material Claims Against Germany, the paper reported. The Claims Conference processes Holocaust-era claims for survivors on behalf of the German government.

The fraud initially involved about 100 claims submitted primarily by Russians living in Brooklyn, N.Y., to the Claims Conference's Hardship Fund, which gives to Jews who fled the Nazis during the Holocaust and remained in Soviet-bloc countries after World War II, and therefore are ineligible for regular German reparations. The money for the fund comes from the German government and does not affect other survivors' claims to the Claims Conference, according to the article.

The probe has been broadened to include the Article 2 Fund, a pension program that may have been defrauded of $7 million (US) in the last 10 years, the *Jewish Week* reported. Individuals suspected of fraud in the fund have been notified and asked to return the money they received.

The fraud discovery also has held up the payment of many Hardship Fund claims as the investigation continues, the paper reported. Germany paid 7,000 Hardship Fund claims in 2008 and 18,000 last year.

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Advertising E-mail: adscjn@gmail.com Editorial E-mail: cjninfo@gmail.com
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The Canadian Jewish news
Vol. XL, No. 28 (1,957)*
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CIRCULATION
Total circulation: 36,586 copies.
Total paid circulation: 35,729 copies.
CCNA verified circulation Aug. 12, 2009
SUBSCRIPTIONS
Canada: $37.80, 1 yr. incl. taxes
$68.00, 2 yr. incl. taxes
Online edition:
$20.95 1 yr. incl. taxes
U.S.A. / Foreign:
$135 Cdn. funds, 1 yr.
Postmaster: Please return 29Bs and changes of address to CJN, 1500 Don Mills Rd., Ste. 205, North York, Ont. M3B 3K4.
Postage Paid at Toronto
Canada Post Publication Agreement #40010684
Publication Mail Registration #09894
*Under current ownership
We acknowledge the financial support of the Government of Canada, through the Publications Assistance Program, towards our mailing costs.
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Neturei Karta bring protest to Toronto

Claim Jewish graves desecrated in Ashkelon

By PAUL LUNGEN
Staff Reporter

Neturei Karta set up protest in Toronto last week.

You can find them outside the White House, protesting the visit of Israeli Prime Minister Benjamin Netanyahu to Washington.

You can find them comforting wounded jihadis posing as humanitarians bringing aid to Gaza.

You can find them embracing the Iranian president who has called for the destruction of Israel.

But Yaen Vered didn't expect to find them – Neturei Karta activists – in front of his apartment building in North York, bullhorns at the ready, protesting the removal of allegedly Jewish remains at a construction site in Ashkelon.

Vered, Canadian representative of the Israel Antiquities Authority (IAA), was targeted because of the Neturei Karta belief that the IAA desecrated ancient Jewish graves. The human remains in question were discovered during construction of an emergency wing for the Barzilai Medical Center in Ashkelon.

Vered said the protesters have appeared twice at his apartment building on Yonge Street, between Sheppard and Finch avenues, and have promised to protest a third time at some point this week.

Although their numbers are small – five the first time, 10 the second – they're a nuisance and they've succeeded in frightening his wife. They've been asked to move along by shopkeepers and police, but he expects them to be back. They're likely getting instructions to protest, he said.

The demonstration at his Yonge Street apartment more or less coincided with a similar gathering of 2,000 haredim outside the White House during Netanyahu's recent visit. JTA reported that Rabbi David Niederman, a spokesperson for the Central Rabbinical Congress, said the protesters wanted to raise awareness of the alleged desecration of ancient graves in Ashkelon and Jaffa, to distinguish between Jews and Israel and to accuse Israel of suppressing protesters who disapprove of the excavations.

Vered's first inkling that trouble might be brewing came in late June, when he received a phone call from someone in the Bronx, N.Y., complaining about the treatment of the Ashkelon graves.

Continued on page 14

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Summit matters

As gloomy and downcast as the images were after the Obama–Netanyahu meeting last March in Washington, the images after last week's meeting between the two leaders were positively lustrous and upbeat.

Writing about the meeting for JTA, Ron Kampeas observed that "the Israeli team emerged from the meetings reassured and even jovial."

From the editor's desk...

It was very clear from the outset that re-adjusting the public's image of "the relationship" between the two leaders was a key objective of the White House meeting, in addition, of course to holding substantive discussions on three key issues – the peace process, Iran and the Gaza flotilla fallout.

Both leaders made extra efforts to comment on "the relationship" at the post-meeting press conference and in various additional interviews with the press.

For example, after the meeting, President Barack Obama told the assembled media, "In terms of my relationship with Prime Minister [Benjamin] Netanyahu, I know the press, both in Israel and stateside, enjoys seeing if there's news there. But the fact of the matter is that I've trusted Prime Minister Netanyahu since I met him before I was elected president, and have said so both publicly and privately."

He made much the same point during an interview he gave to Channel Two television in Israel.

In an interview with CNN's Larry King, Netanyahu pressed the same point: "I think there's an underlying relationship there that people don't appreciate. We have our ups and downs. People focus on the downs, and the downs are exaggerated and sometimes distorted. But there [are] ups, and there's a basic bedrock of identification, common values between Israel and the United States. I think there is a solidity of ties between Israel and the United States that the president of the United States and the prime minister of Israel reflect in their meeting."

Of course, it serves the personal political interests of both men to demonstrate strong relations between them, and between the two countries. But more importantly than that, it serves the interests of the two countries to show the world, and especially the enemies of peace, that the bilateral relationship is strong.

While we do not know if the efforts related to the key substantive issues achieved their purpose, we can say for certain that the efforts related to repairing the public's image of a strained relationship did.

* * *

One of the aims of the leaders' meeting was to advance the Israeli-Palestinian peace process from its current indirect proximity talks to direct, face-to-face talks.

Netanyahu used the Larry King forum to "speak" to the Palestinian Authority (PA) leader: "President [Mahmoud] Abbas, meet me, and let's talk peace. We all have our grievances. We all have our, you know, our questions and things that we want answered. But the most important thing is to get together, sit down in a room and begin to negotiate peace. You cannot resolve a conflict, you cannot successfully complete a peace negotiation if you don't start it. And I say let's start it right now, today, tomorrow, in Jerusalem, in Ramallah or anywhere else... Let's get on with the business of talking peace and concluding the peace agreement."

In an interesting footnote to the Washington meeting, about the same time Netanyahu was speaking to King, President Abbas was in the home of the Palestinian ambassador to Jordan speaking with journalists about his approach to peace with Israel. Palestinian Media Watch has made available the text of what Abbas told the reporters. The following is the transcript from the July 6 issue of the official PA daily *Al-Hayat Al-Jadida*:

"We don't accept the statement [of Hamas]: a [Palestinian] state of resistance and refusal. What we hear from everyone is that the basis is negotiations, at a time that the entire world agrees about this, despite the absence of other options, we either have negotiations or no negotiations, what has put Israel in the corner.

"We are unable to confront Israel militarily, and this point was discussed at the Arab League Summit in March in Sirt (Libya). There I turned to the Arab States and I said: *'If you want war, and if all of you will fight Israel, we are in favour* [my emphasis]. But the Palestinians will not fight alone, because they don't have the ability to do it.'"

This statement by Abbas is typical of the man's prevaricative, dissembling ways. He essentially said that coexistence and true peace with Israel are his second option. Indeed, they probably are.

I believe he was being truthful when he said that the only reason he is *negotiating* peace with Israel is because the Palestinians "don't have the ability" to fight Israel. Israel is correct to be wary.

MBD

SeeJN

FREEDOM MARCH FOR SCHALIT

The 12-day mass march in support of abducted Israeli soldier Gilad Schalit's release arrived in Jerusalem July 8. About 15,000 people arrived at the rally in Jerusalem at the end of the march, but not everyone agreed with paying the price demanded by Hamas of more than 1,000 Palestinian prisoners for Schalit's release. The man on the left holds up a poster that reads, "Today's children are tomorrow's kidnapped victims."

[Flash90 photo]

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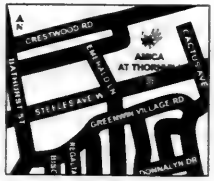

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Volunteers load water bottles onto a truck to be distributed to the homeless. *[Cara Stern photo]*

Group brings homeless water as Toronto sizzles

By CARA STERN
CJN Intern

Last week's heat wave had Torontonians facing temperatures that felt higher than 40 degrees Celsius. But not everyone was lucky enough to escape the heat.

That's why at its 11th annual distribution event last week, Project Water handed out about 210,000 bottles of water to agencies that will give them directly to the homeless.

"Your body can only live without water for three days," said Jody Steinhauer, president of the Bargain Group and co-founder of Project Water, which provides water to homeless people.

"You can be without food for three weeks, but without anything to drink, three days only."

This was the most successful launch yet, said Lorne Simon, Steinhauer's husband, who is also a co-founder of the project and chief of public relations at the Michael Communications PR Group.

The event couldn't have come at a better time, amid a week of extreme heat warnings that left homeless people at risk of dehydration. The water will be distributed in Southern Ontario as far east as Pickering and as far west as Hamilton, Steinhauer said.

Nestlé provided the water bottles and has been supporting the organization since 2006, donating more than 644,000 bottles in total.

Many volunteers carried the water to the agencies' trucks. Some of the participants came from organizations such as Home Depot and KPMG, but many were people in the community who simply wanted to help.

Project Water began at a meeting with Cathy Crowe, a Canadian "street nurse," from whom Steinhauer learned that more people die from dehydration during the summer than cold exposure during the winter.

"[My husband] Lorne and I said, 'That's crazy. This is the City of Toronto. We know lots of people. Let's just let people know and do something about it,'" Steinhauer said.

The couple had been working on Project Winter Survival, handing out sleeping bags and survival kits to the homeless. The season ended, but their appetite for helping did not.

"Once you get the momentum to get going, you want to keep going," said Simon.

The two have an 11-year-old daughter, Spencer, and a 6-year-old son, Dawson. Spencer was at Camp Kadimah in Nova Scotia and wasn't able to attend last week's event, but she helped during the planning stages.

Dawson was the event's youngest volunteer, having taken a day off camp to help the homeless people he sees on his way to camp each day.

"[I wanted] to help all the people out there survive so they don't die, and to make them happy," he said.

The Salvation Army is one organization that receives water from Project Water. It distributes the bottles to the homeless using a daily community response van, said spokesperson Dan Millar.

Cheyne Collins was one volunteer who helped initiate Home Depot's involvement. He discovered the project through his work with Crime Stoppers, which Simon chairs. As an assistant Home Depot store manager, he helped bring in forklifts to transport the bottles.

"There's a lot of negative impact that this hot weather has on [the homeless] community," he said, "so we've got to make sure to keep them hydrated and keep them safe."

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Great Britain becoming less great

A report out of Britain last week provides a shiveringly ominous insight of the extent to which anti-Israel animus has invaded and is now poisoning its body politic, seeping and hissing out of even the higher, watchdog institutions of the country. British journalist and social commentator Robin Shepherd called it an "extraordinary moment in modern British legal history."

Seven men broke into and damaged the building and the equipment of a weapons factory in Brighton, causing about $275,000 (US) in damage. The men were apprehended, charged with causing criminal damage and tried. At their trial, they admitted the offences, but pleaded that they had a "lawful excuse" for what they did: they believed the company was manufacturing and selling military equipment to Israel for use in the West Bank and Gaza. The offences were committed last year during the period of time of Israel's fighting with Hamas in Gaza, and the men could not contain their rage at Israel.

As it turned out, the angry seven were wrong. According to JTA, the plant's managing director told the court that the company did not supply generalized military weaponry to Israel. Rather, it made parts for the F-16 airplanes. No matter.

The defence counsel seized the moment that hung in the court's clouded air like low-hanging, ripe fruit and argued that the men had committed their crimes to prevent what they said was the more serious crime of the "war crimes" being committed by Israel against Gaza. The jury accepted the defence counsel's plea.

Apparently, so may have the judge. In his charge to the jury, Judge George Bathurst-Norman reportedly told them, "You may well think that hell on earth would not be an understatement of what the Gazans suffered in that time."

One of the witnesses on behalf of the accused, Caroline Lucas, the MP for Brighton Pavilion, justified the men's behaviour on the basis that "all democratic paths had been exhausted before *the activists* embarked on their action" (our emphasis).

After the acquittal, defence counsel told the media that the verdict "sends a clear indication that sometimes direct action is the only option when all other avenues have failed." Of course, "direct action" was a euphemism for "breaking the law," "violating someone else's private property" or "committing a crime."As Shepherd sorrowfully noted in his commentary last week, "Bigotry against the Jewish state is now so entrenched in contemporary British society that juries have begun to acquit criminals merely if they can show that they acted against Israeli interests. No other defence is necessary."

Thus, we see the wretched signs of the inevitable outcome of the constant targeting of Israel for special opprobrium. Those who are obsessed with aiming their hatred at weakening Israel wind up also weakening their own societies. For such is the nature of hatred. It blows back. Great Britain, alas, is becoming less great.

25 years ago in *The CJN*

Ethiopian Jews at absorption centres across Israel protested angrily against the insistence by Israel's Chief Rabbinate that they undergo formal conversion ceremonies, saying that it constituted a grave insult to their authenticity as Jews and that they were the first immigrant group to be treated this way.

Editorials & Letters

Dry Bones FRIENDSHIP
OBAMA SAYS THAT ISRAEL DOES NOT TRUST HIM
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HE FORGETS ISRAEL'S FRIENDSHIP WITH KING HUSSEIN OF JORDAN
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Complaints about home-based shuls

City of Vaughan councillor Alan Shefman estimates that in the last year, he has had "25 to 30 complaints about home-based congregations" in Thornhill, but he also suggests there are merely a handful of these small shuls in the community ("Vaughan takes a look at home-based shuls," July 1).

Since city councillors are constantly inundated with stories of neighbourhood strife, is this really of such concern that Vaughan council needs to enact new bylaws to address the issue? Perhaps Shefman should provide more details to the community about the types of complaints received and how truly widespread they are.

It is unfathomable that attendees of these Orthodox congregations would drive on Shabbat, and the number of cars for evening prayers and study sessions is comparable to friends getting together to watch sporting events or play cards, both of which result in numerous cars parked on neighbourhood roads. I would suggest that the inconvenience of a community-building Torah dedication ceremony that "disrupted an entire neighbourhood" pales in comparison to many parties that require police intervention.

Bylaws and regulations already exist to address issues pertaining to traffic, noise and crowd control. I would suggest the appropriate authorities ensure that all of us – home shuls included – comply. By targeting only those congregating for religious purposes, the city could be opening a Pandora's box of religious intolerance. The rationale for such a wide-reaching zoning change seems quite arbitrary and has the potential to pit neighbour against neighbour throughout this city, rather than deal with issues on a one-off basis. The end result is that Shefman and members of council may create an unnecessary crisis that will only polarize our community, and potentially cause intolerance and resentment.

Gila Martow
Candidate for Vaughan City Council Ward 5
Thornhill, Ont.

* * *

Jewish Pride a kiddush HaShem

It was a pleasure to see so many members of the Jewish community marching in the Toronto Pride Parade on July 4, waving Israeli flags and holding posters, and giving the lie to the anti-Semites who were too much in evidence ("500 march with Kulanu at Pride," July 8). Kol hakavod to our gay Jews – it was a real kiddush HaShem.

Charles Heller
Toronto

* * *

Kulanu thanks community groups

Thank you so much for article about the July 4 Toronto Pride Parade and our work in defending the State of Israel against those such as Queers Against Israeli Apartheid, who attempted to delegitimize and demonize Israel and the vast majority of Jews who support Israel ("500 march with Kulanu," July 8).

We certainly welcomed the support of UJA Federation of Greater Toronto, which was mentioned in your article, but unfortunately, you did not include Canadian Jewish Congress, without whose help our efforts would not have been as successful as they turned out to be. In fact, Mark Freiman, CJC national president; Bernie Farber, CJC CEO; Benjamin Shinewald, CJC national executive director, and Len Rudner, CJC Ontario director, among many other Congress lay and professional leaders, joined us at the parade. I would also be remiss not to acknowledge the support of the Canada-Israel Committee and Friends of Simon Wiesenthal Center, all of whom we thank and commend.

Justine Apple
Executive Director
Kulanu Toronto

* * *

Community needs better communication

There was a rally for Israel at Queen's Park in Toronto on June 27. About 12 of us, mostly seniors, attended, and there were approximately 10 to 12 Orthodox anti-Zionists with signs denouncing Israel. Where were all our brethren? There is a lack of communication in our community.

Henry and Sonia Einstoss
Toronto

* * *

Disappointed with article about Drake

The rapper Drake has achieved a celebrity status no Jew in Toronto of his age has ever achieved ("Drake makes a name on the hip-hop scene," July 1). *The CJN*'s decision to publish an article adapted from *Heeb* magazine without supplying local details or interviewing local people who know him is a poor show.

Eric Mendelsohn
Toronto

LET THEM GO...

Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz, Gilad Schalit

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Perspectives

Israelis reassured after meeting with Obama

By RON KAMPEAS
JTA

The optics were perfect, but the meaning was elusive. U.S. President Barack Obama and Israeli Prime Minister Benjamin Netanyahu sat together last week, joshing and smiling, trying to project a clear message: the rift was over. Israel and the United States are on the same track again.

"In terms of my relationship with Prime Minister Netanyahu, I know the press, both in Israel and stateside, enjoys seeing if there's news there," Obama said. "But the fact of the matter is that I've trusted Prime Minister Netanyahu since I met him before I was elected president, and have said so both publicly and privately."

The meeting capped months of tensions sparked by Israel's announcement in March of a major housing start in eastern Jerusalem during an official visit to Israel by Vice-President Joe Biden.

The image of a friendly encounter between the two leaders was almost tainted in the lead-up to the meeting when it was leaked that Israel's ambassador to the United States, Michael Oren, had warned in a private conversation of a "tectonic rift" between the two countries. Oren later explained that he had been misquoted: "Shift," he said.

In any case, U.S. officials said in a rare on-the-record call earlier this month that there is no fissure.

"There's absolutely no rift between the United States and Israel," Ben Rhodes, the deputy national security adviser, said in the conference call.

Dan Shapiro, the senior National Security Council official who runs the Israel desk, said he "can certainly underscore the incredible richness and intensity and quality of the exchange between our governments in military channels, in political channels, in intelligence channels."

Officials were brimming with superlatives. Details, however, were lacking, and in some areas there was evident disagreement.

The leaders agreed, for instance, on the need to go to direct talks with the Palestinians. The Palestinian Authority has resisted pending a full settlement freeze.

Obama, however, set a deadline of sorts when he made clear that he wanted such talks to start before September, when Netanyahu's self-imposed 10-month settlement freeze lapses.

"My hope is that once direct talks have begun, well before the moratorium has expired, that that will create a climate in which everybody feels a greater investment in success," Obama said.

Israeli officials, speaking on and off the record, made it clear that they were not confident the Palestinians were ready for direct talks and would not commit to a deadline.

The sides also spoke of confidence-building measures. Pressed for specifics, Obama cited the need for the Palestinians to further inhibit incitement, and called on Israel to "widen the scope" of Palestinian security responsibilities in the West Bank, given the advances that a U.S.-led team has had in training Palestinian security forces.

In the meetings before and after lunch, however, Netanyahu and his team suggested that the Israelis were not confident enough in the Palestinians to assume greater security control in areas outside their current purview of a handful of cities.

Most tellingly, Obama administration officials said the peace process and moving to direct talks was reason No. 1 for the Obama-Netanyahu meeting.

Israeli Prime Minister Benjamin Netanyahu with U.S. President Barack Obama last week in Washington.
[Israel Sun photo]

Israeli officials placed it a distant third behind delivering assurances to Israel that the United States would not press Israel for nuclear transparency, and U.S. assistance in shepherding Israel past the crisis sparked by Israel's deadly May 31 raid on an aid flotilla that aimed to breach Israel's embargo of the Gaza Strip.

Still, the Israeli team emerged from the meetings reassured and even jovial. The nuclear issue was key.

"The United States will never ask Israel to take any steps that would undermine its security interests," Obama said, referring to his administration's efforts to get more countries to abide by the Nuclear Non-Proliferation Treaty.

Israeli officials had raised concerns after a U.S.-hosted conference in May concluded with an agreement to consider the issue of Israel. U.S. officials said later that the issue should only be considered subsequent to a comprehensive, permanent peace, which is Israel's position.

The United States and Israel have a longstanding agreement to maintain ambiguity on Israel's nuclear capacity. Israel is believed to maintain an arsenal of up to 200 nuclear warheads.

Netanyahu thanked Obama for "reaffirming the longstanding U.S. commitments to Israel on matters of vital strategic importance."

Especially impressive to the Israelis, and to pro-Israel lobbyists that have fretted about the ostensible rift, was how Obama framed the announcement.

"We strongly believe that given its size, its history, the region that it's in and the threats that are levelled against us – against it – that Israel has unique security requirements," Obama said. "It's got to be able to respond to threats or any combination of threats in the region. And that's why we remain unwavering in our commitment to Israel's security."

The remark spoke to the "kishkas" factor – the concern among some pro-Israel groups about whether or not Obama has an intuitive, gut understanding of Israel's security needs.

"This recognition by the United States of Israel's security needs is a testament to the common understanding of the complexities of the Middle East situation," B'nai B'rith International said in a statement.

The American Israel Public Affairs Committee (AIPAC) applauded the remark.

"For over 60 years, Israel has offered its hand in peace, demonstrating again and again its willingness to make real and heart-rending sacrifices – altering borders, relinquishing territory, uprooting families and entire communities – in the pursuit of peace," the organization noted.

Israeli officials said they were especially pleased with U.S. efforts to push back pressure for an international inquiry into the May 31 flotilla raid, which left nine Turks dead – including one Turkish-American citizen – and has disrupted ties among Turkey, the United States and Israel.

Netanyahu also said he was pleased by the Iran sanctions Obama helped shepherd through the United Nations Security Council, as well as congressional sanctions that became law earlier this month.

"I think the latest sanctions adopted by the UN create illegitimacy or create de-legitimization for Iran's nuclear program, and that is important," Netanyahu said. "I think the sanctions the president signed the other day actually have teeth. They bite."

President says Israel right to be skeptical

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JERUSALEM — U.S. President Barack Obama has said there is hope for peace in the Middle East, but he told Israeli media that he's not "blindly optimistic".

Israel is right to be skeptical about the peace process, he told Israeli television in an interview that was taped last week. He noted during the interview that many people thought the founding of Israel was impossible, so its very existence should be "a great source of hope."

The interview with Obama took place a day after he met Prime Minister Benjamin Netanyahu in Washington, D.C.

Netanyahu promised Obama during their meeting that Israel would undertake confidence-building steps toward the Palestinian Authority in the coming days and weeks. These steps are likely to include the transfer responsibility for more parts of the West Bank to PA security forces.

The two leaders met alone for about 90 minutes last week, during which time they discussed the peace process with the Palestinians, the Iranian nuclear program, and the strategic understandings between their two countries on Tehran's efforts to achieve nuclear capabilities.

"There are going to need to be a whole set of confidence-building measures to make sure that people are serious and that we're sending a signal to the region that this isn't just more talk and more process without action," Obama said during a joint press conference.

"I believe that Prime Minister Netanyahu wants peace. I think he's willing to take risks for peace... Now more than ever I think is the time for us to seize on that vision. And I think that Prime Minister Netanyahu is prepared to do so... We expect [the] proximity talks to lead to direct talks, and I believe that the government of Israel is prepared to engage in such direct talks," Obama said.

Obama had warm words for Netanyahu after their talks and affirmed the unbreakable bond that links the United States and Israel. The last meeting between the two leaders earlier this year was frosty, overshadowed by Israel's announcement of construction in East Jerusalem despite the temporary settlement freeze.

Netanyahu described the meeting as positive, adding that America has no better friend or ally than the State of Israel.

Netanyahu told U.S. Jewish leaders that direct Palestinian-Israeli talks would begin "very soon," but he warned that they would be "very, very tough."

Netanyahu told his cabinet before flying to Washington that the time had come for Palestinian Authority President Mahmoud Abbas to prepare to meet directly with the Israelis, as it was the only way to advance peace.

Israelis and Palestinians have been holding indirect talks mediated by Obama's special envoy to the Middle East, George Mitchell. Aides to Obama sounded a hopeful tone regarding the negotiations last week, telling reporters that shuttle diplomacy between the two sides has paid off and the gaps have narrowed.

At a meeting with representatives of Jewish organizations at the Plaza Hotel last week, Netanyahu discussed the efforts to promote Middle East peace. "This is going to be a very, very tough negotiation," he said, adding: "The sooner the better."

"Direct negotiations must begin right away, and we think that they will," he said.

Opinions

Is he really MIA?

Gilad Schalit is still listed as an MIA along with some of his fellow soldiers. But is he really MIA? We know who has him; we know where he is in general terms.

Norma Baumel Joseph in Montreal

He is missing in action in the sense that he was captured. But he is a prisoner of war, not the typical MIA. That term was coined for those whose whereabouts were truly unknown. Most frequently they had died on the battlefield, or if held as prisoners, no one knew their whereabouts at all. But we know that Hamas has Gilad Schalit. We know that they are using him as a pawn in some terrible political power play.

What we do not know is his condition. We cannot imagine the horrors he has experienced. What tortures, physical, psychological and emotional he has undergone? What does he think? Does he feel abandoned?

His parents have been steadfast in their campaigns to keep his plight in the public eye and gain his release. In their recent march on the prime minister's office, thousands joined them.

The government seems ready to deal. This may be a major moment in the process; it signals another step the Israeli government is taking to appease terrorists that won't be recognized. Once again the world will find a way to vilify the peace seekers and applaud the true terrorists. But that is not our issue today. Right now, we must think about our own reaction to the Schalit march and decide what is our responsibility in this case. Can we or ought we do something to help?

I believe as Jews we have an obligation to help. The Schalits are not alone. In discussing what we should do with my friend Sandy recently, I was impressed by her wise suggestion.

We cannot march on the Israeli government as the Schalit's are doing. That is their job, their government. Sandy proposed that we boycott the Red Cross. Why not? After all, they claim the responsibility to look after prisoners of war. That is their domain. Great.

Gilad is a prisoner of war and the Red Cross has not seen him once. They have allowed Hamas to bamboozle them with an excuse of non availability and security! What kind of humanitarian organization is that? Why haven't they insisted on seeing Gilad? If the tables were turned the world would be demanding access. So now the Jewish world should boycott the Red Cross demanding access and news of Gilad until he is released. That is our job.

A day to mourn

"In eternal memory to the men, women and children of Yaltushkow who perished at the hands of the Nazis in the summer of 1942." This is the memorial message carved on the pillar marking the landsmanschaft of the First Yaltushkow Benevolent Society in Queens, N.Y.

Now, like my father-in-law, the other members of this landsmanschaft lie with their spouses in Queens, N.Y., among the enormous silent congregations of similar landsmenschaften.

My father-in-law and his immediate family escaped this massacre, because they had the foresight to leave Ukraine after World War I. Like so many others, they settled in the Lower East Side of New York and went into the garment trade. Like so many others, their children went to university, settled in the suburbs and never spoke Yiddish. Their grandchildren studied Hebrew, visited Israel, went to university, etc.

The families who remained in Russia disappeared into the maw of the Nazi machine on that summer day in 1942, leaving no traces but a few pictures and postcards in Russian or Yiddish. Plowed under. Lost. Gone.

Judaism, wisely, has designated days on which all the horrors of the past 2,500 years can be memorialized: Tisha b'Av, observed the week of this paper's publication, and Holocaust Remembrance Day. Tisha b'Av, however, has the longest history and the greatest resonance on the religious calendar. Without these days, we might be overwhelmed by the sorrows and horrors of the past, hearing continuously millions of murdered Jews cry out from their graves.

Jean M. Gerber in Vancouver

The most powerful observance of Tisha b'Av for me was spent in Israel. We began the evening by walking the entire circumference of the Second Temple walls, now marked by only a few rocks, then circling to encounter remnants of the Second Temple leading up to the Kotel. In the plaza, dozens of small groups sat on the ground and, illuminated by candles, chanted the book of Eicha, Lamentations. We were mourning the destruction of the first Temple in 586 BCE, the second Temple in 70 CE, Crusader pogroms, Chemielnicki's hordes in Poland and the final conflagration that erased European Jewry.

A great moan of woe arose from hundreds of throats. Yet we were sitting in front of a remnant of the Second Temple period in a Jewish state. That "solitary city" hummed all around us with life: not everyone was in mourning – people went to work in the morning, cars and trucks filled the streets, the markets were open, and those who hurried to synagogue for morning services went about their business by the afternoon.

So on one hand we imagined the not-so-distant screams of Jews lined up on a river bank to be shot by the SS, or the confused noise of battle as the Roman Legion broke into the upper city, putting it and its inhabitants to torch and sword, or pleas of mothers as Cossacks raped and murdered. On the other hand, all around us were reminders that we as a people had survived all this and once again were living in the homeland from which we had been driven 2,000 years ago.

What did the residents of Yaltushkow feel as they faced their deaths? We catch a glimpse of what it may have been like from a film or from the stories of survivors. Sitting in the Burnt House in the Old City we can, perhaps, imagine the final terror of that young girl whose arm bone was found clutching the stair railing.

Despite what Eicha argues, today we know not to blame the victim. Israel's king made a lot of bad choices, leading to the Babylonian attack, and Jewish resistance to Rome to the final conflagration in Jerusalem. But the deaths of Jews down the centuries were fanned by hatred, anti-Semitic church teachings, nationalism turned xenophobic, economic motives and sheer blood lust.

It's vital to have a day on which to mourn, a day to channel the sorrow that must rise anew when we consider the millions dead. Nothing would harm us more than to become consumed with endless anger.

The 2010 World Religions Summit

The G8 and G20 nations of the world gathered in Ontario in June to explore solutions to the world's greatest concerns. Issues addressed included the eradication of poverty and hunger, the achievement of universal primary education, the promotion of gender equality, the reduction of child mortality, the combating of HIV/AIDS, malaria and other diseases and the ensuring of environmental sustainability.

Gerald L. Gall in Edmonton

Each year since 2005, these summits have been preceded by parallel gatherings of world religious leaders. This year, the World Religions Summit took place at the University of Winnipeg from June 21 to 23 and included meetings of the interfaith media as well as a human rights conference focusing on freedom of religion and a strong youth component.

Eighty-four delegates and 160 observers from 24 nations representing 47 faith traditions attended. Many of the world's great religions were represented, including Judaism, the United Church, Russian Orthodox, Lutheran, Catholicism, Islam, Mennonite, Shinto, Baha'i, Hinduism and aboriginal spirituality. Delegates came from around the world, including Canada, the United States, Rwanda, Great Britain, Japan, Russia, Zambia, India and Saudi Arabia. Prominent speakers included Senator Roméo Dallaire.

Rabbi Adam Scheier, of Congregation Shaar Hashomayim of Montreal, represented the Canadian Jewish Congress and he, together with CJC's executive director, Benjamin Shinewald, lent their articulate voices to the proceedings.

Setting the tone for the meeting, Lloyd Axworthy, U of W's president and a former minister for External Affairs, stated that "creating fundamental and positive change through the intersection of faith and politics is increasingly relevant today."

The summit began with an aboriginal ceremony, conducted by the Anishnabe Nation. This was followed by a Holocaust-related oratorio, I Believe, written and conducted by Zane Zalis. Beginning with the calls of the shofar, this work portrayed the rise of hatred, its horrific consequences, survival, liberation and the ability to love.

Virtually all of the religious leaders at the Summit were male, with such notable exceptions as United Church moderator Mardi Tindal; Methodist minister from Lusaka, Zambia, Suzanne Membe, and aboriginal elder Katherine Whitecloud. This reflects the lack of egalitarianism that characterizes religious leadership around the world.

During the summit, there was little discussion of the conflict in the Middle East. A representative of the Saudi Arabian Ministry of Islamic Affairs stated that the "most important [issue] for us in the Middle East is peace and security rather than the environment and poverty. In the Middle East, there is conflict and extremists on both sides who want to portray [the conflict] as religious. We don't think it is religious, we think it is political."

The final communiqué of the conference, titled A Time for Inspired Leadership and Action, contained a similar statement on the relationship between religion and politics. It stated that "there are those who inappropriately use religion to justify violent acts against others, and thereby offend the true spirit of their faith and the long-standing values of their faith communities. We condemn religiously motivated terrorism and extremism, and commit to stop teaching and justifying the use of violence between and among our faith communities."

This final document called on the world's political leadership to address poverty, care for the earth and invest in peace.

Conference delegates were not representatives of the fanatical or extremist factions that feed the world's conflicts with pseudo-religious rhetoric. They were faith leaders of goodwill who are genuinely determined to work co-operatively to heal the world.

Rev. Jim Wallis, of Sojourners magazine and a religious adviser to U.S. President Barack Obama, summed up the purpose of the religious summit when he said that "religious communities need to move well beyond what is politically astute to pursue their dreams and visions of a better world," a world where 30,000 children don't die every day.

Although it's unlikely that the final doeument of the World Religions Summit had an impact on the subsequent G8 and G20 meetings, one can hope that the essential message will guide the leaders of these powerful nations when they return home to work with their governments.

The Kirshner File

A cornucopia of books ...

It's summer, a time to catch up on your reading. The following books cover an eclectic range of topics. So sit back and enjoy them at your leisure.

Always simmering, if not boiling over, the Arab-Israeli dispute is nothing if not complex. Neil Caplan's concise and excellent primer, *The Israel-Palestine Conflict: Contested Histories* (Wiley-Blackwell), places Israel's struggle with the Palestinians and the Arabs in perspective. Caplan, a professor of history at Concordia University in Montreal, analyzes the key issues with piercing insight.

Sheldon Kirshner in Toronto

Jonathan Schneer's *The Balfour Declaration: The Origins of the Arab-Israeli Conflict* (Doubleday) is erudite and well written, examining a seminal 1917 document, issued by Britain and addressed to the Zionist movement, that paved the way for the establishment of Israel and the transformation of the Middle East.

Israelism: Arab Scholarship on Israel, A Critical Assessment (Ithaca Press), by Hassan Barari, a professor of Middle East studies at the University of Nebraska, breaks new ground on the status of Israeli studies among Arab scholars. The author concludes that, with few exceptions, Arab researchers are bogged down by prejudice and ideological baggage. He adds that Israel's continued occupation of the territories exacerbates "the stereotypical image of Israel."

David Cesarani's account of the waning days of the British Mandate in Palestine, *Major Farran's Hat: Murder, Scandal and Britain's War Against Jewish Terrorism* (Vintage Books), turns on the kidnapping of a member of Lehi, the far-right Jewish militia, whose disappearance was traced to British intelligence officer Roy Farran. It reads like a blistering detective story.

The paperback edition of *Jerusalem: City of Longing* (Harvard University Press), by Simon Goldhill, deftly delves into its convoluted history, riveting architecture and grand archeological relics.

M. Sukru Hanioglu's majestic *A Brief History of the Late Ottoman Empire* (Princeton University Press) focuses on the last chapter of a fairly tolerant Muslim empire that straddled three continents and encompassed remarkable ethnic and cultural diversity.

Izzeldin Abuelaish, a Palestinian doctor who works for peace and reconciliation despite a tragedy that killed three of his daughters and a niece during the war in the Gaza Strip in 2009, has written his memoirs. *I Shall Not Hate: A Gaza Doctor's Journey* (Random House) comes straight from the heart and is quite moving. Adina Hoffman's thoughtful *My Happiness Bears No Relation To Happiness: A Poet's Life in the Palestinian Century* (Yale University Press) is a biography of the Israeli Arab poet Taha Mohammed Ali, a man whose life reflects the bitter experiences of Israel's Arab minority.

In *The Flight of the Intellectuals* (Melville House), Paul Berman, an American critic, delivers a thought-provoking and troubling meditation on radical Islam and terrorism. He does so, in part, by focusing on Tariq Ramadan, an influential and supposedly moderate Swiss Muslim philosopher. Berman is skeptical of Ramadan's moderation and offers evidence to support his thesis.

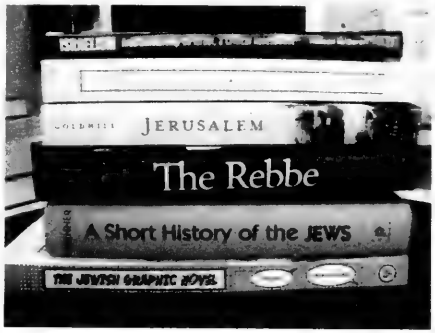
Herb Keinon, in *Lone Soldiers: Israel's Defenders from Around the World* (Devora Publishing), tells the stories of 14 young Jewish men and women from 10 countries, including Canada, who came to Israel without their families to serve in the armed forces. His sympathetic profiles are illustrated by Ricki Rosen's sharp photographs.

Michael Brenner's lavishly illustrated and authoritative *A Short History of the Jews* (Princeton University Press) is not exactly short, given its 421 pages with the index. But since he is dealing with about 3,000 years, Brenner's feat of condensation is commendable. David Ruderman's bracing companion volume, *Early Modern Jewry: A New Cultural History* (Princeton University Press), covers such topics as Jewish migration to the Ottoman empire and eastern Europe, the Conversos and the Haskalah.

Menachem Mendel Schneerson, the late and revered Lubavitcher spiritual leader, is the subject of *The Rebbe* (Princeton University Press), a searching biography by Samuel Heilman and Menachem Friedman.

Ruled by the Habsburgs, Romanians and Soviets, Czernowitz is now located within the borders of Ukraine. Before the Holocaust, this cosmopolitan city was a thriving Jewish centre. In *Ghosts of Home: The Afterlife of Czernowitz in Jewish Memory* (University of California Press), Marianne Hirsch and Leo Spitzer poignantly explore it by blending historical inquiry with personal recollections.

Bezalel Bar-Kochva's magnum opus, *The Image of the Jews in Greek Literature* (University of California Press), probes the attitudes of Greek writers in the Hellenistic period to the Jewish people. Sarra Copia Sulam, apparently the first Jewish woman to



leave a mark as a writer and intellectual, is the focus of Don Harran's *Jewish Poet and Intellectual in Seventeenth Century Venice* (University of Chicago Press).

Peter Longerich's *The Holocaust: The Nazi Persecution and Murder of the Jews* (Oxford University Press), which originally appeared in German, is a commanding work. *Concentration Camps in Nazi Germany* (Routledge), a collection of essays edited by Jane Caplan and Nikolaus Wachsmann, is a cogent analysis of a brutal camp system.

In *Historians of the Jews and the Holocaust* (Stanford University Press), David Engel argues that the Shoah cannot be artificially separated from Jewish history and that it illuminates major problems in the Jewish past. Francine Prose delves deeply into an iconic diary in *Anne Frank* (HarperCollins). Hubert Wolf, in his important book, *Pope and the Devil: The Vatican Archives and the Third Reich* (Harvard University Press), examines the Vatican's relationship with Germany in the 1920s and 1930s.

Frederic Tubach, a German Christian, and Bernat Rosner, a Hungarian Jew, were both teenagers during World War II. As may be expected, their respective experiences were extremely different. While Tubach joined a Nazi youth movement, Rosner was transported to Auschwitz, where his whole family perished. After the war, they met in California and became unlikely friends. They tell their unusual story in *An Uncommon Friendship* (University of California Press).

Left-wingers in Germany's postwar generation rebelled against their parents and grandparents' complicity in Nazi crimes. Hans Kundnani's *Utopia or Auschwitz: Germany's 1968 Generation and the Holocaust* (Columbia University Press) subjects this issue to close and intelligent scrutiny.

The Jewish Graphic Novel (Rutgers University Press), edited by Samantha Baskind and Ranan Omer-Sherman, addresses a sub-genre in Jewish literary culture through the works of such figures as Art Spiegelman, Will Eisener and Ruto Modan. The avant garde fashion photographer/writer/painter/filmmaker Emmanuel Radnitzky, known as Man Ray, is explored at length in *Alias Man Ray* (Yale University Press), a handsome coffee-table book by Mason Klein and contributors.

In general: Travellers will love *Unforgettable Places*, a beautiful compendium of formidable sights around the world: *Unforgettable Canada* showcases spectacular Canadian scenery and *World Heritage Sights* highlights 878 UNESCO heritage sites. Both are published by Firefly Books.

Jane Burbank's and Frederick Cooper's *Empires in World History* (Princeton University Press) is a very useful and impressive reference book. Thomas Barfield's timely and informative *Afghanistan: A Cultural and Political History* (Princeton University Press) serves a reader exceedingly well.

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Toronto delivers strong message to Pride

Future funding to be delivered following parade

By ANDY LEVY-AJZENKOPF
Staff Reporter

The City of Toronto is watching you.

That's the message councillor and former mayoral candidate Giorgio Mammoliti and others sent to the organizers of the Toronto Pride festival last week after city council voted 36-1 to adopt his motion to deny Pride city funding until after its parade next year, to ensure it complies with the city's non-discrimination policy.

Giorgio Mammoliti

The move came after Pride Toronto, responding to political pressure, allowed the group Queers Against Israel Apartheid (QuAIA) to march in this year's parade, reversing an earlier decision to ban the group on the grounds its participation under that name violated city policy.

Mammoliti had initially intended to table a motion at the July 7 city council meeting asking that city funds be "returned retroactively... because Pride did not invoke the City of Toronto's anti-discriminating policies by allowing QuAIA to participate in this year's Pride Parade."

It also asked the city to reject "any and all future applications from Pride for funding and support."

The city gave Pride a $123,807 grant and $170,000 worth of city services for its July 4 parade.

However, a group of councillors – including David Shiner, Cliff Jenkins, Kyle Rae and Mike Feldman – brokered a rewording of the motion, softening it while still carrying consequences for Pride.

The motion was seconded by councillor and mayoral candidate Rob Ford.

In addition to asking the city to withhold funding from Pride until after next year's event, the amended motion also carries the stipulations that the city advise Pride Toronto "on what is required of them to meet the policy; [and that] city council request the city manager to advise Pride Toronto whether the participation of QuAIA and the signs or banners they carry contravenes the city's anti-discrimination policy."

All recipients of municipal funding are required to sign and abide by Toronto's Declaration of Non-Discrimination. Pride signed the policy, which requires it to declare that it "adopts and upholds" Toronto's policies prohibiting harassment and guarantees that the annual Pride parade be free of "hate activity based on age, ancestry, citizenship, religion, ethnic origin, disability, family status, gender identity, place of origin, race and political affiliation," among other criteria.

In May, Pride's board decided to ban the term "Israeli apartheid" to comply with city policy. But in late June, it reversed its decision, opting instead to have all parade participants sign their own individual declarations that they comply with city policy.

At the time, Pride said it couldn't determine whether the term "Israeli apartheid" violated the city's non-discrimination policy and asked the city to make that determination itself.

Queries to Pride last week were not answered by *The CJN*'s deadline.

But in a July 8 *Toronto Star* report, Tracey Sandilands, executive director of Pride Toronto, said after the council vote that her organization still doesn't believe it violated the policy by allowing QuAIA to participate.

"If the city has any issues with any of the participants, then that is for them to take up with the participants," she said.

In the same report, Shiner said Pride would be taking a "big risk" if it failed to ban QuAIA from the parade next year.

In response to queries from *The CJN*, the city's diversity office – which administers the non-discrimination policy – clarified that the city had made "no determination" on the term "Israeli apartheid" and that it could not enforce its own non-discrimination policy unless violations occurred at a city-run event or were committed by municipal employees working on city time.

The city said anyone who wants to complain about non-compliance with its policy outside of those parameters would need to go through the Ontario Human Rights Tribunal.

When asked about the city's stance on enforcing its own policy and whether he thought the city would abide by the council's vote last week, Mammoliti said that "city staff will need to follow council's directive. If they choose not to and suggest to us that this go to the human right's tribunal, you can guarantee that I will be leading the charge with the backing of my fellow councillors, and we won't lose."

Noah Gurza

Ford said he viewed the policy as "toothless" and intends to "look into it to strengthen it."

Noah Gurza, 35, a Toronto-based consultant with the Ontario provincial government who is also Jewish and gay, attended the city council meetings last week bearing a petition he drafted with more than 2,000 signatures – including Jenkins' – from irate "gay and gay-friendly" Torontonians who want the city to ensure that QuAIA and similar groups don't appear at future Pride parades.

While he doesn't consider himself an activist – "This is the first time I've done something like this," Gurza said – he felt compelled to become involved in the issue as a concerned citizen.

His petition, addressed to Pride, asked the organization to consider that "the affairs of the State of Israel and the Israel/Palestinian conflict are so far removed from a parade on sexuality and gay rights that one wonders if the parade will become a vehicle for all human rights issues to be voiced. Why are we not seeing Gays for a Free Tibet? Gays for a Free Pays Basque? Or Gays for a Free Corsica march alongside drag queens and hot cops?"

It adds: "Let us remind the [Pride] executive as to where gays in the Middle East are tortured and murdered for daring to express their sexual preference. The reality is that in the Middle East, Israel is to be admired for its gay rights and equality, amidst being surrounded by countries which condone violent and murderous homophobia."

Gurza said he he was thrilled with the result of last week's council vote, adding that he believed his real-time updates – via posts to his Facebook petition page – from council chambers urging petition signatories to call councillors and demand they vote for the motion helped put public pressure on the city to vote to "keep Pride accountable" for its actions.

He said he's now committed to pursuing ways to "beef up" the city's non-discrimination policy "so that groups like QuAIA not be allowed to march" in future parades.

***

Correction

The story "500 march with Kulanu at Pride" (July 8) included some incorrect information. Toronto city councillor Rob Ford did not march in Toronto's Pride Parade. We apologize for the error.

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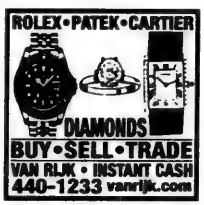

Air Canada modifies flight schedule to Israel

By PAUL LUNGEN
Staff Reporter

With the peak travel season upon us, Air Canada has added three non-stop flights to Israel for a total of seven per week, while El Al now flies four times a week to Ben-Gurion International Airport. At the same time, Air Canada shifted its times for departure from Tel Aviv to mid-day from after midnight, leading one keen observer of the tourism business to suggest that travel to Israel might suffer as a result.

Oded Grofman

Instead of departing Israel at night, as had been the case until the schedule changed in June, and arriving around 6 a.m. in Toronto, travellers will now leave Israel in early afternoon. That will mean missions and families who would have enjoyed a last day touring (and leaving for the airport late at night) will now have to arrive at the airport in the morning. That results in a loss of one day of travel at the end of a visit or it may force travellers to book an extra night in a hotel.

"People are leaving Israel at noon and arriving at 6 p.m. on the same day. So, it's a day flight, and [with] a day flight, if you have all the time in the world, it doesn't matter. But for some people, it's not the most convenient thing in the world," said the industry insider, who didn't want to be identified, adding that those making connections often arrive at other destinations quite late at night.

"If you're a businessman, you leave in the evening [under the old schedule] and arrive [in Toronto] in the morning. You have the whole day to do business. A lot of Israeli business people also don't like to lose a day of work in Israel [on the departure day]."

Peter Fitzpatrick, a spokesperson for Air Canada, said "the change was due to aircraft availability. It fit better with our schedule in terms of optimizing the aircraft."

Under the previous schedule, the jet would sit idle in Ben-Gurion for seven hours between flights. Now, it's turned around in two.

Noting that Air Canada now offers daily return flights to Israel, Fitzpatrick said the current schedule is similar to flights from Europe to Canada, many of which are daytime flights. "A lot of our customers like that."

"You've got to pick a time. There won't be one time that would be ideal for everybody," he said.

Dinah Kutner, general manager for El Al's Canadian operations, said two of the Israeli air carrier's weekly flights depart at 9:20 a.m., while the other two depart Ben Gurion at 12:50 a.m.

"People aren't thrilled about flying through the day. People prefer night flights. That gives us an advantage [over Air Canada]. People love it. You get in, you go to sleep, you wake up, you're in Toronto," she said.

Kutner said El Al offers two day flights "due to [aircraft] rotation, where the aircraft has to be at certain times."

UJA Federation of Greater Toronto, which sponsors a number of missions to Israel each year, said it could see no downside to the changes.

"We believe Air Canada's decision to change flight times is aimed at strengthening its ability to maintain and grow the Tel Aviv route and is not expected to have a detrimental effect on our missions or diminish our community's passion for Israel travel," said Aviva Malka, federation's director of missions operations and senior fund developer, special projects for Israel and overseas.

"It is a testament to our community's strong relationship with Israel that there are so many direct flights to choose from between Toronto and Israel and we continue to applaud Air Canada in helping make that possible."

Oded Grofman, head of the Israel Government Tourist Office (IGTO), said "we are working closely with the trade and Air Canada. It's a commercial issue.

"We expect to have a record number of travellers to Israel this year – 80,000, a new record."

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A MEMBER OF THE TRIDEL GROUP OF COMPANIES

Ancient bones found on construction site

Continued from page 3

Shortly afterward, he received a local call claiming Canadian Friends of the IAA had given $2.5 million to the hospital in Ashkelon.

"First, we don't have that kind of money," Vered said, "and secondly, we didn't have anything to do with Ashkelon."

Vered said he tried to reason with the demonstrators, but he doesn't believe they were interested in hearing what IAA experts found when they were called in to the Ashkelon site.

On confronting the protesters, he saw a variety of signs equating Zionism with "thuggery," condemning Israel, saying "Dissolve the State of Israel," and the "Bones are not yours."

Some of the signs directed onlookers to the website www.nkcanada.ca. On the home page is a Neturei Karta rabbi visiting a wounded blockade-running "humanitarian." The website includes a photo of a handful of demonstrators, apparently outside Vered's apartment.

The caption under the photo reads: "Orthodox Jews protest outside of the office of the Canadian Friends of the Israeli Antiquity Authorities [sic] against the desecration of ancient graves by archeologists in the 'state' of Israel. Prayer vigils and demonstrations were held in the towns of Jaffa, Ashkelon, Zippori, and Nazareth."

Efforts by *The CJN* to reach Neturei Karta for comment on the protests were unsuccessful.

Vered said that while the "hotheads" were oblivious to his explanation, some of the protesters seemed to be listening to his side of the story.

In essence, his points were that the bodies were not found as part of an archeological dig, but during construction of a hardened underground emergency wing for the hospital in Ashkelon, to replace one that is exposed to rocket attack from Gaza.

Construction was halted and plans were being explored to redesign the wing to avoid the potentially Jewish cemetery, he said, but experts examining the bones concluded they're not Jewish, but rather Philistine (a Greek people) and Roman, dating from the first century BCE to the third and fourth centuries CE.

The graves, which have been reburied, bore the characteristics of pagan rituals, not Jewish ones, he said. They were plastered with paintings and contained artifacts that were pagan in nature. They were oriented to Dagan, the Philistine sea god, not toward Jerusalem. And a pagan altar donated by a Roman family was found at the site.

There is also some irony in the situation, Vered, continued. "Neturei Karta in the past had a better relationship with the IAA, and the IAA was accused by many secular Israelis of collaborating with the Atra Kadisha, which deals with preserving Jewish burial sites, who keep an eye on all we do and to see if we're harming any graves."

Haredim demonstrated last month at the construction site for a special underground emergency room for Ashkelon's Barzilai Medical Center. The protesters were objecting to the planned removal of ancient bones that were found on the site. *[Flash90 photo]*

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Greater Toronto Area

New Jewish cemetery consecrated in Vaughan

By CAROLYN BLACKMAN
Staff Reporter

Pardes Chaim, the largest Jewish community cemetery in the Toronto area, was consecrated recently at a service held at the cemetery, at 11818 Bathurst St. in Vaughan.

Run by Toronto Hebrew Memorial Park (THMP), which also runs Pardes Shalom Cemetery, the cemetery had its first interment on July 2 and will be formally opened with a community-wide event in early October.

The June 6 service to consecrate Pardes Chaim included prayers and talks by Rabbi Ron Weiss, the chaplain of Jewish Family & Child, and Rabbi Norman Berlat, director of pastoral care at Baycrest.

Also as part of the service, participants got into their cars and drove around the cemetery seven times to formally delineate the burial areas. While in their cars, passengers read appropriate psalms.

William Draimin, a lawyer, and president of THMP for the past 20 years, is also secretary of the Jewish Cemetery Association of North America and honorary legal council to the Ontario Association of Cemetery and Funeral Professionals.

He said that a new cemetery became necessary because Pardes Shalom Cemetery, which had its first interment in 1976, is fully allocated – it sits on 89 acres – by 75 organizational members, including synagogues, landsmenshaft and mutual benefit societies. (It also has a community section for the unaffiliated.)

In 1994, Draimin said, Sidney Freedman and Lou Greenbaum, who led THMP's development committee, saw that Pardes Shalom was going to run out of space. "They realized that we had to make cemetery services available, so in 1995 they made a purchase of sale."

The new 200-acre cemetery abuts Bathurst Street and Dufferin Street – the entrance is off Bathurst – and is located one mile north of Pardes Shalom Cemetery.

Rabbi Norman Berlat blows the shofar at the consecration service marking the opening of Pardes Chaim Cemetery.

Draimin, who was chair of cemetery trustees at Holy Blossom Temple for 20 years, said that traditionally, cemeteries preceded synagogues as important services to the community. "When the Pape Avenue Cemetery – the first Jewish cemetery in the city – opened in 1849, there was no synagogue. The original Holy Blossom Temple opened in 1856 and assumed the cemetery. It took seven years for synagogue involvement."

He said that Jews are always concerned about remembering their history, "and there is no better place to remember than at a cemetery."

He said that with about 185,000 to 200,000 Jews in the GTA, THMP isn't finished with cemetery expansion. "We have approximately 100,000 unused graves in the GTA. We have to account for the balance of the community, so continued expansion is necessary. It's important for the community to know that we look forward to servicing future generations."

On cjnews.com

Ireland – a fairy tale

By MASADA SIEGEL
Special to The CJN

Ireland, a mystical place, is the land of fairies, folklore, flower-filled fields, white sandy beaches and haunted castles. Influential writers and poets including W.B. Yeats and James Joyce have found their inspiration in the country, from the streets of Dublin to the craggy cliffs of Slieve.

I landed in Dublin, an emerald green city bathed in summer sunlight. History touched me from the moment I arrived, as my hotel, the Merrion, elegant in every way possible, from the rooms to the tea service, was also the place where Arthur Wellesley, the first Duke of Wellington was born.

Brushing jet lag aside (after a three-hour nap), I headed out to explore Dublin Castle. The city gets its name from the Dubh Linn or Black Pool (Dubh means black), which is on the site of the present castle gardens.

Originally built as a defensive fortification for the Norman city of Dublin, the castle later evolved into a royal residence. In 1938, the first president of Ireland, Douglas Hyde, was inaugurated in the castle, and now it continues to host to this ceremony, as well as many other government affairs.

Irish history is rich, complicated and dramatic. While the Jewish population is not large, never more than 6,000 people, influential figures, including a former Israeli president, Chaim Herzog, were born in Ireland and have made an impact in international as well as Irish politics.

The earliest reference to a Jewish presence in Ireland was in 1079, when scholars believe merchants arrived for a short visit. However, the first Irish Jewish politician was William Annyas, elected mayor of Youghal, County Cork in 1555.

The tradition continued, albeit a few hundred years later, when Gerald Goldberg became lord mayor of Cork in 1977. Not to be outdone, Dublin also boasts two Jewish mayors, a father and son, Robert Bristoe, twice lord mayor of Dublin (1956-1957 and 1961-1962) and his son, Ben Briscoe, also lord mayor of Dublin in 1988.

To read complete story, please go to cjnews.com.

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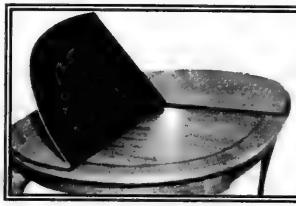

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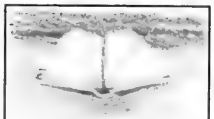
Jewish Life

Galut is a state of mind

By ELIEZER BREITOWITZ

One of the most fundamental concepts in Jewish historical analysis is that of galut, usually translated as exile. Translated as such, its centrality is not surprising, since for much – if not most – of Jewish history, we have been exiled from the Land of Israel.


Rabbinic Reflections

Yet galut seems to have a broader meaning. There were periods of Jewish history referred to as galut – such as the "Greek Galut" – although at the time the Jews were firmly rooted within the borders of the Holy Land.

The 16th-century philosopher and mystic Rabbi Judah Loew ben Bezalel, known as Maharal of Prague, identifies three conditions associated with galut. The first condition is our detachment from the Land of Israel. The second is the disunity of the Jewish People. The third is the Jewish nation being subject to foreign dominion. The word "exile" relates only to the first. A historical period can be properly classified as galut if it's characterized by any one of the three.

I would suggest that the term "galut," aside from its social/political context, can be properly applied to a certain mental state – a way of thinking, if you will – applying the Maharal's three categories.

Every Jewish life can be immeasurably enriched by connection to sources of spiritual nourishment. Aside from the rich experience of living in the land of Israel, such practices as Torah study, communal prayer, ritual observance and community service can provide such sustenance. A Jew who cuts himself off from these sources, seeing them as anachronistic and irrelevant, lives in a self-imposed galut.

Our identification with our Jewish brothers and sisters provides us with the blessings of friendship, community and mutual support. This fundamental identification is greatly challenged today. To some, it appears chauvinistic, to others, overly narrow-minded. Assimilation and intermarriage are no longer seen as problems, but rather as signs of openness to the benefits of membership in the broader world community. Is this not a form of self-imposed galut as well?

Finally, we must all ask ourselves a basic question: from where do we derive our opinions, values, goals and aspirations? Are they authentically Jewish, deriving their validity from our traditions and sacred heritage, or are they merely to be fads displayed in and borrowed from the popular media. If CNN or the editorial page of the *New York Times* shape our thinking, is there any greater form of foreign domination?

In the Jewish calendar, between the 17th of Tammuz and the ninth of Av, there's a three-week period in which we mourn the loss of the Holy Temple in Jerusalem and lament the Galut.

While we pray for the full restoration of Jewish sovereignty with the coming of the Messiah, we realize at the same time that not every prayer can be immediately answered. However, at the very least, we must try to save ourselves – and those we can inspire and influence – from the self-imposed mental galut described above.

Rabbi Eliezer Breitowitz is rosh yeshiva of Yeshiva Darchei Torah of Toronto.

It's time to share

Bill Gates and Warren Buffet recently announced the launch of the "Giving Pledge" campaign asking that all billionaires in America donate at least 50 per cent of their wealth to charity – and to publicly outline their intentions in a written letter – during their lifetimes or upon their deaths. On June 16, four families took up the challenge publicly announcing their intent to do exactly that. Eli Broad, pledging to give away 75 per cent of his wealth, noted that "We agree with Andrew Carnegie's wisdom that 'The man who dies rich, dies disgraced.'" Gates himself noted that he "couldn't be happier" with his 2006 decision to give away 99 per cent of his wealth.

Money Matters

By Rabbi Jay Kelman CA

Gates, the founder of Microsoft, has revolutionized the world and affected the daily activities of millions. Yet his tremendous technological impact is likely the smallest measure of his success. Together with Buffet, they have created jobs for thousands and wealth for millions, fulfilling the highest form of tzedakah of creating opportunities for others to be self-sufficient.

Their attempt to revolutionize the field of philanthropy is one that would, in my mind, make them no less worthy of the talmudic comment regarding the successful effort of Yeshoshua ben Gamla, the first century high priest who instituted a publicly funded system for Torah education: "Remember this man for good for if not for him Torah would be forgotten from the people of Israel." He is to be remembered for posterity, despite the fact that within a few short years the destruction of Jerusalem ended his efforts. It's our efforts that count, but ultimately God determines the results.

I look forward to the day when Microsoft and Berkshire Hathaway will be long forgotten, but when people will say, "Remember Warren and Bill for good, for because of them trillions of dollars were raised to help the needy."

Our community should be the most receptive to the "giving pledge" initiative. Tzdedakah, Maimonides notes, is the most important positive mitzvah a Jew can perform. The institutions we have created, generally without government assistance, both today and throughout our history, are testament to how seriously we took the requirement to give from 10 to 20 per cent of one's income to charity. Despite the poverty that was often our lot, we maintained a flourishing Jewish life.

Yet despite the unprecedented wealth of our community – a quick perusal of the 100 wealthiest Canadians contains the names of many well-known Jewish philanthropists whose cumulative net worth is listed at more than $20 billion – never before have Jewish communities been as incapable as they are today of meeting communal needs. Declining enrolments in almost every day school in Toronto attest to this sad reality, a reality that we're capable of changing almost overnight.

We're now in the days leading up to Tisha b'Av, the saddest and most tragic day of the Jewish calendar. The Talmud famously declares that the exile was caused by "free [senseless] hatred." As we all know, money-related issues are the leading causes of fighting among people, and within families. The Jerusalem Talmud thus notes that the cause of the destruction was due to excessive "love of money." True love is demonstrated by what we share with others.

The Jewish community – starting right here in Canada – must demonstrate the leadership we're often noted for. We need our own Jewish billionaires (and multi-millionaires) to publicly declare that they, too, will be donating at least 50 per cent of their wealth to tzedakah. If we succeed, we'll be blessed with literally billions upon billions of dollars. This money will be able to fund every conceivable communal need until the coming of the messianic era, one that will be greatly hastened by our philanthropic efforts.

Send comments to rabbijay@torahinmotion.org.

Jewish Life

Are independant minyanim the future?

By MARTIN LOCKSHIN

With all the doom and gloom stories of assimilation of young Jews in North America, one good news story is the rise of vibrant independent minyanim (prayer groups) throughout the continent, but particularly on the east coast of the United States. Rabbi Elie Kaunfer, one of the founders of Kehilat Hadar in Manhattan, perhaps the most successful independent minyan in North America, has just published *Empowered Judaism: What Independent Minyanim Can Teach Us about Building Vibrant Jewish Communities*, an enthusiastic panegyric and how-to guide for setting up an independent minyan.

Martin Lockshin

Independent minyanim pride themselves on creating meaningful prayer experiences in a grassroots, non-establishment atmosphere. Of course, meaningful Jewish prayer also takes place in some establishment synagogues in North America. In fact, in a recent blog posting, Rabbi Kaunfer described his reluctant move, for family reasons, away from the Upper West Side of Manhattan and his surprisingly positive experience becoming a member of a real synagogue with a paid rabbi.

So what precisely makes an independent minyan different? While there's no universally agreed-upon definition, I will use the one suggested by Rabbi Kaunfer in this book: a minyan that meets at least once a month, was founded in the last 10 years, is organized and led by volunteers, has no paid clergy and has no affiliation with any movement denomination of Judaism. Several of these elements seem arbitrary. For example, the last element of Rabbi Kaunfer's definition excludes a number of minyanim – including most partnership minyanim, such as the Toronto Partnership Minyan – that think of themselves as independent and yet profess an Orthodox denominational allegiance.

In fact, there are quite a few minyanim in North America that have much in common with "independent minyanim" but are not part of the liberal/egalitarian/gay-friendly world that Rabbi Kaunfer writes about and advocates. Even in haredi (a.k.a. "fervently Orthodox") circles, there are many groups of young people who have empowered themselves and set up minyanim that they themselves run in order to create a prayer service that is more meaningful for them. In a thoughtful scholarly introduction to Rabbi Kaunfer's book, Prof. Jonathan Sarna points out that independent minyanim are not such a new phenomenon. Their history in the United States goes back almost 200 years, beginning with a group called Hebra Hinuch Nearim (the Society for Educating the Youth) in 1825 and continuing through groups such as the Young Israel movement and, a few decades ago, the chavurah movement, where young people gathered together to pray in a way that "transformed their prayer service." Each of these movements "aimed… to empower Jews and transform Judaism."

What's new and different about independent minyanim such as Kehilat Hadar is that they're based on three sets of values that don't always go together: rejection of denominational labels, commitment to liberal values, including egalitarianism, and a strong allegiance to the traditional prayerbook.

Rabbi Kaunfer explains in this book some of the secrets involved in creating a new minyan where people feel empowered and are eager to volunteer to do the work. Since independent minyanim have no employees, happy and committed volunteers are crucial. A number of times in the book, Rabbi Kaunfer refers to independent minyanim as "democratic." I would quibble with that word.

While we might not think of them that way, establishment synagogues actually have the trappings of democracy: constitutions, members, elected officers, and paid employees who are hired and fired by (and thus responsible to) the elected laypeople. (Admittedly, rarely do synagogue members exercise their democratic rights, but they do have them.) As Rabbi Kaunfer writes, though, Hadar (and so also many other independent minyanim) don't have dues-paying members who vote for their leadership. Control of the minyan is in the hands of a group of knowledgeable Jews who try to ensure that anyone who leads services or reads Torah has a tuneful voice and solid Hebrew language skills. (In the establishment synagogues that I know where laypeople lead the services, it's rare to see the level of quality control exercised at Hadar and at Shira Hadashah in Jerusalem, for instance.)

One of the lessons of independent minyanim, then, is that, with proper management, people can feel much happier in a benevolent meritocracy than they do in a democracy.

Rabbi Kaunfer only touches on the interdependence between independent minyanim and establishment synagogues. Most independent minyanim have not yet reached the stage that they can fulfil all the Jewish needs of their traditional attendees, as a synagogue does. Few or no independent minyanim have the ability to provide the counselling services that paid rabbis provide. A traditional Jew who prays at an independent minyan will probably want to say *Kaddish* on weekdays when his or her parent dies, but very few independent minyanim have a weekday daily minyan. Accordingly, many of those involved in independent minyanim have a synagogue affiliation, too. Certainly most members of the ones that meet monthly do.

A recent scholarly survey co-sponsored by Mechon Hadar: An Institute for Prayer, Personal Growth and Jewish Study, which is affiliated with Kehilat Hadar, found that independent minyanim attract people who are, on average, younger, more Jewishly educated, more knowledgeable about Hebrew, more committed to Jewish values, and more likely to have had frequent and lengthy Israel experiences than members of establishment synagogues.

The survey also found that almost half of the people in these minyanim grew up in Conservative Jewish homes, and more than one-third of them still identify as Conservative Jews, even if they pray in a minyan that is avowedly non-denominational. To the outside observer, services at Hadar and many other independent minyanim look just like an American Conservative service. Kehilat Hadar has set up a very impressive sister institution – Yeshivat Hadar – where women and men study classical Jewish texts at a high level in the original Hebrew and Aramaic. Much of the leadership of Yeshivat Hadar consists of avowedly "non-denominational" rabbis who are all the sons of Conservative rabbis. Conservative Jews should probably be proud that so many of their finest young people have created new vibrant grassroots institutions, even if they may be sad that these institutions reject Conservative affiliation.

What some people hope will be the next great idea of North American Judaism is for these independent minyanim to move into synagogues – as alternative forms of prayer within those institutions – bringing their energy and commitment into established communities, while reaping the benefits of the full-service synagogue. I'm referring to large and medium-size synagogues offering a variety of options for services that not only have different styles ("the family service" and "the 'singy' service" and the "fast service") but also different ideologies. It would require courage for an establishment Orthodox synagogue to have a "partnership minyan" option (an Orthodox service with expanded roles for women) meet in its basement, or for a Toronto Conservative synagogue to have an egalitarian option among the services offered, or for an American egalitarian Conservative synagogue to have a non-egalitarian option available. Some wags have suggested that this new model be called a "synaplex," (a play on the word "Cineplex"), a synagogue where religious services with different styles and ideologies are available, while all the synagogue members can work together on other common Jewish causes: Torah study, Holocaust commemoration, Israel advocacy, a joint kiddush for all the minaynim, etc.

Until that day comes, though, we should be happy that so many committed young Jews such as Rabbi Kaunfer have found models to make traditional Jewish praying more meaningful for them and for their contemporaries.

Martin Lockshin is a humanities professor at York University and a member of the Rabbinical Council of America.

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Her Majesty has captured everyone's hearts

Continued from page 1

As we were announced, my wife, Leah, and I were warmly greeted by the prime minister, and then proceeded to Her Majesty, after which we were welcomed by the Duke of Edinburgh and Laureen Harper.

Now, back to Her Majesty Queen Elizabeth II. I thanked her for gracing our country, and then told her that according to Jewish tradition, when meeting royalty, we recite a blessing. I recited that blessing for the Queen to hear, which concludes with the words, "*She'natan m'kevodo l'vasar va'dam.*" Translated, that means we acknowledge God for having given Godly glory to human beings, in this case the Queen. There is nothing more elegant to say to royalty than that their majesty is a reflection of Divine glory.

Her Majesty responded by saying, "Thank you very much." I understood this to be the Queen's way of saying "amen." Having squeezed so many words into 3-1/2 seconds, I did not have time to respond then and there. So, I respond here by saying, "You are most welcome."

Her Majesty is welcome for all she has done in her sparkling life to inspire so many, for galvanizing Canada, for capturing the hearts of young and old alike, for aging with such dignity and steadfastness, for her great gift of unprecedented longevity and concomitant stability in a turbulent world.

A word about the dinner itself. It was clear from the outset that the dinner organizers, no doubt reflecting the hosts, aimed to please. The invitation clearly stated that dietary requirements would be honoured. Our table, which included Frank Dimant and Michael Mostyn of B'nai Brith Canada, had four kosher meals, all served with class. We were all delighted to be in the presence of majesty, and would have willingly gone hungry. For us, the meal was an extra.

That the request for kosher meals was so eagerly and happily carried out reflects what Canada is all about – profound respect for all authentic traditions. We dare not take this for granted. Those whom we thanked for this were most gracious in their response, saying it was nothing. But it was not nothing. It was, and remains, a very significant something of immense importance. So, to the prime minster and his wife, and through them to all Canadians, we say, for this and so many other blessings – "Thank you very much."

Rabbi Bulka heads Congregation Machzikei Hadas in Ottawa and is rabbinic emissary for Canadian Jewish Congress.

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Former York student charged

Continued from page 1

Of course, by calling for their extermination and genocide, I did the right thing."

Saying he is no longer a Canadian citizen, Hossain stated: "At the end of the day, should I get extradited from where I am allegedly located, perhaps maybe assassinated, arrested, locked up or kept in custody, it will make very little difference to the cause. I am inciting Muslims and other anti-western forces who are reading this that should I in any chance get taken down, you will have to push forward the mission of bringing in foreign troops to exterminate the Jews and their allies."

Hawkes said Hossain is facing three counts of promoting hatred against Jews and two counts of advocating genocide. He said Hossain was responsible for "violent, harmful information" on the website and worried it might influence "impressionable young people." He told *The CJN* there was no indication Hossain was operating in conjunction with any group or organization.

Responding to a reporter's suggestion that Hossain appears to be contemptuous of the charges, Fantino said, "it may be true that the individual is laughing at these charges, but at some point, he'll have to face the music. We will pursue him."

Fantino said that while there may be no extradition treaty with the country where Hossain currently resides – it is believed to be Bangladesh – "there is the opportunity for nations to have sidebar agreements."

Speaking at the news conference, Canadian Jewish Congress CEO Bernie Farber applauded the OPP and the attorney general for proceeding with the case.

"We do not lightly abridge free expression here in Canada, but if any limitation on expression rights can unequivocally be demonstrably justifiable in our society, it must be to prevent the promotion of genocide. History, including that of my community, shows that ethnic cleansing and genocide are built on a foundation of dehumanization, a campaign of visceral hate and propaganda to prepare the ground for the killing field... As such, we must take the threats of Salman Hossain very seriously."

Anita Bromberg, legal counsel for B'nai Brith Canada, said Hossain's website cannot be dismissed as the musings of a single man. His conspiracy mindset is found among Islamic extremists and there was evidence of it at the trial of the Toronto 18, a trial involving 18 people alleged to be members of an Islamist terrorist cell.

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Email your information to "contest@thecjn.ca" Re:**"Golda's Balcony" Contest**, or mail to: The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ont. M3B 3K4 or fax to: 416-391-0949.

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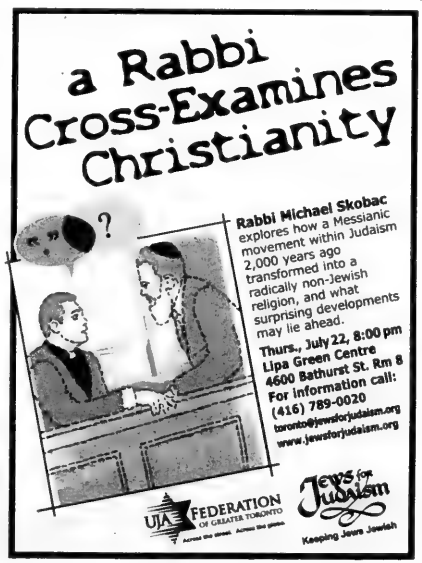
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Coast to Coast

Latin America terror links go unreported

According to Reports

By PAUL MICHAELS

Last week, while most media were focused on the Obama-Netanyahu White House meeting, an interesting item appeared in several Israeli newspapers that deserves greater attention from North American journalists.

The report, first carried in the Kuwaiti newspaper *Al-Seyassah* on July 6, stated that Mexican officials had thwarted efforts by Hezbollah cells, operating among drug cartels along the U.S.-Mexican border, to establish a logistics infrastructure there.

Citing that same story, *Ha'aretz* reporter Jack Khouri wrote (July 6) that "Hezbollah operatives employed Mexican nationals with family ties to Lebanon to set up [a] network, designed to target Israel and the West." He also noted that the group's leader, Jameel Nasr, reportedly spent months in Venezuela, whose president Hugo Chavez maintains close ties with Iran, Hezbollah's sponsor.

This is not the first account, however, of Hezbollah activity in North America. As the *Jerusalem Post* noted (July 6), Anthony Placido, assistant administrator for intelligence at the Drug Enforcement Administration, testified at a U.S. Congressional sub-committee in March "that some drug smugglers in the U.S.-Mexico region have had relationships with Hezbollah [since] the 1980s and 1990s" and that lucrative proceeds from the cocaine trade have been used by Hezbollah and Hamas to fund their terrorist activities.

Imad Mugniyah, killed in a car bombing in Damascus in 2008. He was suspected of directing Hezbollah's South American operations.

U.S. Republican Congresswoman Sue Myrick recently asked U.S. Homeland Security Secretary Janet Napolitano to set up a special team to investigate these allegations and threats. The *Post* noted a 2006 Homeland Security report that provided details about the arrests of Hezbollah agents trying to infiltrate the United States from Mexico.

Khouri wrote that last year, U.S. Admiral James Stavridis told the Senate armed services committee that Hezbollah had links to drug trafficking in Colombia. Stavridis warned that there has been "an increase in a wide level of activity by the Iranian government in this region."

All of these reports call to mind a riveting, detailed account of Iran and Hezbollah's nefarious activities in South America – the second part of a 15,000-word exposé – that Jeffrey Goldberg wrote for the *New Yorker* in 2002.

At that time, Imad Mugniyah, head of Hezbollah's "military" wing and a senior officer in Iran's Revolutionary Guard, was considered by many to be the most dangerous terrorist in the world. (He was behind numerous terror attacks, including the 1983 Beirut simultaneous suicide attacks that killed 241 U.S. Marines and 58 French paratroopers. He was killed in a car bombing in Damascus in 2008 in an operation Hezbollah blamed on Israel.)

Indeed, "[i]t is commonly believed," Goldberg wrote, "that Mugniyah [has been] behind nearly every major act of terrorism that has been staged by Hezbollah during the last two decades; he is thought to have agents not only in South America but in Europe, Southeast Asia, West Africa, and even the United States."

Among other things, Mugniyah directed Hezbollah's South American operations.

Goldberg described a region in South America where Hezbollah was most active called the Triple Frontier, a lawless, porous zone where Paraguay, Brazil, and Argentina meet, and which is "the centre of Middle Eastern terrorism in [the continent]." At the heart of this zone, in the region of the Paraguayan city of Ciudad del Este, is "a substantial minority of Arab Muslims" numbering around 30,000, among whom, according to intelligence experts, is "a hard core of terrorists, many of them associated with Hezbollah… some with Hamas… and some with Al Qaeda."

Mugniyah reportedly visited the Triple Frontier in 1994 when Hezbollah, acting for Iran, allegedly planned the suicide bombing of the Jewish community centre in Buenos Aires, "the deadliest anti-Semitic attack since the end of the Second World War," Goldberg observed, in which 85 people were murdered. (Two years before that Hezbollah, Argentine police believe, bombed the Israeli embassy, killing 29.)

Perhaps this is coincidental, but especially since the appearance of Goldberg's article, a number of U.S. defence officials have raised concerns about Iranian influence in South and Central America, where, as Reuters reported in March, last year "the left-wing governments in Venezuela, Cuba, Ecuador, Nicaragua and Bolivia have all become allies of Iran in recent years."

Paul Michaels is communications director for the Canada-Israel Committee.

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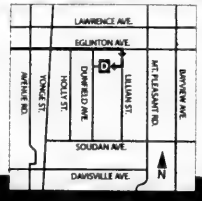

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London's Temple Israel welcomes new rabbi

By FRANCES KRAFT
Staff Reporter

Like her predecessor, Rabbi Debra Dressler is a second-career rabbi.

Last month, she began to lead services at Temple Israel in London, Ont., and on July 1, she officially succeeded Rabbi Joël Wittstein, who died in January at age 74 of cancer, as the 140-family congregation's spiritual leader.

Rabbi Debra Dressler

A graduate of the Wharton School of the University of Pennsylvania, the 42-year-old rabbi used her business background for nine years working in circulation and direct marketing for non-profit magazines in Washington, D.C.

Her Jewish journey is "kind of an interesting story," she said in a recent phone interview. An adopted child who grew up in a non-Jewish family in Lansing, Mich., she found out in her early 20s that her birth mother was Jewish, which means she's Jewish according to Jewish law.

"A lot of things clicked for me," said Rabbi Dressler, whose first close contact with Judaism was through Jewish friends in college. Her birth mother's Jewish background was all the excuse she needed to learn more, she said.

Five years after enrolling in an introduction to Judaism class at a Reform temple, she took part in an affirmation service – "basically a conversion without the converting part," she said.

In Washington, she served as assistant executive director at Adas Israel Congregation, a large Conservative synagogue. "I learned all sorts of things," she said. "It was absolutely invaluable."

Last year, Rabbi Dressler was ordained by Hebrew Union College in Cincinnati. The mother of three daughters spent five years as a rabbinic intern at Cincinnati's Isaac M. Wise Temple while she was a student, and also taught at Reform supplementary schools before she moved to London in June.

In her new role, her priorities are "to come in and fill the void that the death of Rabbi Wittstein left."

Rabbi Michal Shekel of Toronto served as the temple's interim rabbi, and congregants "did a fantastic job" of keeping the synagogue going, Rabbi Dressler said. "It's a strong community… [but] they're ready to have a rabbi take it back."

Rabbi Dressler, who has an interest and background in young families and education, will serve as principal of the temple's religious school, as did Rabbi Wittstein.

Being a rabbi means, among other duties, leading services, teaching adults and children, celebrating life cycle events, and participating in community events, Rabbi Dressler said. "It's a lot of hats, and that's what I love about it."

As well, she said, she admires her new congregation's commitment to education and community involvement. In a broader context, she added, "London is a wonderful town, and a great place for my family." She has already met with Conservative and Orthodox colleagues to discuss joint educational programming.

Aside from family trips to Manitoulin Island when she was growing up, Rabbi Dressler had no previous Canadian connection.

Between Canada Day and a recent celebration for the synagogue's 25th anniversary, she said, "It was quite a whirlwind introduction."

Pregnant wife, cheating husband

Family Matters
by
John Syrtash
B.A. (Hon.), LL.B.
Counsel
Garfin Zeidenberg LLP
Family Lawyer & Mediator
for 28 years

Question: I am pregnant with my first child and I have been separated from my husband for a month. We have been married for under two years. Back in June I found out he had an affair. I am trying to understand what my rights are legally for custody. I want primary care of this child. I do not want to share custody 50/50 at this point because I don't think that would be good for a new child. I want my soon-to-be ex-husband to have access to the child. I am so confused and frightened that I am going to lose custody of my unborn child.

Answer: Won't happen. If you give birth, stay home with the child, especially if you nurse the child and don't run back to work, you will likely be considered the primary caregiver, if not the parent with sole custody (the next best thing). I get so many letters like yours. It's almost an epidemic. The moment husbands leave their wives or partners, especially for another woman (or man), certain pregnant women feel so abandoned and emotionally abused that they automatically feel their self-respect has been totally taken away. Accordingly, it is only natural for them to feel this same person is going to take away their baby too.

However, despite the Divorce Act's emphasis on the need for children to have maximum contact with both parents, the courts tend to favour mothers having primary care and control of infants, if not sole custody. Now, if a mother happens to be drug or alcohol dependent, suffering from an extreme case of post-partum depression or some other severe emotional disorder, then there are going to be exceptions where dads will get primary control of infants. Moreover, there are career-oriented mothers, such as certain professionals or business types, who flee back to work shortly after giving birth and whose ex-husbands share residential care of infants without problems. But you don't appear to fit into these categories, so stop worrying because it could affect your health and the health of your fetus.

Question: I let my misbehaved 16 year-old daughter, who's flunking school, stay with her angry pot-smoking dad and his la-lah wife. Now the summer is over. She won't come home to my more disciplined environment. They're thrilled because, for a change, I'll be paying child support to them. What can I do and what's in store?

Answer: You'll pay. But they'll be begging to have you take her back.

Mr. Syrtash is Counsel to Garfin Zeidenberg LLP, Suite 800, 5255 Yonge Street (at Norton) just north of Mel Lastman Square, Civic Centre Subway station, Toronto, ON M5G 1E6. John Syrtash can be reached at (416) 642-5410, Cell (416) 886-0359. Visit www.freemychild.com; www.spousalsupport.com; www.garfinzeidenberg.com.

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Sponsored by the Community for Jewish Culture of B'Nai Brith Canada.

Seven MPs tour Israel

By ANDY LEVY-AJZENKOPF
Staff Reporter

Seven MPs took their first trips to Israel last week.

Conservative MPs John Duncan, Jeff Watson, Edward Fast and Brent Rathgeber, along with Liberal MPs Scott Simms and Anthony Rota and NDP MP Glenn Thibeault, all toured the country courtesy of the Canada-Israel Committee (CIC).

They were scheduled to return to Canada on July 12.

Shimon Fogel, CEO of the CIC said the trip, like most offered by his organization, aims to bring both new and relatively new parliamentarians to Israel.

Duncan, the elder statesman on the trip, has been an MP for 15 years.

The trips focus primarily on those MPs who "show promise of exceptionally successful political careers. Namely, that they will advance within their particular party and play influential roles in the overall development of party policy," Fogel said.

He added that the trips expose all participants to "a myriad" of perspectives on issues of the day, including political and religious views from the right, left and centre, as well as from Jews, Christians, Muslims, Israelis and Palestinians.

Shimon Fogel

"They spend time in Jerusalem and Ramallah meeting with political leadership. They are briefed by academics, journalists, NGOs and security analysts They receive a military briefing and get a sense of the non-conflict related sides of Israel," such as business, culture, social issues and tourism, Fogel said.

"Over the years, the CIC missions have developed a reputation as the most outstanding travel experience parliamentarians have the opportunity to join, and the trip that is most balanced in the information and range of perspectives they get to encounter."

Mormons violate their church policy

MONTREAL — The "handful" of Mormons who continue to baptize Jews posthumously are violating church policy, says a senior member of the Utah-based religious movement. Mark Paredes, who sits on the Mormons' High Council in Santa Monica, Calif., and speaks for the church on Mormon-Jewish relations, was guest speaker along with Rabbi Schachar Orenstein of the Spanish and Portuguese Synagogue at what is described as the first ever formal dialogue between Quebec Jewish Congress (QJC) and the Mormon church in this province.

To read story, please go to cjnews.com

Correction

In the article "World Religions Summit hoped to advise G8, G20" (July 1), Rabbi Richard Marker was misidentified. He is the chair of the International Jewish Committee on Interreligious Consultations. We apologize for the error.

FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Only paid Family Moments announcements can be guaranteed to appear in a specific issue, when received by deadline, 10 days prior to publication date. All other items will appear on a first-come, first-served basis, as space allows.

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Jonathan Hacohen & Karly Smith are pleased to announce their engagement. To my beautiful Karly: Thank you for making me the happiest man ever!

Happy fourth birthday Caleigh Madison Sperling. Proud parents and Matthew, Jenna and Jadyn. Thrilled bubbie and zaide, Mel & Brenda Sperling.

A surprise party was held at Grandmom Florrie Kay's house for the graduation of Samantha Marion on becoming a veterinarian. The whole family was there.

Mazel tov on the engagement of Harlan Miltchin to Whitney Benatar. Proud 'Bubs' Helen Stollar. Proud parents, Dr. Hartley & Cheryl Miltchin, and Joy Benatar.

The Winston family wishes to acknowledge their mother, wife and grandmother's 80th birthday. A sefer Torah was presented to the Forest Hill Jewish Learning Centre in her honour.

Mazel tov to Kenneth & Laura Beasley, big sisters Rebekah and Jessica. Enjoy your new son and brother, Jordan Zachariah. Much love always, Bubbie, P.Pop, Grandma & Papa.

Congratulations to Ari Pizer, son of Claire & Gerald Pizer, on being conferred the degree of master of music therapy from Temple University in Philadelphia.

Kevin & Elissa Stone are proud to annouce the birth of Benjamin Noah on March 23/10. Excited grandparents are Gerry & Eileen Stone and Jeanne Berhalter.

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What's New

By LAURA STRICKER

Our regular columnist, Leila Spalenson, is away on medical leave.

Social Networking @ The Canadian Jewish News
for the :-) generation
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Please note there is no July 22nd paper. Deadline for July 29 is July 19. Deadline for Aug. 5 is July 26. Phone 416-391-1836. Fax 416-391-0829. E-mail cjnwhatsnew@gmail.com.

Thursday, July 15

DESTRUCTION & HEALING

Mekorot invites the community to an interactive lecture by **Hindy Najman**, director, Centre for Jewish Studies at U of T. She speaks on "How Can We Sing a Song of God in a Foreign Land?" Men and women welcome. Free. 8 p.m. Or Chaim Yeshiva. 416-877-2050, www.mekorot.ca.

Saturday, July 17

ORILLIA SHUL

Orillia Country Shul resumes its Shabbat services. 10:30 a.m. **Rabbi Nir Barkin**, a visitor from Israel Modi'im, leads the service. 151 Creighton St. S. 705-327-7069.

SHABBAT SERVICE

Join B'nai Shalom Congregation of Halton-Peel for its monthly Shabbat service in Oakville. Kiddush following services. Conservative egalitarian congregation with a warm, family feel. info@bnaishalom.ca, 905-901-9889.

Sunday, July 18

FAMILY FUN

Free activities and performances in Earl Bales Park for the whole family. The Ben Show – comedian, busker, juggler. Activities 5:30 p.m. Show 7 p.m. 416-395-7873.

Tuesday, July 20

TISHA B'AV

Community wide Tisha b'Av program with lectures by **Rabbi Azarya Berzon, Rabbi Menachem Leibtag, Rena Basser and Rabbi Shlomo Gemara**. Shaarei Shomayim. Minchah 2:30 p.m., program 3 p.m. torahinmotion.org, 416-633-5770.

MUSICAL PERFORMANCE

Royal Canadian Legion band performs swing, classical, Broadway, Jewish and Spanish music. 7 p.m. Barry Zuckerman Amphitheatre, Earl Bales Park. 416-395-7873.

Wednesday, July 21

VOLUNTEER IN ISRAEL

Experience Israel by volunteering on an IDF base. Information session with Sar El Canada at 7:30 p.m. 788 Marlee Ave., 3rd floor. RSVP: 416-781-6089.

Thursday, July 22

JEWS FOR JUDAISM

"A Rabbi Cross-Examines Christianity," with **Rabbi Michael Skobac**. 4600 Bathurst St., Room 8 at 8 p.m. For info and to register, call 416-789-0020.

B'NAI BRITH SINGLES

B'nai Brith Dynamic Singles. Ages 55-75. 7:30 p.m. 15 Hove St. For more information: **Jerry**, 905-731-3044 or e-mail debbygo@yahoo.com.

OTHER NEWS

GOLF TOURNAMENT

Am Shalom Congregation in Barrie holds its 8th annual golf tournament fundraiser, in collaboration with Gilda's Club, Barrie. July 23, Innisbrook Golf Course. 2957 Lockhart Rd. Shotgun start 8 a.m. $180, includes draw package, breakfast, lunch, golf cart, silent auction and prizes. Tax deductible sponsorship levels available. 705-792-3949.

TORAH STUDY

Beth Tikvah's torah study class. July 24, **Morley Goldberg** does parasha Va'etchanan.

HERZL FILM SERIES

Screening of *Israel – our home?* as part of the "Did Herzl Really Say That?" film series at Beth Tzedec. The film examines the interaction of various cultures in Israel as a result of the enormous immigration wave in the 1990s and their influence on old Israeli society. Discussion follows. July 26. Refreshments served. Free.

Continued on page 23

Associated Hebrew Schools of Toronto

A Great School

The President, Board of Directors and Board of Governors of Associated Hebrew Schools of Toronto mourn the loss of our dearest friend

Dr. Eva Dessen ז"ל

Loving mother, grandmother and great-grandmother

As part of a lifetime of involvement with Associated, Dr. Dessen was a student at the Brunswick Talmud Torah, served the school as a teacher, as chair of the Va'ad HaChinuch (Education Committee), as a member of various committees and as a generous supporter. In recognition of her tremendous efforts, Eva was made a life member of Associated's Board of Directors. Her dedication to Associated reflected the commitment of her family including her late parents and her late husband, Harold Dessen ז"ל, who served as the School's President. Their children and grandchildren have continued the legacy as educators and lay leaders at Associated.

Her passion for learning and her support of Jewish education and the children of Associated Hebrew Schools were inspirational. She will be sorely missed.

We extend our sincere sympathy and condolences to the Dessen, Pearl and Friedberg families.

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים

Sally Zigler, President — Sheldon Carr, Chairman of the Board

TRIUMPH ASSET MANAGEMENT

welcomes

Norman Shiner
as a new partner

Triumph Asset Management is pleased to announce that **Norman Shiner** has joined as a partner in the role of ***Managing Director, Business Development.*** Mr. Shiner will focus on client service and on expanding the distribution of the firm's equity products. Mr. Shiner brings substantial investment experience to Triumph through his eighteen years in Institutional Equity Sales at major financial Institutions, most recently as a Director, Global Equity at RBC Capital Markets.

Mr. Shiner is a Board Member of The Royal Conservatory of Music, and is active in several other charitable organizations.

Founded in 2004, Triumph Asset Management Inc. is a partner owned and independent investment management company. The firm employs a focused investment style and manages portfolios on behalf of individuals, families and foundations.

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TEL: 416-366-1947 EMAIL: norman@triumphasset.com
WEB: www.triumphasset.com

What's New

Continued from page 22

FALL LUNCH AND LEARN

Tickets for Beth Tikvah's fall lunch and learn series on sale now. Speakers include **Cantor Beny Maissner, Dr. Ronald Pruessen, Gerald Ziedenberg, Dr. Doris Bergen, Lily Poritz Miller, Bill Gladstone, Gary Clement, Marina Nemat** and **John Tory**. By reservation only. 416-221-3433, ext. 352, or helen@bethtikvah.on.ca.

BBYO GOLF

The 16th annual BBYO Friends and Alumni Memorial Golf Tournament. July 27. Nobleton Lakes Golf Course. Includes lunch, dinner, auction and raffle. Shotgun at 12:15 p.m. Portion of proceeds benefit Colon Cancer Canada and the Canadian Memorial Chiropractic College. Register online at www.bbyo.ca/fan or call 416-398-2004, ext. 221.

PROSTATE CANCER

PCCN Toronto and Side by Side support groups invite the public to a Prostate Cancer Awareness Night meeting at the Toronto Botanical Garden (Floral Hall). 777 Lawrence Ave. E. July 28, 7:30-9:30 p.m. **Dr. Gerard Morton** speaks on "Clinical Trials." Free parking. Doors at 7. info@mantoman.ca.

JAM MAKING

July 28, 7-9 p.m. Kiever Synagogue: 25 Bellevue Ave. Learn how to make and can your own jam. $25, preregistration required. For more information, **Risa**: 416-805-8382 or risa@torathateva.org.

ORAH CHAPTER, JWI

Orah chapter, Jewish Women International invites all present and past members to a 25th anniversary reunion dinner on Aug. 17. **Barb**, 647-260-1283 (day) or orahchapterJWI@hotmail.ca.

ONE FAMILY FUND GOLF

Join One Family Fund for their Aug. 9 golf tournament at Devil's Paintbrush. Includes food, prizes and gifts. Reserve your spot today! $395 per player. Each golfer is asked to raise minimum $1,000 for One Family Fund. **Noah Zatzman**: noah@onefamilyfund.ca or 416-644-4955.

MELTON MINI SCHOOL

The Melton Adult Mini School holds evening classes in Beth Sholom Synagogue in the fall. Registration is open for year one. Classes meet once a week for 2 hours. No homework, no papers, know Judaism. Call **Loretta** for information and registration material: 416-789-7400.

HERZL EXHIBITIONS

The Beth Tzedec Reuben and Helene Dennis Museum present two exhibitions on **Theodor Herzl**, commemorating the 150th anniversary of his birth. *Herzl, the Pursuit of the Zionist Vision: Up Close and Personal* and *The Herzl Collection of David Matlow* explore the Zionist and personal history of Herzl. To Nov. 28. For info or tours: **Marlene**, 416-781-3514, ext. 234, or mlaba@beth-tzedec.org.

ZIONISM LECTURES

Shaarei Shomayim Brotherhood, the entertainment and cultural committee and the Israel action committee "150 Years of Zionism" lecture series continues on Tuesdays at 8 p.m. July 27 to Aug. 24. With historian **Gerald Ziedenberg**. All are invited. Members free, guests $2. Light refreshments. 416-789-3213, www.shomayim.org. 470 Glencairn Ave.

FOR SENIORS

Active Seniors Miles Nadal JCC: July 22, 1:30 p.m. Lecture: "Great Jewish Canadians: The Marvellous Trajectory of David Lewis' Life," with **Prof. Adam Fuestenberg.** 416-924-6211 ext. 155.

Adath Israel Congregation. Wednesday social afternoons for men and women. Bridge, mahjong, Rummikub, refreshments. $2. Everyone welcome. **Pearl**, 416-635-6317, or **Marcia**, 416-932-1229.

Beth Sholom Synagogue: Chai Society Group are going to the theatre to see *Love, Loss and What I Wore*. Panasonic Theatre, Aug. 11. $75 for lunch, bus to and from Beth Sholom and orchestra seat. **Rivy**, 416-783-6103 ext. 228.

Earl Bales Seniors Club in the Park. Casino Rama Aug. 18, departs 10 a.m. Lunch and Laughter, Aug. 2 at 12 p.m. Canasta Tuesdays and Thursdays, 12-3 p.m. Walking group Tuesday and Thursday, 9-10 a.m. Social bridge Thursdays, 12:30-3 p.m. Bingo Tuesday, 12:30-3 p.m. Sunday dances resume Sept. 19. **Valerie**, 416-395-7881. Non-members welcome.

LZA Senior's Cultural Club. Tuesdays 10 a.m. Discussion group at Borochov Cultural Centre, 272 Codsell Ave. 416-630-9444.

Bernard Betel Centre, 1003 Steeles Ave. W., 416-225-2112.

July 20, Lecture: "Celebrity Culture: How the News Media Program Our World," with Salem **Alaton**. 10-11:30 a.m. $3 members, $6 guests.

July 21, Israeli Festival. Vendors, entertainment and movie. Free. 11 a.m.-3 p.m.

Wagman Centre, 55 Ameer Ave., 416-785-2500, ext. 2267.

A morning at Square One Shopping Centre's farmers market and lunch at Zellers. July 16. Leaving 10:30 a.m. returning 2:30 p.m. Bring lunch, money. $2 transportation for members, $5 for guests.

Dora Gruber Lunch and Learn, July 29. 11:30 a.m.-1 p.m. **Willir Wellsman** discusses "What You Need To Know About Arthritis and About the Arthritis Society." Kosher dairy lunch served. $7 members, $8 guests. Register at service desk.

Wellness lecture: "Laugh Your Blues Away" with **Roselyn Haupt**. Your jokes are welcome. July 28, 1-2 p.m. Fireside Lounge. $5. Register at service desk.

The next fitness session begins Aug. 16. In-person registration is on Aug. 4, 9 a.m.-1 p.m. in the lobby. Cash or cheque. Advance registration from July 19 to 30.

Breakfast club July 16. 10-11 p.m. in the Gathering Place. Light breakfast and beverages served.

Take a land and water tour of Toronto! The hippo tour lasts approximately 90 minutes. July 20. Leaving at 11 a.m. returning at 6 p.m. $38 members, $41 guests. Includes kosher lunch, tour ticket and transportation.

Earl Bales Park outing, July 21, for a kosher picnic. Bus leaves 11:30 a.m. and returns at 5:30 p.m. $8 members, $11 guests.

July 26, Harbourfront outing. Go on a boat tour or visit the Harbourfront Centre. Depart 10:30 a.m., back at 5:30 p.m. With the boat tour, $21 for members, $24 for guests. Without the boat tour, $8 for members, $11 for guests. Kosher lunch will be served.

Book Club meets once a month. Members receive a copy of a book to read one month before each program. Next meeting is July 22, 1:30 p.m. in the party room. Register at the service desk.

Never used a computer before? Six-week course on Mondays. Four clients per course, booking for September. Sign up at the service desk.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St. 416-638-1881, www.prossermanjcc.com.

Professional Retirees Organization. Please join us for the first planning meeting on July 21, 1:30 p.m. RSVP required. **Janet**, ext. 4235.

Taste of Limmud, July 25. 10 a.m.-2 p.m. Jewish learning program featuring **Prof. Bob Logan , Rabbi Rena Arshinoff, Eric Stein** and others. Programs for kids. Register: limmud.ca, 416-966-6627.

Kolel High Holiday Day services, featuring traditional egalitarian service with **Rabbi Elyse Goldstein.** Ext. 4255 for tickets.

MILES NADAL JCC

750 Spadina Ave., 416-924-6211, www. mnjcc.org.

Michael Bernstein Chapel services. Sunday 8 a.m. Thursday 7:15 a.m. Kosher breakfast included. **Coleman Bernstein**, 416-968-0200.

Join the 70-member SATB MNJCC Community Choir, in its 15th year! This group sings world, jazz, classical, Jewish, folk, gospel and pop music. Choir meets Wednesday evenings, September to June. Book an audition by contacting **Harriet Wichin:** harrietw@mnjcc.org or ext. 133.

What's New is now online, for subscribers only. You can find it at cjnews.com

BETH TORAH EXECUTIVE, BOARD ELECTED: Beth Torah Congregation recently elected its new executive and board. Harold Wolkin is the new president, succeeding David Glick. From left are Glick; Wolkin; Allen Gerskup, first vice-president; Ephraim Fiksel, second vice-president, and Eli Fleischmann, treasurer. Missing from the photo is Barbara Miller Schwartz, secretary. *[Mollie Rothman photo]*

SINGLES EVENTS CAN BE FOUND ON PAGE 26

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OBITUARIES
and Related Notices

Steeles Memorial Chapel

Goodman, Norman	June 18/10	19 Penwick Cres
Kessler, Eugene	June 18/10	1111 Steeles Ave. W.
Naiman, Hela	June 19/10	Private
Mishevski, Paula	June 19/10	5 Artstan Dr
Botvinnik, Irina	June 19/10	81 Lawrie Rd
Rudy, Zisel	June 21/10	103 Newport Square
Rotstein, Tillie	June 22/10	541 Finch Ave. W
Schiffer, Morris	June 23/10	Private
Fulop, Anthony	June 23/10	55 Ameer Ave
Kranz, Helen	June 23/10	100 Promenade Cir
Salsberg, Gerald Lawrence	June 22/10	110 The Esplanade
Wander, Henry	June 29/10	17 Sandale Gardens
Blium, Liba	June 27/10	
Tarjan, Regina	June 29/10	
Kramer, Solly	June 29/10	
Steiman, Gary	June 30/10	1121 Steeles Ave. W
Spiegelman, Fay	June 30/10	495 Hidden Trail
Phrven, Prima	June 23/10	Private
Attiar, Esther	June 25/10	196 Honiton St

BENJAMIN'S PARK MEMORIAL CHAPEL

Be Rosenblatt	Jun 19/10	6000 Bathurst St
Michael Fleishman	Jun 19/10	18 Lower Village Gt
Evelyn Lazar	Jun 18/10	8 Covington Rd
Thelma Vessey	Jun 19/10	44 Charles St W
Irving Nusinoff	Jun 20/10	24 Park Hill Rd
Harry Hennick	Jun 19/10	85 Skymark Dr
Sam Novice	Jun 21/10	42 Prue Avenue
Estelle Liss	Jun 21/10	484 Steeles Ave W
Hy Raifman	Jun 22/10	80 Inverlochy Blvd.
Harry Frymerman	Jun 23/10	2882 Inlake Court
Renee Appel	Jun 24/10	8 Covington Road
Hela Balaban	Jun 24/10	26 Ravengloss Drive
Harold Kamin	Jun 25/10	10 Bellair Street
Lillian Weiss	Jun 26/10	10 Glen Edyth Drive

HEBREW BASIC

Florian Jedrzejak Jun 27/10 51 Covitti Crescent

LEVINE, Leslie ז"ל of Toronto passed away June 4, 2010. Devoted father to Justin and Candice; father in law to Shreve and much loved grandfather to River. Brother to Sharlene z.l. and adoring uncle to Michele Michaelov and Chantal Freedman.

To place an unveiling notice, please call at least 15 DAYS prior to the date of the unveiling.

BARANOWSKY, Meyer - On Monday, July 5th, 2010 at Sunnybrook Hospital.Meyer Baranowsky, beloved husband of Klara Baranowsky. Loving father of Michael and Anna and father-in-law of Jacqueline and Chris. Dear brother of Ida Rice. Services were held at Benjamin's Park Memorial Chapel on Tuesday, July 6th, 2010. Memorial donations may be made to Na'amat Toronto 416-636-5425.

The unveiling of a monument to the memory of the late
ALAN WISENBERG ז"ל
will take place
Thursday, July 22nd at 11:30 a.m.
Pardes Shalom Cemetery
New Adath Israel Section
Relatives and friends are invited to attend

The unveiling of a monument to the loving memory of the late
BEULAH RAXLEN ז"ל
will take place
Sunday, July 18th at 11:00 a.m.
Mount Sinai Memorial Park
Beth Sholom Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
JOE SCHWARZ ז"ל
will take place
Sunday, July 25 at 11:00 a.m.
Bathurst Lawn Memorial Park
Beth Zion Congregation Oshawa
Relatives and friends are invited to attend

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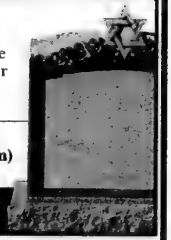


Obituary

Educator facilitated exchanges with Israel

By FRANCES KRAFT
Staff Reporter

Eva Dessen, Jewish educator and former executive director of Canadian Professors for Peace in the Middle East (CPPME), died of lymphoma July 2 at St. Michael's Hospital in Toronto, following a five-month illness. She was 87.

A native of Lodz, Poland who arrived in Toronto at age four, she attended Central High School of Commerce and became a bookkeeper, but "her hunger for knowledge would not let go," said Dessen's brother Rabbi Benjamin Friedberg in a eulogy.

Eva Dessen

As a high school student, Dessen worked to contribute to the household income, putting money aside only to buy a few classical records, he said. She was the oldest of five children whose father worked as a milkman before opening a store on Queen Street.

It wasn't until Dessen was in her mid-30s, with children of her own, that she enrolled in a course at the University of Toronto to begin studying for her BA. More than a decade later, she completed her PhD in medieval Jewish commentaries.

As a lecturer at York University, she taught biblical Hebrew.

Dessen loved to teach, her brother said, recalling that Dessen spent hours preparing lectures for the informal study group *Chug Tanach* (Bible Circle) that she was involved in.

Rabbi Friedberg said his sister lived "a life of vigour, activity, intelligence and achievement... She was larger than life."

He recalled the discipline that underscored her physical fitness routines – walking, tennis and aquafitness – as well as her academic pursuits.

As well, he spoke of his sister's warmth and hospitality. "What a heart," he said. "Her home was everyone's home... Whoever she met became part of her extended family."

Dessen's daughter Serena told *The CJN* that her mother made friends wherever she went. "She truly loved most people, and hated any kind of conflict."

As executive director of CPPME – a multifaith organization of university professors who studied the place of Israel in the Middle East – from its early days in the mid-1970s, Dessen raised funds, published and edited the organization's magazine, *The Focus*; and led tours to Israel, Jordan and Egypt.

She also facilitated "the most wonderful cultural events – dinner parties in her house, social events – and she would serve wonderful meals, with Beethoven playing in the background," said political scientist David Goldberg, who took over from from Dessen as CPPME's executive director in 1987.

Goldberg remembers his predecessor as a friend and adviser who was "very young in spirit and very young in body. She kept herself in superb condition, and her mind was extraordinarily sharp."

Dessen built CPPME, which was disbanded after the 1991 Madrid peace conference, "from virtually nothing," Goldberg said. If it were still functioning, he added, "I would suggest to you, without exaggeration, that the level and intensity of anti-Israel activism would not be as high."

Continued on page 26

Health & Lifestyles

SIDS and cancer opened doors, TV doctor says

By CAROLYN BLACKMAN
Staff Reporter

In adversity, there's also opportunity, says Dr. Marla Shapiro, a physician, author, columnist and television personality.

Speaking last month at the Canadian Friends of Laniado Hospital Ontario region's 16th annual Dr. Joseph Weil memorial lecture, sponsored by Steeles Memorial Chapel, Shapiro said she learned that lesson after her 5-1/2-month-old son died of sudden infant death syndrome (SIDS) in 1993.

"When my son died, I was totally unprepared [for the grief], but as time went on, I knew I had to do something positive with Jason's death."

She said that a year later, Back to Sleep, a campaign that began in 1994 as a way to educate parents, caregivers, and health-care providers about ways to reduce the risk of SIDS, asked her to tell her story and be the face of the campaign.

"[Jason's] death created the opportunity for me to educate thousands of parents. When one door closed, another was waiting to be opened. I recognized that we could do something as a result of his death."

Dr. Marla Shapiro

When she was diagnosed with breast cancer in 1994, she said, she had her battle documented by camera crews and wrote the bestseller *Life in Balance*.

"The crew moved in for 12 months, and we told our story in the form of a documentary. I did not hear what my daughter said until the final cut, but she said that breast cancer changed our relationship. In this moment of adversity, breast cancer kept me in the house, and it changed the nature of our relationship."

Shapiro said that throughout her surgeries and chemotherapy, she knew it was important to keep laughing. "Don't allow yourself to suspend life, waiting to get back to normal. This is your new normal."

Breast cancer gave her the opportunity to re-examine life, she said. "I learned that you cannot lose your voice, and you cannot give your power away. The only power you have is self-knowledge and self control.

"When you make a decision, make sure it is a priority. Every time you say 'no' to something, you're saying 'yes' to something else."

As a physician, she said, she recognized that she had never asked her patients how they really felt. "This too was a door that opened."

Shapiro said that no matter what your challenges, "you get to pick how you respond, and what you do with it. Self-knowledge is empowerment, and whatever adversity you face, you have the power to keep well the road."

TORONTO DENTISTS VOLUNTEER IN ISRAEL

Steven Kazman, left, and Alan Vinegar, seen with dental assistant Michal Englander, volunteered recently at Dental Volunteers for Israel, a free dental clinic for needy children in Jerusalem. Vinegar is a first-time DVI volunteer and Kazman was there for his ninth stint.

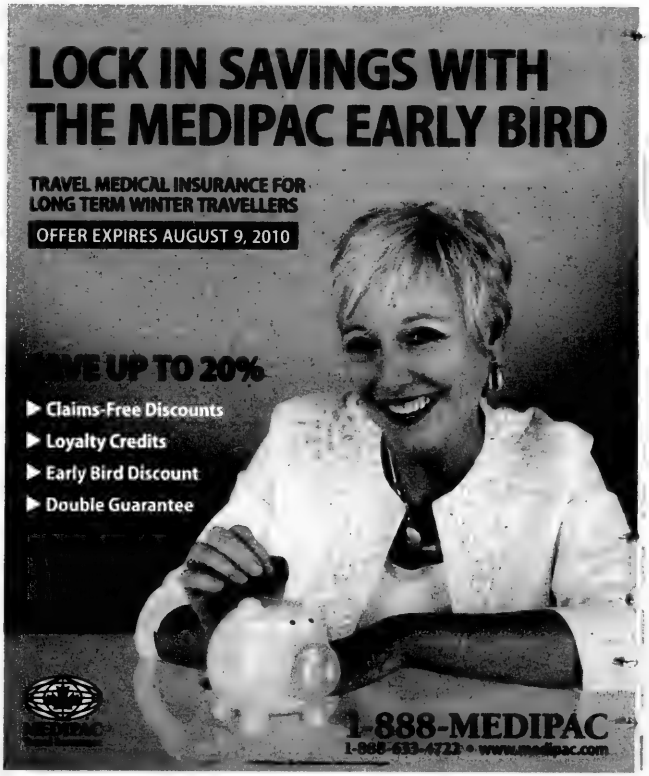
CALLING ALL BRIDES & GROOMS

The CJN
wants you to share your story with our readers in our upcoming **Bridal Supplement**.

Tell us how you got engaged, talk about your wedding plans, or share your feelings on your wedding day.

Deadline for submission is Wed. September 1.
Send about 400 words plus a picture to:

cblackman@thecjn.ca



On Campus

Support for pro-Israel programming on campus grows

By CARA STERN
CJN Intern

Jewish student groups should find themselves with more support next fall with the opening of the Canadian Network for Israel Affairs (CNIA), said the group's managing director, Sammy Katz.

The network, which launched last month, came out of a need for a shift toward more pro-Israel programming on Canadian campuses with a focus on the relationship between Canada and Israel, he said.

"The reason to go forward with it now is that there's a void on Canadian university campuses... where Israel programming consists of a couple of programs per semester," he said.

He admitted there are pro-Israel groups on campuses already, but one hurdle often hinders their efforts: a lack of funding.

"Students shouldn't have to feel like money is an issue when they want to promote Israel on campus," he said. "You should be building the connections rather than having to worry about pinching every penny."

The Canadian Federation of Jewish Students (CFJS) is one of the student groups currently active on campus. Paige MacPherson, vice-president, external, for CFJS, said she has never seen a proposal turned down due to lack of funding.

She also said the CFJS has created alliances with many Jewish and non-Jewish campus initiatives. But she said it's great to see even more pro-Israel groups on campus.

"Anytime a new group comes on to the scene, it's a good thing because tackling the issues that Jewish and pro-Israel students face on campus is a big task to take on," she said, adding that CFJS is completely in favour of "any group that responsively and positively contributes."

CNIA is made up of a professional advisory board, a professional staff team, and students who sit on the advisory board, said Tyler Golden, development co-ordinator for CNIA. They will also work with existing student groups on campus.

They're based in Toronto and are working with all of the major campuses in the Toronto area he said, but "the goal of the organization is to grow across the country."

Katz said donations to CNIA come from private donors whose only requirement is that the money be spent on Israel programming, he said, explaining that the students can use it however they like.

Golden declined to provide more information on who the donors are.

CNIA's first campaign took place on Twitter, in which the network encouraged users to urge the Red Cross to meet with Gilad Schalit, who Hamas has held in captivity for the past four years, to ensure his human rights are upheld.

The Twitter users would tweet, or post on their account, #MeetWithShalit @RedCross. The hash tag refers to the topic (meaning people can search for #MeetWithShalit) and the @ sign means the message is directed at the Red Cross.

Katz said the June 25 campaign exceeded his expectations, with more than 1,000 people posting the message.

"The whole idea is to utilize new media when it comes to Israel activism in ways that haven't been used before," he said.

Although the Red Cross has asked Hamas several times to allow a visit to Schalit, its requests have been denied, including a recent request around the time of the Twitter campaign, said Tyler Golden, development co-ordinator for CNIA.

The group wants to put pressure on the Red Cross not to take no for an answer from a "terrorist organization," Katz said.

CNIA's first campaign took place on Twitter, in which the network encouraged users to urge the Red Cross to meet with Schalit

Golden said there are many more programs in the works, but the group is not ready to share details as the programs haven't been finalized.

However, he added the next confirmed event is the Pitch for Israel, a late-August Toronto charity fundraiser for the One Family Fund, which helps families and children in Israel whose lives have been affected by terrorism. CNIA will act as an organizational sponsor.

The Pacific Torah Institute and Toronto mayoral candidate Rocco Rossi endorsed the network through a letter of support.

"We're looking forward to an incredible year of pro-Israel programming on campus that reflects Canadian students," Katz said.

And there's nothing wrong with more Israel advocacy groups on campus, said Jay Solomon, manager of campus advocacy for the Canadian Council for Israel and Jewish Advocacy.

"There's lots of work to be done," he said. "Anyone who wants to counter a lot of the anti-Israel sentiments that we see on campus is certainly free to do so."

SINGLES EVENTS

DEADLINE: Wednesday 4 p.m.
8 days preceding issue date

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"START SPREADING THE NEWS..."

Dessen taught at Associated

Continued from page 24

CPPME and Canadian Academic Friends for Peace in the Middle East (also now defunct), facilitated exchange programs for Canadian academics to go to Israel, and provided a presence of Israeli academics on campus, Goldberg said.

"Eva recognized that these academics were being underutilized... CPPME effectively adopted these academics."

Dessen and her husband Harold – who died in 2002 after 59 years of marriage – were supporters of Associated Hebrew Schools, where Dessen taught kindergarten before returning to university. An alumna of the school's cheder before it became a Jewish day school, Dessen was a life member of the school's board of directors. AHS honoured the couple at its 2001 annual meeting with a lifetime achievement award.

Dessen leaves her daughters Serena Dessen and Susan Pearl, two grandchildren, four great-grandchildren, siblings Lillian Lerman, Rabbi Benjamin Friedberg, Sally Zerker and Pearl Hermant, and friend Wilf Rovan.

דער יידיש ווינקל

דזשערי קעין

סקאנדאל

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פון דזשערי קעין

הייאָר איז דאָס 130סטע געבורטן יאָר פון שלום אש. וועגן שלום אש האָט, אין 1907 פאַרעפֿנטלעכט פאַר י.ל. פּרץ זיין דרייַ דראַמאַטיש ווערק "גאָט פון נקמה" – האָט אים פּרץ שאַרף געזאָגט אז ער זאָל עס פאַרבעסערן . אָבער אש האָט ניט געפֿאלגט פּרצ ס אין דעם פאַל און האָט געראַטעוועט פאַר דער יידישער דראַמאַטורגיע און אירך פאַר דער וועלט דראַמאַטורגי ע אַ ווערק פון גרויסן פֿאַרנעם.

מיר קענען היינט , וועג פילם און ט עלעוויזיע האָבן זיך אריפגעעפּנט צו באַהאַנדלען אַלערלי טעמ עס, און דאָס פעקטאָרעל לעבן פון מענער און פרויען שטעלט מען פאַר אי סחורה אויף די פּאַליצעס פון א בידנער קראָם, פאַרשטיין מיר פאַרוואָס פרץ האָט אַזש געבעטן צו פאַרברענען "גאָט פון נקמה ." ערשטנס איז געשטאַנען די פראַגע פון צענזור, צוויטנס איז נעוועז , פאַר פרצן און אנדערע אַן אומבאַקוועמקייט פאַר צושטעלן פאַר יידן אזוי עפענטלעך וואָס מען האָט גוט פאַרשטאַנען איז אַן אמת אין דעם גאַנג פון לעבן אפֿילו אויף דער יידישער גאס.

"גאָט פון נקמה" שטעלט פאַר פאַר דער וועלט אַ פראַסטן, חודגאַרן יוד, יאַנקל שאַפּשאַוויטש , וואָס מאַכט זיין לעבן פון צושטעלן פּרחען צו פראַסטיטוציע אין א פריי ער ייזל. די הויפּט טעמע פון וועדק איז יאַנקלס גערענגל צו וועדן מיט ליטן גלייך, אַן אַנגענומענער יבוא בקהל, דורך דעם וואָס ער לאָזט שרייבן אַ ספֿר-תורה. די ספֿר-תורה דאַרף מ כפר זיין א ריף יאַנקלס וועד, זיין לעבן פון די פראַפּיטן פון פראַסטיטוציע. יאַנקלס טראַגיזם וואַרצלט אין זיין שטרעבן דיך צו ריינקן אן אריסצוקרופן דיך פון זיַנע וועד.

דאָס היזל באַשטייט פון צוויי שטאַק . אויפֿן ערשטן שטאַק גייט יאַנקל אַן מיט זיין מיאוס נע שעפּט. אויפֿן צווייטן שטאַק וווינט יאַנקל מיט זיין וויַיב און טאַכטער – רבקהלע. יאַנקל האָט נעמיינט אַז ער קען אַפּצאַמען זיין פריוואַט פאַמיליע לעבן פון זיין געשעפֿט. ער האָט נעציטערט איבער זיין אונטערוואַקסנדיקער טאַכטערס א ומשולד, האָט ער דיך נעלאָזט איינרעדן, אז די ריינקייט, די ספֿר תורה וואָס ער וועט כיַי איר אין צימער אריינשטעלן, וועט זיין א שמירה פאַר איר ר ינקייט. אָבער די רעאַליטעט פון זיין נעשעפֿט האָט צ עשמעלצט די צעשיידונג צווישן דעם ערשטן און צווייטן שטאַק און רבקהלע איז געפֿאַלן און נעוואָרן די לע סביעש בעליבטע פון מלכהן. די סצענע צווישן מלכהן און רבקהלען , איז אינע פון די ייַנער וויניקע שילדערונגען פון לע סביעשר ליבע אין דער יידישער ליטעראַטור , און פאַרמאַגט א העלטן צארטן און פאַעטישן אָטמאָ . וועג יאַנקל האָט זיך דערוווסט וועגן זיין טאַכטערלס .לעסביעש ליבע האָט ער פאַרשטאַנען, אז אפֿילו מיט דער ספֿר-תורה אין זיין טאַכטערלס צימער, וועט דער גאָט פון אריבן זיך נישט אפּהאַלטן פון שטראָפן יאַנקלען פאַר זיין נעשעפֿט. די שטראָף איז זיין טאַכטערלס וועלט אויף אַן איינוויינערן פון ערשטן שטאַק. דערפאַר האָט יאַנקל געהאַלטן גאָט זי א גאָט פון נקמה.

"גאָט פון נקמה" איז נעשפּילט געוואָרן אומצאָליקע מאָל אויף דער יידישער ביַנע , און אויך מיט גרויס דערפֿאָלג אויף א גרויסער צאָל איידאָפּעישע ב ינעס מערסטע איידאָפּעישע שפּראַכן. "גאָט פון נקמה "האָט נאָטירלעך אַדרעסגערופֿן אַ גרויסן שטורעם קעגן זיך . מען האָט אַזש באַשולדיקט אין אומ מאָראַליזשקייט און אפֿילו אין אַנטיסעמיטיזם. אָבער "גאָט פון נקמה" האָט אויך אַזש געמאַכט פאַר א העלט בראָדוועי דראַמאַטורג ון יידיש פאַר א שפּראַך וואָס שטייט גלייך מיט אַלע אַנדערע שפּראַכן.

פון רעדאַקציע: אויב איר האָט נעפֿראַנקען העגן אונזער חיתקל לאָזט חיסן. שרייבט מיר אויף מיַן אדרעס , דורך פּאָסט אדער בליַן - פּאָסט: info@cjnews.com

Spice of Life

Yummy muffins hit the 'sweet spot'

By DOROTHY LIPOVENKO
Special to the CJN

Muffins are the "gitte neshamahs" (good souls) of baking. Tolerant to a fault, they can take a little more or less of an ingredient, overzealous whisking or even a few extra minutes in the oven and still come out just fine.

That's why these simple treats are the stars of my baking repertoire. Relying on feel and intuition in the kitchen, I lack the discipline necessary for more ambitious projects; in other words, I'm too lazy to measure and sift, cream and fold, or heaven forbid, dirty more than one mixing bowl.

Muffins suit my culinary style, with bonus points for quick assembly, fast cleanup and being equally delicious in a lunch bag or on the dessert table. What's more, they adapt particularly well to pareve substitutions, easily swapping milk for orange juice and peanut butter (or oil) for dairy butter.

And while not cheap in calories, muffins hit the "sweet spot" without copious amounts of sugar, and can be relied on to bake up moist without too much fat.

The recipe I turn to week in and week out (excluding Pesach) are cranberry chip muffins, whose 'aha!' moment came when peanut butter stepped in as the understudy for regular butter. At the height of cranberry season in fall, I buy two dozen bags to stash in the freezer for a ready supply year-round.

Cranberry and chocolate are a great couple. To elevate these muffins to a Shabbat treat, toss in some whole almonds for crunch.

CRANBERRY CHIP MUFFINS

To 4 tablespoons of light sour cream in a mixing bowl, stir in 1/4 teaspoon of baking soda. When the mixture foams, add 1 teaspoon pure vanilla (or 2 teaspoons imitation vanilla extract), 4 tablespoons sugar, one large egg and 3 tablespoons smooth or chunky peanut butter (I use chunky). Blend well with a wire whisk, then gently whisk in 1/3 cup low-fat milk.

To this batter stir in 2/3 cup white flour, 1/2 cup Robin Hood Nutriflour, and 1-1/2 teaspoons baking powder until blended. Sprinkle in 3-4 tablespoons of good quality dark or milk chocolate chips.

Wash about 1-1/4 cups frozen whole cranberries; drain and place on two sheets of paper towels and blot dry very well. (Damp berries gum up the works.) Toss cranberries into the dough, dusting them with a teaspoon of flour to absorb excess moisture. Work berries and chips into the dough with several strokes of a wooden spoon. (If the mixture feels too thick, blend in a teaspoon of milk.)

Lightly spray six medium foil baking cups with non-stick coating. Scoop batter into muffin cups, filling each about two-thirds full. (You can stretch the batter to yield one or two more muffins if the muffins are smaller.) Bake in a pre-heated oven at 350 until nicely browned, about 30 minutes.

When cool, store muffins in the fridge wrapped in plastic or foil. (I use a wax paper bag from breakfast cereal.) If using fresh cranberries, freeze them first because like frozen blueberries, they "burst" while baking, intensifying their flavour. These muffins taste even better the next day and also freeze well. Thaw at room temperature.

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And now for something completely different: HEEBONICS

When cartoons go bad

By ANDY LEVY-AJZENKOPF
Staff Reporter

Benjamin Israel calls it the "best cartoon you've never seen." He would, seeing as he's the creator of *The Dark Comedy*, a clever twist on the rote superhero cartoons we've all come to know throughout the years.

In his cartoon world, heroes such as Batman and Robin don't dust up the criminals with ingenious detective work. Superman doesn't swoop in all red-caped and earnest to save the day. No, Israel's idea is something different. His cartoon showcases the super-criminals, depicting them excelling in all their nefarious endeavours, at least in between incarcerations.

"It's more a parody than anything else," Israel said in May, all smiles after coming off a preview screening of his series idea at the annual Anime North convention in Toronto.

As his cartoon's website attests: "Finally, a good old-fashioned superhero cartoon – without all that pesky truth and justice."

The series is set in the fictional metropolis of Diversis City. A seemingly lawful town that's really just one huge criminal playground.

Anyone halfway familiar with the world of superhero comics will recognize some familiar riffs on classic characters when looking through Israel's animated cast.

First there's Jeff Jesterman, a.k.a. Deadpan, the series' main antagonist. A deranged, psycho-genius who's impossible to predict.

Then there's his partner and wife, Mary-Anne Treiksy, or Mary-Anne Tricksy, who had to make a choice the day a vat of chemicals left her husband criminally insane: either ditch him or stay slavishly, obliviously loyal. She chose the latter.

Then we meet Thomas William Niskin, known as The Con, a man who can charm anyone out of their valuables and feel the warm fuzzies while doing it. The character's feel and look was based on Wesley from the movie *The Princess Bride*, Israel noted.

Benjamin Israel, a voice actor, grimaces as he performs his craft.

Lastly, there's Samantha Seter, a.k.a. Quizzy Qal, a lone gunwoman type, conspiracy theorist and the series' main kosher ingredient.

Israel said it was important for him to establish a Jewish character from the outset to allow some of his upbringing into his story arcs.

It was the first character he wrote for the series.

"She's paranoid and she's right," Israel said. "Her father calls her Shoshanna in one episode, and throughout the series, we drop little hints about her Jewishness, like the fact she won't eat pork when the other criminals go out to dine and order pig products. I would have made Deadpan Jewish, but he needed to be Italian and part of the Mafia for his story to work."

And of course, what would a city full of supervillains be without the requisite superhero to foil their diabolical plans? Turns out, in Israel's world, not much.

Enter The Silver Hammer, vigilante do-gooder and bumbling idiot who couldn't apprehend a shoplifter if it meant saving his life.

A Toronto voice actor himself – he voices Deadpan, among others – Israel, 25, said he first developed the series idea while brainstorming with fellow acting students and friends while he studied at Humber College acting school in 2007.

He said he was thrust into the world of voice acting in 2003 after a chance meeting with an industry legend at that year's Anime North convention.

There, he met Scott McNeil, a Vancouver-based voice actor who's voiced thousands of cartoon characters. Israel's natural talent managed to make an impression.

"Something clicked between us," Israel said. "He told me, 'You have to do what I do.' As a little kid, I always did voices. So when a voice actor like McNeil told me I could make a living at it, I thought, 'Cool!'"

Following McNeil's advice, in 2005 Israel entered the Vancouver Film School to voice train. He's been hooked ever since.

Now that he's written and developed a series where he can indulge in his passion, all Israel needs is some exposure and someone with deep pockets willing to take a chance on his idea, he said.

Over the last three years, he's been told by veteran cartoon industry executives that his idea is solid, but that as an unknown, he has no caché in their circles.

One studio did say they'd pick up his series, but only if he dumbed it down.

"They said it was too highbrow for their audience," Israel lamented. He refused the offer.

Not that he's unwilling to modify or completely rescript his story, if that's what it takes to get the series made, Israel admitted.

"I've designed *The Dark Comedy* in a way that it could be made into as many products as possible. If it doesn't work out as a TV show, it could be a comic book," he said. "If only I can get some investors, then the networks can pick what they'd like. My only criteria is that I just need to [remain] the head writer."

In the meantime, Israel is funding his project out of his own pocket, paying his cast from money earned doing voice-overs for and acting in commercials and other gigs.

While he loves his work, he cautioned aspiring voice actors to be prepared to tough out an industry that isn't always kind to newcomers.

"It's not as easy as one thinks. You can go to a thousand auditions and not get the role. But it's that one role you do get that makes you forget the other 999," Israel said. "Also, don't do it because you want to become famous. You won't. Do it because you love it. Most importantly, do not become jaded. You'll be told you're not good enough, but don't let that hurt you. Hold on to your ideas."

Visit www.thedarkcomedy.com if you want to know more about the cartoon.

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Netanyahu meets with the Schalits

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Immediately after their return from Washington last week Israeli Prime Minister Benjamin Netanyahu and his wife Sara met with Gilad Schalit's parents, Noam and Aviva in the prime minister's residence in Jerusalem. *[Israel Sun photo]*

JERUSALEM — Israeli Prime Minister Benjamin Netanyahu met with the family of abducted Israel Defence Forces soldier Gilad Schalit upon the prime minister's return to Israel from a visit to the United States, Israeli Army Radio reported last Friday.

Schalit was captured by Gaza militants in a 2006 cross-border raid and has been held by Hamas, the rulers of Gaza, for the last four years. Hamas has demanded the release of hundreds of Palestinian prisoners held in Israel in exchange for his release.

According to Army Radio, Netanyahu phoned the Schalit family from his plane en route to Israel and invited them to meet him at his official residence in Jerusalem on Friday afternoon. The family accepted.

The family had spent the last two weeks marching from their home in the Galilee to Netanyahu's official residence in Jerusalem, where they set up a protest tent where they plan to live until Gilad is released in a prisoner swap with Hamas.

Thousands of Israelis joined the Schalits along the way, and 15,000 attended the rally last Thursday evening that marked the end of the march in Jerusalem.

A senior member of the campaign to free Schalit denied that the family agreed to meet with Netanyahu only if he would offer new ideas for their son's release, calling reports to that effect inaccurate "to say the least."

After 12 days of what turned out to be the largest protest march in Israel, organizers of the campaign said that while they were satisfied with the public response, it was dwarfed by the knowledge that Schalit is not yet home.

The organizers admitted they had worried that the turnout for the march would be smaller, and said the response proved that the Israeli public overwhelmingly supports their cause.

A turning point for the campaign was the speech last week in which Netanyahu said that he supported a prisoner exchange deal, but not at any price. Noam Schalit, Gilad's father, accused Netanyahu of presenting nightmare scenarios to the public. The next day, 17,000 people joined the march in what its organizers called an unequivocal response to the prime minister.

Thousands of Israelis joined the Schalits along the way, and 15,000 attended the rally in Jerusalem

The number of marchers changed daily. Only Gilad's parents and brother, respectively, walked the entire 220-kilometre route from the family's home in the north to Jerusalem. Organizers said 15,000 people marched on the first day, 17,000 marchers entered Tel Aviv and 25,000 people joined the last day of the march in Jerusalem. Rough estimates spoke of more than 200,000 people who attended various parts of the march, including associated rallies and concerts.

At the closing rally on Thursday night, Aviva Schalit, Gilad's mother, implored Netanyahu: "Don't abandon my son. Act courageously to free him," adding, "After four years there are no more excuses – 1,474 days of hardship and pain my son has endured in Hamas captivity. The time has come to say 'Stop! Enough!'"

Addressing her remarks to Netanyahu she added: "The people have spoken. Bibi, don't ignore us."

She referred to the unwritten pact between the state and parents who send their children to the army that the government will do everything in its power to bring its soldiers home.

Interior Minister Eli Yishai of the Shas party joined the march outside Jerusalem.

Meanwhile, British Zionist youth movements have gathered thousands of signatures calling for Schalit's release. British citizens have been signing the petition this week in front of the British prime minister's official residence at 10 Downing St. in London. A different youth group has gathered signatures each day.

Some British lawmakers have signed the petition, according to Zak Jeffay, B'nei Akiva's U.K. director.

With files from JTA

Rabbi Yehuda Amital dies at 86

By YAIR ETTINGER

© Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Rabbi Yehuda Amital, a former Israeli cabinet minister and founder of the Meimad movement, died last Thursday night at his home in Jerusalem after battling an illness. He was 86.

The funeral was held Friday at Jerusalem's Har Hamenuchot cemetery.

Rabbi Amital, who headed the Har Etzion joint army-yeshiva program, was considered a moderate among religious Zionists and was known for his support of a land swap with the Palestinians in return for a peace agreement.

Rabbi Yehuda Amital

Rabbi Amital was born in 1924 in Hungary and immigrated to Israel at the age of 16, just before the outbreak of World War II.

During the War of Independence in 1948, he enlisted in the Israel Defence Forces and was a fighter in brigade 7.

In 1988, he was a founding member of the Meimad movement – an acronym for Medina Yehudit, Medina Demokratit, (Jewish and Democratic State), and in 1995, he was appointed minister without portfolio in then-prime minister Shimon Peres' government.

JNF
The Officers & Board of Directors of
Jewish National Fund of Canada
extend heartful condolences to
Dr. Sharon Marcovitz Hart
National Past President
and family
on the passing of their beloved father,
father-in-law and grandfather
Chaim Marcovitz ז"ל
May his memory be a blessing.
Frank A. Wilson
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Former ambassador aims to fire up Israel-Canada trade

By JENNY HAZAN
CJN Israel Bureau

When Benjamin Netanyahu visited Stephen Harper last May, he was the first Israeli prime minister to visit a Canadian prime minister since Yitzhak Rabin visited Jean Chrétien in 1994.

Ontario Premier Dalton McGuinty brought a high-level delegation of life-science professionals to Israel last May.

Canada and Israel issued a joint postage stamp last April, and last February, the Tel Aviv Stock Exchange (TASE) signed a memorandum of understanding with the Toronto Stock Exchange (TSE).

A memorandum of understanding is a formal alternative to a "gentlemen's agreement," which relies on the honour of the parties for its fulfilment.

The Canada-Israel Free Trade Agreement celebrated its 10th anniversary in 2007. That year, the Canada-Israel Industrial Research and Development Foundation celebrated its 13th anniversary; the Canada-Israel Space memorandum of understanding was signed, and the Canada-Israeli Industrial Co-operation Agreement, for the defence sector, was made. Currently, bilateral trade between the two countries stands at well above $1.4 billion.

By all counts, it looks like relations with Canada-Israel are warmer than ever. So why does Alan Baker, the former Israeli ambassador to Canada and current president of the Tel Aviv-based Israel-Canada Chamber of Commerce (ICCC), which aims to encourage commercial relations between the two countries, say they're not nearly warm enough? Baker's reply is that the current state of Canadian-Israeli affairs is just the tip of the iceberg.

Israel has so much to offer Canada: water and military and medical technology, he said. And Canada has so much to offer Israel: heavy industry, oil, diamonds, water and textiles. Not to mention the incredible mutual potential of importing and exporting to each other's markets, he said.

"With all of the frameworks that we have in place, the relationship is underutilized," said Baker, a partner of the law firm Moshe, Bloomfield, Kobo, Baker & Co. in Tel Aviv. "In my opinion, the potential should be 200 per cent of what there is right now."

What accounts for this underutilization? According to Baker, many things. For starters, there are problems on a diplomatic level.

"The Israeli government doesn't treat Canada as a serious country," said Baker. Prime Minister Netanyahu's recent visit aside, when Baker was ambassador, Baker says he used to beg the prime minister – first Ariel Sharon, and then Ehud Olmert – to pop by Ottawa en route to one of their monthly visits to Washington, D.C. "I told them, 'It will cost you half a day, and you will be expressing gratitude and seriousness to Canada, one of Israel's best friends and greatest supporters in the UN.' But it never happened."

Israel's military attaché to Canada sits in Washington, yet visits Ottawa only once or twice a year. This is a big problem, Baker said, since Canada's chief of staff is rejuvenating the army and opening up security contract bids to non-U.S. players. "There is no ongoing Israeli [military] presence in Canada at a time when Canada is ready to absorb Israeli technology like a sponge."

Baker said the "Israeli government treats Canada like a second-rate country after the U.S. and the countries of Europe… It's one of the richest and one of the largest. I don't understand why Israel doesn't get this."

On the Canadian government side, there are problems, as well. "The Canadian diplomatic service could do more advertising for Canada," said Baker. He said the service hasn't managed to get the Canadian government and Foreign Ministry to exert sufficient influence in Israel. "Israelis have got huge potential, but they need encouragement from the Canadian side. It's a two-way thing."

However, that was a bigger issue a year and a half ago, before the Israeli economy started to pick up and Canada started to perk up its ears to Israel's potential. Around that time, Baker began to work on re-establishing the Canada-Israel Chamber of Commerce (CICC), the ICCC's sister chamber, located in Toronto. Now headed by attorney David Rubin, the CICC has developed into a thriving, 1,000 member organization of Canadian businesspeople interested in doing business with Israel.

Alan Baker heads the Israel-Canada Chamber of Commerce.

Re-establishing the ICCC, which Baker started to do about a year ago, has been a greater challenge. The 15-year-old organization had been dormant since 2004. Membership had dwindled, and for the last year, Baker has tried to breathe new life into it.

"It is much more difficult to do here [in Israel] than it was to do in Canada. It's easy in Canada to find enthusiasm for investing in and doing business in Israel. There's an element of Zionism. But it's also not primarily a Zionist enterprise. Canadians know that Israel is a powerhouse in terms of technology, medicine and science," said Baker.

"The reverse isn't true. There is no 'opposite direction Zionism.' And an Israeli company won't look to do business in Canada because they believe in Canada. They will do business in Canada because there's a good market, or good financing, and on that level, it's very difficult for Canada to compete with China, India and the U.S."

He added that Israelis simply aren't aware of the potential that Canada offers. That's where the chamber comes in. "We want to encourage Israelis to look in the direction of Canada rather than the Far East or the U.S."

The Israeli economy improved during the Second Lebanon War, proving that the economy could thrive during a period of political and military instability, but that was not always evident to Canadians.

The Canadian media doesn't help, said Baker, "The average Canadian… tune into the CBC or CTV, or open the *Globe and Mail* and see negative stuff about Israel."

Baker doesn't hold Canadian media bias solely responsible for that. He said it has to do with Israel's entire public relations approach, as well. "The whole concept of '*hasbara*' [literally 'to explain'] is apologetics. New Zealand doesn't have to explain anything, France doesn't explain itself, Russia doesn't explain itself. Why do we always have to explain what we're doing?" asked Baker. "Why doesn't Israel project itself as an economic powerhouse?"

If Canadians knew that cherry tomatoes were developed by Israeli scientists; or that the chip inside their BlackBerry came from Israel; or that when they went for a blood test or an X-ray, Israeli technology is used; or that the metal disks inside the engines of jets were produced by an Israeli company, it would change the way Canadians see Israel, he said.

Added to the mutual problems of perception is a clash of business cultures. While Israelis are innovative and full of good ideas, their lack of formality and impatience is often construed as brash and disturbing by their Canadian counterparts. On the other hand, polite, conservative, more bureaucratic Canadian business culture can be seen as dispassionate, heavy, and square by Israelis.

Baker has dedicated significant chamber resources to educating Israelis about how to do business in Canada.

This past February, he organized an event, co-sponsored by the Ministry of Foreign Affairs and the Canadian Embassy, at the Dan Hotel in Tel Aviv, which was attended by representatives of some 100 Israeli businesses. "It showed me there is interest out there," says Baker.

The chamber co-hosted an event at the Leon Recanati Graduate School of Business Administration at Tel Aviv University in February, to orient Israelis about the specifics pertaining to listing on the TSE.

Baker would like to conduct similar educational events that host Canadian experts in Be'er Sheva, Haifa and Jerusalem.

He wants to boost the number of business missions the chamber sends to Canada from various sectors, including medicine, agriculture, computers, space, security, water, and even wine-making.

Israel Briefs

Gadhafi tests blockade

The son of Libyan leader Moammar Gadhafi has organized a humanitarian boat to sail from Greece to Gaza in an effort to break Israel's naval blockade of the coastal territory, AFP reported July 9. The Gadhafi International Charity and Development Association, headed by Saif Al-Islam Gaddafi, said its Hope cargo ship was expected to set set sail July 9, organizers said. The ship was to carry "about 2,000 tons of humanitarian aid" and "a number of supporters who are keen on expressing solidarity with the Palestinian people in the plight amidst the siege imposed on Gaza," organizers said. Israel eased its three-year land blockade of Gaza last month, after international pressure following the violence May 31 in the interdiction of the six-ship "freedom flotilla," in which nine Turkish citizens were killed.

Guns missing

Israel's Shin Bet confirmed that Prime Minister Benjamin Netanyahu's security detail lost four handguns during a flight from New York to Washington. The Glock 9 mm pistols were packed in a suitcase of a security official for Netanyahu that was lost at John F. Kennedy Airport in New York, WNBC-TV first reported July 6. The Shin Bet, Israel's domestic security agency, confirmed the missing weapons the next day. The luggage was discovered July 6 in Los Angeles, minus the handguns. Police at Kennedy Airport are investigating whether the guns were stolen in New York or after the suitcase arrived in Los Angeles. Israeli security also is investigating. Travellers must pack handguns in checked luggage, according to U.S. Transportation Security Administration protocol. Netanyahu met U.S. President Barack Obama last week at the White House.

Munich planner dies

The Palestinian terror group leader who said he planned the kidnapping of Israeli athletes at the 1972 Munich Olympics has died. Mohammed Daoud Odeh, also known as Abu Daoud, former leader of the Palestinian Black September group, died July 3 in Damascus of kidney failure at 73. He was eulogized by Palestinian Authority President Mahmoud Abbas. "He is missed," Abbas said. "He was one of the leading figures of Fatah and spent his life in resistance and sincere work, as well as physical sacrifice for his people's just causes." Eleven Israeli athletes, including U.S. citizen David Berger, were kidnapped and later killed during the abduction. Five Palestinians and a German police officer also died. Odeh oversaw the plans of the raid, which he disclosed in a 1999 book titled *Palestine: From Jerusalem to Munich*. But he said he didn't order the killing of Israeli athletes. He was the object of an assassination attempt in 1981, reportedly by Israel's Mossad intelligence agency, but survived. After the Munich Olympics, he fled to eastern Europe, and also would live in Lebanon and Jordan. He moved to Ramallah in 1993 following the Oslo accords, but was banned from returning following the publication of his book. He and his family resettled in Syria, the only country that would take him.

Soldiers face punishment

A YouTube video of Israeli soldiers dancing on a deserted street in Hebron has gone viral and may result in disciplinary action. The clip shows six soldiers from the Nahal Brigade in full battle gear walking down an empty street with the sound of a muezzin calling Muslims to prayer in the background. The soldiers then begin a one-minute choreographed dance to the Kesha song *Tik Tok*. The clip was removed July 5 by its original poster, who titled it "Israeli soldiers rock the Casbah in Hebron," but it has reappeared on YouTube and other websites. The soldiers are expected to be punished for inappropriate conduct, *Ha'aretz* reported.

– files from JTA and Ha'aretz

Israel exposes intelligence

By AVI ISSACHAROFF and AMOS HAREL
© Ha'aretz Daily Newspaper Ltd.

Four years after the end of the Second Lebanon War, the Northern Command of the Israel Defence Forces did something unusual last week: a great deal of valuable intelligence information about the Lebanese town of al-Hiyam, presumably gathered over a long period of time, was sacrificed for a much greater purpose. The command revealed to the media, in great detail, Hezbollah military preparations in the southeast Lebanon town, including accurate maps, photographs and information about Hezbollah military installations situated near civilian buildings, such as schools and hospitals.

The move wasn't solely in the service of Israel's public relations. The head of the strategic division of the IDF Planning Branch, Brig.-Gen. Yossi Hayman, presented it in June at United Nations headquarters. This is a battle for political legitimacy and credibility. Israel is planning for the next round of fighting in the north and assumes that it will involve hard combat with Hezbollah, which has moved most of its bunkers, command centres and rocket stores in southern Lebanon out of fields and into the 160 Shiite Muslim villages and towns in the area. In doing so, the organization is implementing lessons that came out of combat in Lebanon in 2006 and Gaza in 2008.

Analysis

The publication of detailed information about Hezbollah's intentions sends the organization a clear warning of what it can expect to face if it starts a war, while preparing the international community for the measures the IDF is likely to take.

The optimists believe Hezbollah will think twice before starting a provocation (in part because it is now aware of the extent of Israeli intelligence penetration of its ranks).The pessimists assume that, at the very least, the international community will have a head's-up about what Israel is confronting and its need to act forcefully against an enemy that operates from within civilian population centres while targeting Israel's own civilian population.

The disclosures could expose Israeli intelligence-gathering techniques. They will also cause Hezbollah to change its preparations, at least in al-Hiyam. The IDF apparently concluded that in view of what's at stake, the price was one worth paying. The issue is directly linked to statements during a recent lecture by GOC Northern Command Maj.-Gen. Gadi Eizenkot. He said Israel's enemies have come to believe that Israel's rear bases and civilian population are the weak points that balances out its military superiority.

One could draw an indirect connection with the recent report of the Military Advocate General of investigations into alleged violations of the laws of war during Operation Cast Lead. The IDF is investigating itself and trying individual soldiers and officers for violating combat doctrine, insisting all the while that its combat methods are legitimate.

At that same lecture, Eizenkot presented the IDF's program for countering the Hezbollah threat: warning civilian populations in accordance with international law and giving them time to leave the war zone, followed by a broad, massive attack on Hezbollah targets together with precision targeting of the organization's rocket and missile launch sites.

The various declarations do not necessarily mean that war will erupt in the north this summer. Military intelligence assessments, too, suggest that Syria and Hezbollah are not interested in a confrontation at this time. The Northern Command, however, must prepare as if war will break out any minute, and it must consider that it may not get a head's-up from military intelligence.

Anti-Israel vandals acquitted for 'lawful excuse'

JTA

LONDON — Seven British activists were acquitted of damaging a weapons factory after testifying that they did it to prevent alleged Israeli war crimes.

The men broke into an EDO MBM Technology building in January 2009, damaging the building, computer equipment and precision machinery, the BBC reported. They caused about $275,000 in damage and were charged with causing criminal damage.

The defendants admitted to their crime, but said they were acting with "lawful excuse," committing an offence to prevent what they say was a more serious crime by acting to prevent further alleged war crimes being committed by Israel against Gaza.

They believed that the company was manufacturing and selling military equipment to Israel for use in the West Bank and Gaza, in violation of British export laws. But EDO managing director Paul Hills denied in court that the company supplied parts to Israel, while admitting that it did make parts for F-16 fighter planes.

Judge George Bathurst-Norman reportedly told the jury, "You may well think that hell on earth would not be an understatement of what the Gazans suffered in that time," referring to the war in Gaza in the winter of 2008-09.

The verdict "sends a clear indication that sometimes direct action is the only option when all other avenues have failed," the defence attorney said.

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The Canadian Jewish news

A1

Mr. & Mrs. Ben Israel
Carol, Judith and Nachum
5730 Leger Avenue
Wish their relatives, friends & neighbours a happy and healthy New Year

A2

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel
The Israel Family

A3

Ben & Hannah Israel
5730 Leger Avenue
Wish their relatives & friends a peaceful, happy and healthy New Year

B1

Mr. & Mrs. Ben Israel
Carol, Judith and Nachum
Wish their relatives, friends & neighbours a happy and healthy New Year

B2

Wishing all our family and friends a happy and healthy New Year
The Israel Family
5730 Leger Avenue

B3

Ben & Hannah Israel
Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year

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Eye on Arts

By BILL GLADSTONE

RABBI ERWIN SCHILD'S LATEST BOOK RANGES FROM THEOLOGY TO MEMOIR

As a young man, **Erwin Schild** bore witness to the German Kristallnacht in 1938, was incarcerated briefly in Dachau concentration camp, and lost his parents and most of his childhood friends in the Holocaust. After the war he settled in Toronto and served as senior rabbi at Adath Israel Congregation for 42 years. He's now rabbi emeritus at Adath Israel.

Schild's 2001 autobiography, *The Very Narrow Bridge*, garnered a Canadian Jewish Book Award for Memoir. He is also the author of *World Through My Window*, a collection of sermons published in 1992. For his lifetime of accomplishments, he was inducted into the Order of Canada.

His most recent book, *And Miles to Go Before I Sleep* (published in 2009), presents further sermons, tributes, essays and broadcasts. The text is fashioned as a series of six "walks," with a pause for the Sabbath. The subject matter includes discussions of Jewish values and contemporary culture, theology, Jewish history, reflections on aging and self-renewal, and on reasserting one's Jewish responsibilities to ensure the survival of the broader Jewish community.

"The title of my book, borrowed from a poem by **Robert Frost**, is meant to say that hopefully I will not stop walking," Schild writes. "There are new lands to be yet explored and times to be yet experienced. The stars still beckon…"

At 334 pages in softcover, *And Miles to Go Before I Sleep* is available from Adath Israel and Jewish bookstores.

• • •

Triumvirate of Poets: Guernica Editions of Toronto has sent me a trio of new and noteworthy books of poetry – or more precisely, two books of poetry and a book of essays about poetry.

The He We Knew is the third volume of poems from Toronto poet **Merle Nudelman**, whose first collection, *Borrowed Light*, won the Canadian Jewish Book Award for poetry in 2004. Nudelman's latest poems explore the themes of loss and estrangement within a family.

In *Implicate Me: Short Essays on Reading Contemporary Poems*, **Elana Wolff** parses poems by **Ruth Panofsky**, **John Oughton**, **Adam Sol**, Nudelman, **Malca Litovitz**, **Ron Charach** and many other poets. The book evolved from Wolff's regular column, "How to Approach a Poem," in an arts newspaper.

"The title of the column suggests that a poem is not a static, inanimate object, not just words on a page, but a living thing inhabiting a living space; that we can approach a poem as if it were a wary, wild creature in the woods, and it will lead us into surprising places," **Ellen S. Jaffe** writes in the introduction.

Oughton's *Time Slip* offers a wide range of forms, from sonnets and haiku to free-form experimentation, and includes pieces on his journeys to the Middle East, Japan and many parts of North America.

Visit www.guernicaeditions.com for more about Guernica.

• • •

Two Short Story Collections: The short story is alive and well, as evidenced by the numerous new collections that continue to appear. Two noteworthy examples were recently published by Syracuse University Press.

The Day My Mother Cried, by **William D. Kaufman**, presents tales from his parents' homeland in Ukraine, his own childhood reminiscences and his adult travels.

Syracuse Press has also issued *Feeding Mrs. Moskowitz* and *The Caretaker*, two novella-length stories by sisters **Barbara Pokras** and **Fran Pokras Yariv**. The stories "explore the world of the elderly with deft humour and heart-wrenching detail." The sisters live in New York and California respectively.

• • •

Community Choir: Now in its 15th year, the 70-member SATB Miles Nadal JCC Community Choir sings world, jazz, classical, Jewish, folk, gospel and pop music. The choir meets Wednesday evenings, September to June, and is seeking new members. Contact Harriet Wichin, 416-924-6211, ext. 133, or harrietw@mnjcc.org for an audition.

Golda Meir is coming to Richmond Hill

By RITA POLIAKOV
Staff Reporter

Jewish community, meet the Chinese community. Chinese community, meet Golda Meir.

This is partly the goal of of the 2010- 2011 theatre season at the Richmond Hill Centre for the Arts.

"Many of our shows address the multicultural makeup of our community," said Eli Lukawitz, head of marketing, development and education at the centre, adding that Richmond Hill and the surrounding area has a high Chinese and Jewish population.

"What we're trying to do is to expose the cultures to other people," Lukawitz said. "It's educating the neighbour about their neighbour."

The new season includes plays like *Golda's Balcony*, which explores Golda Meir's journey from a school teacher to prime minister of Israel, as well as *Chinese New Year Celebration: East Meets West*, a concert with music from Huang An Lun, a Chinese composer.

Lukawitz thinks that both performances will appeal to the Jewish community.

"I think the Jewish community is a type of community that will embrace a lot of different things," he said.

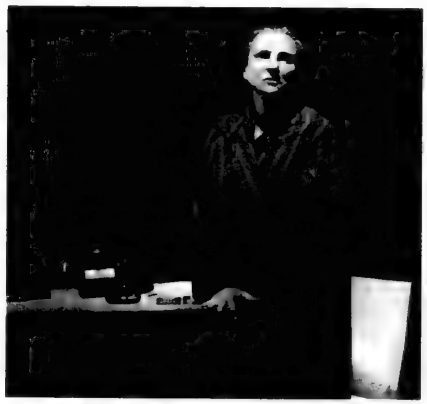
The season's theme is debuts and divas, mainly because most actors are either performing at the centre for the first time or, like Jackie Richardson who will sing on New Year's Eve, are divas.

Other shows include *Seinfeld* actor Jerry Stiller, who stars in his one-man-show in November; a production of *Hamlet* in October; and *Cherry Docs*, a play by David Gow about a liberal Jewish lawyer who is assigned to defend a neo-Nazi skinhead. *Cherry Docs* will run in November.

The process of creating a theatrical season is a lengthy one, Lukawitz said, explaining that the theatre manager usually sits down with the centre's staff and goes through all the shows being pitched by booking agents.

"We take a good look at what's being pitched to us and what's relevant to the community in York Region," he said.

Keeping with the theatre's aim of educating different cultures, Lukawitz believes *Golda's Balcony*, which will run in April, is an important piece.



Tovah Feldshuh in *Golda's Balcony*.

"Obviously, with my background, I know quite a bit about Golda Meir. But when I talked to [people in the community] about a fairly substantial historical figure, they don't know much about her," he said.

"She had an effect on not just Israeli politics, but world politics. The story of Golda Meir is the story of survival and perseverance," he said, "because it's told in a theatrical way, it brings to life this person who, for most people, is just a name in a book."

For Lukawitz, nothing can replace a live performance.

"I love going to see a movie, but there's just an energy that happens when you watch live performance, whether it be theatre or music or dance. We share the experience with the artist," he said. "You see a movie and every night's the same. But if you see a piece of performance, every given night you're seeing something different. A line is delivered in a different way, there's a different movement from the night before. You can't replace that energy."

The centre's new season also has an emphasis on children's programming with shows like *Caillou* in February, *Splash 'N Boots*, a musical sing-a-long, in December and *Junie B. Jones*, a musical based on the book series by Barbara Park that will run in November.

"I love watching children experience live theatre. They can't contain the awe and the joy they have when they're sitting in the audience and out walks Caillou," Lukawitz said. "This is the next generation of theatre goers. If we want theatre and live performance in general to be sustainable, we need to build our audience from young ages."

For tickets or more information, call 905-787-8811 or visit www.richmondhill.ca.

Dustin Hoffman cancels Israel appearance

JTA

JERUSALEM — In an apparent reaction to the Gaza flotilla incident, actors Meg Ryan and Dustin Hoffman reportedly have backed out of attending the Jerusalem Film Festival.

Ryan cancelled her appearance June 1, the day after the Gaza flotilla incident, the *Jerusalem Post* reported, quoting Cinematheque associate director Yigal Molad Hayo.

Molad Hayo said Hoffman broke off negotiations, which had reached an "advanced" stage, the day after the incident in which Israeli Navy commandos boarded a Gaza-bound vessel attempting to break a maritime blockade, resulting in the death of nine passengers.

While neither actor said explicitly that the flotilla incident was the reason, "it became quite clear that this was the reason," Hayo told the *Post*.

In addition to the actors, Prince Albert of Monaco cancelled his participation in the event, which opened on July 8 and runs until July 17. The film festival is scheduled to have a tribute to actor Grace Kelly, the prince's mother.

Ornate Florence shul soars 50 metres high

By RON CSILLAG
Special to The CJN

FLORENCE, Italy — It's little wonder Florence is one of three cities that can induce temporary psychological disorders (Jerusalem and Paris being the others). The overwhelming density of art and beauty has been known to trigger in tourists rapid heartbeat, wooziness, fainting, confusion and even hallucinations.

At the Via Farini Great Synagogue, as it is unofficially known, at the very least you will go weak at the knees trying to absorb this much Venetian mosaic, filigree, ironwork and wood carving. Executed in a mishmash of Byzantine, Sephardic-Moorish and Romanesque styles, there's barely a square inch of the shul's cavernous interior that is not covered in something.

The effect is dizzying, a sensation that's not atypical in this city.

Known also as the Tempio Maggiore, its story begins in 1872 when local merchant David Levi started fundraising to build a synagogue "worthy of Florence." It was constructed between 1874 and 1882, and has lived up to its billing.

Greeting the visitor is a green onion-shaped dome that soars 50 metres high, a facade of white and pink limestone, and three great Moorish arches flanked by two towers, themselves topped by smaller domes. In a city with no shortage of heart-stopping buildings, the synagogue stands out as one of the most beautiful examples of 19th-century architecture.

To say the highly symmetrical interior is ornate would be an understatement. Arabesque patterns snake up walls to combine with intricate wood carvings. Geometric mosaics adorn the floor. Completing the effect of a classic European synagogue are dark wood pews, brass lamps and chandeliers, and a good old-fashioned musty aroma.

The Aron Kodesh is a magnificent gold-bedecked affair that is supported by columns and rises 10 metres, while the bimah (here called a *tevah*) is situated roughly in the middle of the sanctuary and is enclosed by lace-like wrought iron.

The sole concessions to modernity are an organ in the loft, and a side pulpit, the latter more commonly found in Catholic churches. Upstairs, set on two floors, the Jewish Museum of Florence exhibits an impressive array of ritual artifacts and stunning fabrics, and tells the community's story.

Built to hold 1,500 worshippers in the Orthodox style (the gallery for woman is upstairs, which offers a great view), the building was officially opened by the king and queen of Italy. It was the first synagogue completed after the 1871 reunification of Italy.

Inside the magnificent synagogue. [R. Csillag photo]

As elsewhere in Italy, the Jewish community of Florence is believed to date back to Roman times but written records began only in 1396, when Jews were permitted to practice banking in the city. The community's fortunes were inexorably tied to the powerful Medici family, and in 1437, the clan permitted Jews to lend money but limited the interest they could charge to 25 per cent.

Florence took in many Jews who fled Spain and Portugal in the late 1400s. But once Cosimo Medici became Grand Duke of Tuscany, the situation worsened. In 1570, Jews were banned from banking and confined to a ghetto in the centre of the city, a tangle of narrow alleys that contained kosher butchers, bakers, mikvahs and schools. Two synagogues were built, an Italian one in 1571 and a Spanish/Levantine one at the end of the 16th century. Banned from the guilds, too, Jews went into the shmatte business, and prospered.

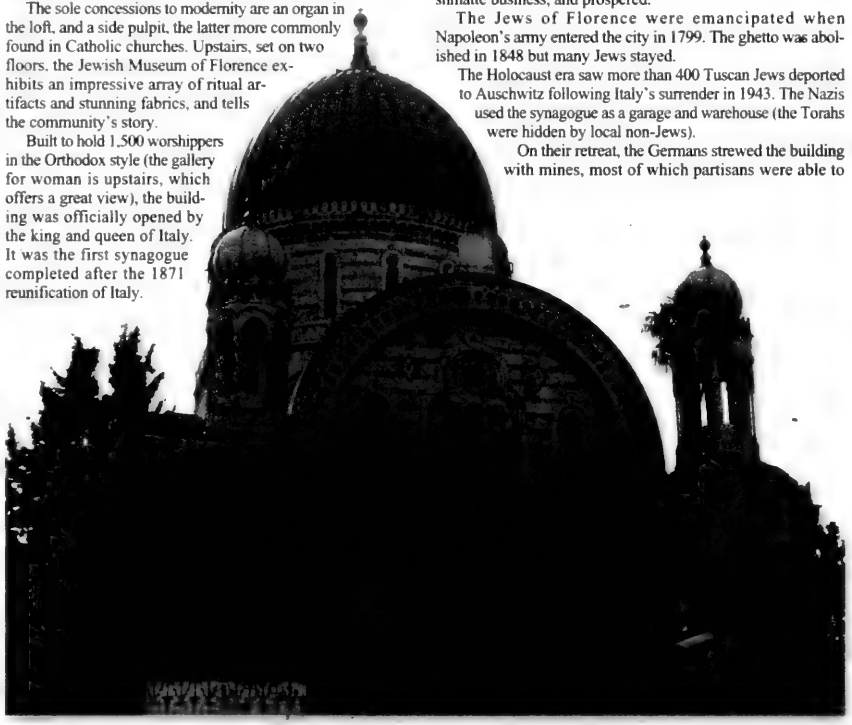
The Jews of Florence were emancipated when Napoleon's army entered the city in 1799. The ghetto was abolished in 1848 but many Jews stayed.

The Holocaust era saw more than 400 Tuscan Jews deported to Auschwitz following Italy's surrender in 1943. The Nazis used the synagogue as a garage and warehouse (the Torahs were hidden by local non-Jews).

On their retreat, the Germans strewed the building with mines, most of which partisans were able to defuse. Only one exploded in the upper gallery, and the remnants are displayed in the outer courtyard, near two Holocaust monuments etched with the names of those who perished.

Today, the community numbers about 900 individuals. There's a full-time rabbi, kindergarten, a youth group, WIZO chapter and senior citizens residence. Common surnames include Coen, Vitta and Ventura, which our knowledgeable guide Giovanna claims derives from "Ben Torah."

A Jewish cemetery was used from 1777 to 1870, and holds pyramid-shaped funerary vaults. Protected by high walls and touted as "a hidden corner," most Florentines are said to be unaware of its existence.



'Your Majesty, my first book'

By JOSEPH SERGE
Arts Editor

Eli Stutz is a Torontonian now living in Israel who has written a children's book called *Pickle Impossible*. Last week, we published an article about the book, which evolved from a bedtime story Stutz told his children.

Now, there's an update to that story. In Toronto for a book tour, Stutz managed to give a copy of *Pickle Impossible* to Queen Elizabeth, who was mingling with the public outside Queen's Park in Toronto on July 6.

"Thousands of people were there, and everyone was jockeying for position," Stutz said. "After manoeuvring to several different spots, I found myself standing just over the barricade, behind a nice old lady, whose grandson is also an author. She told me, 'When she comes by, just reach over and give it to her.'"

The police on the other side of the fence told him that wasn't going to happen, but Stutz was determined.

"When the Queen did come by two minutes later, I reached over and said, 'Your Majesty, here is my first book – I hope it makes you laugh. You can read it during your flight.'"

Stutz said the Queen smiled, took it from his hands and kept on walking.

"The book has my signature, and a note, written on the inside page wishing her well, and hoping that the story amuses her."

No word on whether the Queen was amused.

Queen Elizabeth examines a copy of *Pickle Impossible*, which author Eli Stutz had just handed to her.

Books & Authors

A Canadian's secret life in the Mossad

By BILL GLADSTONE
Special to The CJN

Nearly 30 years ago, Michael Ross, a Canadian from Victoria, went on a backpacking tour to Europe and decided to spend the winter on an Israeli kibbutz, a decision that changed his life. In Israel, he fell in love with both the land and a woman. He got married, converted to Judaism, became a citizen, learned Hebrew, served in the army, and ultimately was recruited into the Mossad, the Israeli Secret Service.

The Volunteer: A Canadian's Secret Life in the Mossad (McClelland & Stewart) is Ross' remarkable story of his years in the Mossad from roughly 1988 to 2001.

After his Israel Defence Forces service, Ross received "a discreet letter from an obscure department of the Israeli government inviting me for an interview." At first no one ever mentioned the Mossad: "Instead, we always used the expression *hamisrad*, which means 'office,' even later when I was a veteran working in HQ."

His training was rigorous. At one stage, he was arrested by two Shin Bet agents who accused him of drug smuggling and threatened him with electroshock torture. Ross stuck to his counter-story and divulged nothing about his Mossad affiliation; only afterward was he told it had been a training exercise "like something you'd see in *Mission Impossible*." After the gruelling episode, his trainers insisted on helping him "decompress," correctly understanding that he would have quit if they had let him go home right away.

Ross realistically describes many exciting and often dangerous undercover intrigues, always providing the geopolitical context behind each one. On the mission that he considered his most daring and successful, he boarded a car ferry in Ankara, Turkey, and attached an explosive charge to the underside of a high-level terrorist's Mercedes. Several days later, the target detonated "somewhere on a lonely stretch of highway in Kurdish bandit country near the Syrian border."

In several cases, Ross and his partners successfully concluded their parts of missions that were later aborted. For example, in a dazzling episode of high-risk espionage, he and a fellow operative attached a homing device to a ship in a Casablanca port that was about to bring a shipment of Scud missiles to Syria. Israel decided not to sink the ship out of concerns about the killing of innocents and possible retaliation and political fallout. Similarly, Israel scuttled a plan involving targeted killings of Iranian Hezbollah agents in Sudan. Such caution, Ross writes, "is the price Israelis must pay for the humanitarian ethos that informs their society and government."

Ross writes with apparent candour about one dark episode in Johannesburg, when he and a partner posed as South African policemen to apprehend some Iranian agents purchasing advanced weapons. Descending on their hotel room at dawn, they "arrested" them, took them to a warehouse for a beating, then to the airport for the next flight home. This is the ugliest moment in the book, but Ross admits he now wishes he had gone further and shot the Iranians. "Perhaps that doesn't sit well with our sensibilities and indulgent western value system, but as far as I was concerned all I did was administer a few well-deserved welts and bruises," he writes. "If only Ron Arad, Zahra Kazemi and the thousands of other victims of Iranian brutality had been so lucky."

Worn out after seven years as a street-level operative, Ross opted for a "desk job" in Tevel, the Mossad division that shares and trades intelligence with the CIA and other intelligence-gathering organizations around the world. Because of his Canadian background and English-language fluency, he was given a plum position as co-ordinator of the liaison between the Mossad and the CIA. A close observer of the American-Israeli relationship during the Clinton years, Ross provides telling glimpses of president Bill Clinton, Palestinian Authority president Yasser Arafat and American diplomat Dennis Ross.

As the liaison to the CIA, Ross (the author) professed to take enjoyment "in surprising my U.S. colleagues with stunning revelations about an enemy operative working clandestinely in their own backyard. The combination of gratitude, respect and humility that my counterparts exhibited on those occasions was one of the things that made the job worthwhile."

Too often, however, much good intel was wasted because of mistakes, ineptitude, weaknesses of the legal system, and the frustrating tendency of various partnering agencies to compete and be secretive with each other. In one high-level case, Tevel tipped off the FBI about Ramez, a man who worked by day at the Ford plant in Dearborn, Mich., and by night procuring export-restricted technology for Hezbollah.

Surveillance on Ramez reaped much valuable intel, but the flow stopped soon after he was arrested under the "material support" provisions of a U.S. anti-terrorist law. Ignoring pleas from all levels of law enforcement, an American magistrate granted Ramez bail on condition that he wear an electronic tether. "Once released, Ramez promptly cut the tether, grabbed his brother's passport, crossed into Canada and fled to Lebanon." The only happy note is that six years later, he stupidly returned to the United States and is now in jail.

The Volunteer offers enough authenticating details about the Mossad that one wonders whether important operations and secrets are being compromised. Only in the book's final pages does Ross admit that he did not receive the Mossad's approval and that the agency would certainly not have been pleased with its publication.

Yet it is clear that his loyalty for the organization and for Israel remains intact, and in various instances he refrained from divulging information he considered too sensitive to publish. Thankfully, he is no disgruntled and cynical ex-operative keen on spilling dirt, and many of us know his co-author, *National Post* managing editor Jonathan Kay, as one of Israel's greatest defenders in the Canadian media.

The Volunteer was published three years ago, but I was saving it for a good occasion. I read it amidst the rising cacophony of international condemnation of Israel after the Gaza flotilla episode. While also acknowledging some of Israel's flaws, the book presents many illustrations of Israel's uncanny strength, superlative intelligence and high moral values. In short, it gives we supporters and defenders of Israel plenty of reason to cheer.

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10 HOUSES FOR SALE PRIVATE
15 HOUSES FOR RENT
20 HOUSES FOR SALE/RENT
24 HOUSES WANTED TO BUY
25 HOUSES WANTED TO RENT
30 CONDOMINIUM FOR SALE
35 CONDOMINIUM FOR RENT
40 CONDOMINIUM FOR SALE/RENT
45 CONDOMINIUM WANTED
50 ACCOMMODATION AVAILABLE
55 ACCOMMODATION WANTED
60 SHARED ACCOMMODATION AVAILABLE
62 SHARED ACCOMMODATION WANTED
65 ACCOMMODATION/SWAP/EXCHANGE
67 HOUSE SITTERS
70 UNIVERSITY ACCOMMODATION
75 APARTMENT FOR RENT
78 SHORT TERM RENTAL AVAILABLE
80 SHORT TERM RENTAL WANTED
81 APARTMENT TO SUBLET
82 ROOM AVAILABLE FOR RENT
84 ROOM WANTED FOR RENT
85 APARTMENT WANTED
87 PROPERTY MANAGEMENT
105 COTTAGE FOR SALE
110 COTTAGE FOR RENT
115 COTTAGE FOR RENT/SALE
120 COTTAGE WANTED
122 TIME SHARE FOR SALE
123 TIME SHARE FOR RENT
124 ARIZONA PROPERTIES
125 FLORIDA PROPERTY FOR SALE
130 FLORIDA PROPERTY FOR RENT
135 FLORIDA PROPERTY FOR SALE/RENT
140 FLORIDA ACCOMMODATION WANTED
143 FLORIDA SHARED ACCOMM. AVAIL.
145 FLORIDA SHARED ACCOMM. WANTED
147 FLORIDA ACCOMMODATION
150 FLORIDA TRANSPORTATION
155 ISRAEL PROPERTY FOR SALE
160 ISRAEL PROPERTY FOR RENT
165 ISRAEL PROPERTY FOR SALE/RENT
170 ISRAEL PROPERTIES WANTED
175 ISRAEL ACCOMMODATION WANTED
178 ISRAEL TRANSPORTATION
180 OUT-OF-TOWN PROPERTIES
185 OUT-OF-COUNTRY PROPERTIES
190 VACATION PROPERTY AVAILABLE
195 VACATION PROPERTIES WANTED
196 VACATION PROPERTIES-EXCH./SHARE
198 SPACE FOR LEASE
199 COMMERCIAL PROPERTY AVAILABLE
200 OFFICE SPACE AVAILABLE
201 OFFICE SPACE WANTED
202 STORAGE SPACE WANTED
203 STORAGE SPACE AVAILABLE
205 LAND/LOTS FOR SALE
210 LAND/LOTS FOR LEASE
220 INVESTMENT PROPERTIES
225 INVESTMENT OPPORTUNITIES
230 BUSINESS OPPORTUNITIES
232 BUSINESS FOR SALE
235 BUSINESS WANTED
237 CAREERS/RECRUITMENT
240 EMPLOYMENT OPPORTUNITIES
245 EMPLOYMENT WANTED
246 VOLUNTEERS
247 DAY CARE AVAILABLE
248 DAY CARE WANTED
250 DOMESTIC HELP AVAILABLE
255 DOMESTIC HELP WANTED
257 HEALTHCARE AVAILABLE
258 HEALTHCARE WANTED
259 SENIORS
260 BUSINESS PERSONALS
265 PEOPLE SEARCH
270 PERSONALS
273 INTRODUCTION SERVICES
275 PERSONAL COMPANIONS WANTED
279 PROFESSIONAL DIRECTORY
280 ANNOUNCEMENTS
290 LOST & FOUND
295 PETS
300 ARTICLES FOR SALE
305 ARTICLES WANTED
313 BOATS
315 CARS
320 CONTENTS SALE
325 GARAGE SALE

SERVICE DIRECTORY

345 ACCOUNTING
350 APPLIANCES
355 AUDIO-VISUAL SALES/REPAIRS
357 AUTOMOTIVE
358 BRIDAL
365 CARPENTRY
368 CARPETS
370 CATERING
372 CHUPPAHS
375 CLEANING/CLEANING SUPPLIES
379 CLOCKS/WATCHES
380 CLOTHING
382 COUNSELLING
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395 ELECTRICAL
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The Canadian Jewish news

Mideast peace may be blowing in the wind

By KARIN KLOOSTERMAN
Israel 21c

The team from two companies – Israel Wind Power and Brothers Engineering Group – will build wind turbines in the West Bank.

RAMAT GAN — Peace may be blowing in the wind if a new wind energy project between a Palestinian company and an Israeli company succeeds.

The two companies, Israel Wind Power based in Ramat Gan and Brothers Engineering Group, from Bethlehem in the West Bank, have announced their intention to co-operate in the building and selling of wind turbines in the West Bank and beyond.

And they are undeterred by the latest tensions between Israel, the Palestinian Authority and world powers in the wake of the recent Turkish-led flotilla incident that occurred near Gaza.

Brothers Engineering Group was founded by Mohammed Salem, a pharmacist, businessman and social entrepreneur with Engineers without Borders. Salem, the company's CEO, has been in the wind business since 2006 and employs 15 people in Bethlehem. His company supplies wind turbines and solar solutions to the West Bank region.

"Business collaboration in the area of wind energy is something which will be for the benefit of everyone. It will serve as a bridge of peace for the Israeli-Palestinian conflict," Salem said.

The two companies plan to co-operate in marketing, manufacturing and installing wind turbines to generate electricity for factories, offices and private homes.

A year ago, the Brothers Group made e-mail contact, in English, with Israel Wind Energy, a year-old company that provides wind turbine solutions and has developed its own wind turbine.

Yanir Avital, the Israeli company's founder, said they visited the company in Bethlehem and "felt they could be a good partner. We could use [Salem's] connections, and with our connections, we could help their company go one or two steps ahead."

The two sides intend to co-operate on the integration of the wind turbines in the PA and later branch out beyond the region. "We'd like to develop and install wind turbines in the territories, as in Israel we have very few places that can use this kind of energy," said Avital.

Building their own wind turbines in the Bethlehem region for about five years, the Brothers Group supplies off-grid wind energy in the West Bank based on orders from non-profit organizations that direct the energy to those who need it most. They also supply turbines to private clients who buy them to offset electricity costs.

While the PA says it plans to offer feed-in tariffs from the Palestinian energy and utilities companies to people who invest in renewable energy, as is currently the case in Israel and the United States, at the moment no working network exists, Salem said.

The Brothers Group offers university students in the West Bank courses in building wind turbines, some of which are used for treating waste water. The company also has experience with solar energy.

Salem believes that the partnership with Israel Wind Energy will be mutually beneficial."We will be good partners for designing and building big turbines, with our technology and their technology," he said.

In the West Bank, the Brothers Group doesn't import any parts, but builds everything from scratch with the help of 10 engineers and five labourers. "Our turbines are built from parts from Palestine. We are the first and only wind company in Lebanon, Jordan and Palestine that's building turbines," Salem said.

He says he'd like to work in the Gaza Strip as well, but it's impossible to bring in the parts, since the Israeli government highly regulates such materials, which could also be used to build missiles.

Meanwhile, the Palestinian company builds about one wind turbine a day, which can generate from 200 to 2,000 watts of power an hour.

Israel Wind Energy, which has six employees, is already building wind turbines slated for imminent export to Europe and Russia. These are mostly turbines that can convert wind energy for heating water. Founded to coincide with attractive feed-in tariffs offered in Israel, the company has also developed its own wind turbine, which works well on household roofs.

"The turbines we make are light, quiet and esthetic," Avital said, pointing to one designed with an Israeli flag. A single-kilowatt unit costs about $5,000, he said, and would provide about one-quarter of the energy used in a mid-sized home.

However, according to Avital, there is only one location in the Golan Heights that is ideal for wind, and the next suitable place is in the West Bank. He believes that co-operating with the Brothers Group could help the Israeli company to expand into regions where there is more wind.

Yoram Suissa, the business development manager of Israel Wind Power, said that through the collaboration, his Palestinian partners will be able to display their technology in the international arena. "We will be a pipeline for our Palestinian friends and colleagues for their products to be marketed both in Israel and abroad," he added.

Salem said that "we see this joint business venture as a business enterprise which connects these two communities in a blessed way, setting aside the Israeli-Palestinian conflict.

"We believe that this is an example of the ability of ordinary people to bridge gaps between our communities, especially during these stormy days."

The two companies hope to have projects up and running within the next year.

Mubarak said to be ailing

© *Ha'aretz Daily Newspaper Ltd.*

JERUSALEM — Egyptian President Hosni Mubarak arrived in Paris July 5, ostensibly for a meeting with his French counterpart Nicolas Sarkozy, but the real reason behind the trip could be new fears for the 82-year -old leader's health.

According to *Al-Quds Al-Arabi*, a London-based Arabic newspaper, Mubarak underwent a series of medical checks shortly after arriving in the French capital for his last-minute visit.

Reports of the treatment could spark new speculation over the political future of the president, who has not yet declared his candidacy in upcoming presidential elections. His son, Gamal, is widely believed to have been groomed to succeed him, but has also not announced plans to run.

The president's absence has thrust Gamal to the forefront of Egyptian politics, *Al-Quds* reported. In his role as general secretary of the policy committee, he took part in a series of high-profile meetings in which he called on the government to tackle corruption and present a clear agenda ahead of the planned vote.

Hosni Mubarak

Observers say Mubarak's departure could throw Egypt into turmoil, possibly handing power to the Muslim Brotherhood, an Islamist group that, although banned from official representation in parliament, functions as the country's main opposition.

Another challenge to Mubarak, who with the aid of Egypt's draconian emergency laws has ruled almost unopposed since 1981, surfaced earlier this year in the form of the United Nations' former nuclear chief, Mohammed El-Baradei.

El-Baradei emerged as an opposition leader after returning to Egypt in February and has won popular support by urging the government to respond to peaceful demands for change.

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Sports & Leisure

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CHAT grad drafted by Florida Panthers in fifth round

By PAMELA CHELIN
Special to The CJN

Over the phone, Zach Hyman sounds like any other Canadian teenage male.

He loves hockey, he grew up admiring legendary Canadian hockey greats such as Gordie Howe and Steve Yzerman, he likes to hang out with his friends and he lives at home with his parents.

However, as the Florida Panthers' fifth-round draft pick in the recent NHL draft in Los Angeles, Hyman, 18, the oldest of four hockey-playing brothers, is far from average.

"I feel great. It's just amazing," Hyman gushed about being chosen by the Panthers.

"Zach's dream has always been to play in the NHL," said Zach's father, Stuart, in a separate phone call later the same afternoon.

"He's excited to be drafted by Florida. Dale Tallon, who just took over the Florida Panthers as general manager, has a long track record of finding the diamonds, the kids who have potential to make the NHL, so it's a real honour.

"We [Stuart and Zach's mom Vicky] are very proud of Zach and his accomplishments, and we support him in his future endeavours as he continues to build on his dream of making the NHL and playing for the Florida Panthers. And Zach's a great role model for kids, in that he's proof that if you work hard and believe in your dreams, anything can happen."

Zach Hyman

Having put on his first pair of ice skates as a mere toddler, Hyman developed a passion for hockey at an early age. "I've been on the ice since I was four years old," he said. "I grew up wanting to play hockey. I just love it. I grew up loving hockey and watching all the NHL games. I've always loved the game."

Hamilton Red Wings' Zach Hyman scored 35 goals last season. *[Brendan Fifield photos]*

Actually, recalled his father, Zach was on the ice even earlier than four years old.

"Zach's too young to remember," Stuart said, "but he learned to skate before he could walk. It hurt my back, but I took him to arenas and held him up on little skates and helped him to skate. He started playing hockey at four, but he had already started skating much earlier than that."

After his early head start, Zach eventually played Triple A hockey for the Toronto Red Wings before moving, two years ago, to the Hamilton Red Wings where he is both forward and captain of the team. Currently in his last year with the Red Wings, he plans on taking next year off from school to train full time and "get bigger and stronger." He expects to be at the Panthers' main camp this fall.

Hyman, who stands 6-2 and weighs 200 pounds, is a tough competitor, having scored 35 goals and 40 assists for the Red Wings last season. In fact, competition and challenge are what Hyman loves most.

"Hockey is very competitive. I love scoring goals. And hockey's a lot different from every other sport because you're skating. Most other sports, you're running and you're not on skates."

Hyman, who attended United Synagogue Day School and graduated with top marks from the Anne and Max Tanenbaum Community Hebrew Academy of Toronto (TanenbaumCHAT), will join Princeton University's hockey team in September 2011.

Despite the upcoming demanding and rigorous schedule of both attending a top university and playing on its hockey team, Hyman maintains a laid back disposition. "There's always pressure, but I'm used to the pressure. I balance my schedule out well. It's really not that bad. When I was at CHAT, I was on the ice almost every day after school. I had a really long day. I didn't get home until 10 or 11 at night. I did a lot of my schoolwork in school when I had free time."

Math, politics and sciences were his favourite subjects in high school, but he hasn't decided what his major will be in university. He laughs and quickly says, "No" when asked if he has a back-up career plan in mind. He's simply focused on hockey.

"It's up to Zach," says Stuart. "If he continues to work hard and continues to want it badly enough, he'll have every opportunity to make the [Panthers] team. How much better could it be to attend one of the finest schools in the world and to be drafted into one of the greatest NHL organizations?"

And, as the past is more often than not a successful indicator of the future, Hyman, with his incredible discipline, should do just fine, keeping a committed and focused eye on the, er, goal.

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The power of dance

By MICHAEL GORDON

I did something unusual awhile ago: I took a few afternoon hours off to join my wife at a screening of the 2009 Israeli film *Ida's Dance Club*, which was playing at Toronto's Jewish Film Festival.The film is a warm, funny, sad and poignant tale of Ida (the director of a Tel Aviv Golden Age Club) and her innovative quest to bring music and dance to the members of her organization. Ida is a creative musical program director and a caring social worker.

The Senior Side of Life

It's time for the second annual ballroom dancing competition. Through the eyes, feet, smiles and intimate personal details of the club's members and potential competitors' lives, the viewers experience the solace, relief, emotional support, humour and companionship shared at the club. The upcoming competition provides the members with some motivation and respite from the difficult emotional and physical challenges that many face themselves and with their families.

The viewer becomes privy to the personal lives of the members, sharing their sorrows, joys, memories, anguish and aspirations. The audience can laugh and cry along with the dancers as they come alive to the music and share themselves with their partners, while gradually revealing glimpses of their present and past life experiences. The dancing is compelling, and Ida often sings as the dancers go through their routines.

One dancer, a significant focus of the film, was clearly a "star" during her past in the former Soviet Union. The film's first scenes reveal her swinging and turning and gliding with a partner in a remarkable series of engaging dances as she takes joy in her own rhythmic and graceful mastery of ballroom dancing. As her story evolves, she is revealed as a person experiencing great personal anguish, which later gets translated into physical frailty. However, this does not keep her from exhibiting her intrinsic determination, strong ego, talent and grace.

For many reasons, the film resonated with me. My late mother was a wonderful dancer. In her later years, she attended our neighbourhood seniors centre, where she participated in dance programs and taught dance to the less well-inclined or experienced. She danced in performances all over New York with a group from the centre. She loved family simchahs because if there was a band, she could ballroom dance with my father. She was clearly the lead, but he was a very good partner. People would stop and watch them. When the music was suitable, she would do a solo or two, gracefully responding to almost any kind of music.

When I was a child, she taught me ballet and modern interpretative jazz steps and exercises. Those were her specialities from her adolescent and young adult years of dance training. She would also schlep me to dance performances all over New York. It formed the basis of my own love of dance.

She had a stroke that left her paralyzed and ultimately led to her death. But when she made some minimal recovery, I provided her with a tape player and earphones. She started rhythmically moving her non-paralyzed leg to the ballet music I played. I recall vividly how she pointed her toes in ballet style, despite her terrible disability.

Ida's Dance Club brings joy and inspirational movement to her members and the film does the same for its viewers. Dance is a universal language of expression, joy and rhythmic movement that we can share with each other throughout a lifetime.

Dr. Michael Gordon is medical program director of palliative care at Baycrest and co-author with Bart Mindszenthy of Parenting Your Parents (Dundurn Press). His latest book, Moments that Matter: Cases in Ethical Eldercare, follows his previous book, Brooklyn Beginnings: A Geriatrician's Odyssey. All can be researched at his website: http://www.drmichaelgordon.com.

ISRAELI COUSCOUS W ASPARAGUS

***Dressing:* 4 tbls olive oil; 2 tbls lemon juice; 2 lg garlic cloves, minced; 1/2 tsp grated lemon peel**

Whisk 2 tblsp oil, lemon juice, 1 garlic clove, lemon peel in small bowl; set aside.

***Couscous:* 1 1/3 c *Israeli* couscous**
1 3/4 c vegetable broth
2 1/2 c asparagus spears, trimmed, cut diagonally into ¾" pieces
1 c shelled fresh green peas or frozen, thawed
1/3 c chopped fresh chives
1/2 c grated Parmesan cheese

Heat 1 tblsp oil in saucepan over medium heat. Add couscous, sprinkle with salt, sauté about 5 min. Add 1 3/4 c broth, increase heat, bring to boil. Reduce heat to medium-low, cover, simmer until liquid is absorbed and couscous is tender, about 10 min., adding broth by tablespoonfuls if too dry. Meanwhile, heat remaining 1 tblsp oil in large skillet over high heat. Add asparagus, green peas, remaining garlic. Sauté about 3 min. Transfer vegetables to large bowl. Add couscous. Drizzle dressing over. Add chives and cheese; toss. Season with salt and pepper.

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100-calorie packs are brilliant

About Nutrition
By LISA WEINBERG

These days, every type of snack imaginable comes in a 100-calorie pack and can be found on store shelves. How do these measure up? And can they fit into a healthy diet?

I think these 100-calorie packs of portion-controlled snacks are brilliant. As long as you eat just one, these mini snack packs solve one of our biggest problems: portion control.

By packaging food in portion controlled, single servings, we can have our cake and eat it too.

The wide range of food packaged this way offers something for everyone. Whether you crave salty snacks, sweet treats, frozen desserts or candy, most people can afford the 100 calories and satisfy their snack cravings at the same time.

These are also a good way to put a quick and convenient treat in your children's lunch box. They will feel that they've enjoyed something fun, and you get to relax knowing the portion size was reasonable. Even mini-sized chocolate bars, the kind that are available at Halloween, can be used for an occasional treat.

Keep in mind, however, that 100 calories doesn't mean you can get away without reading nutrition labels. Always watch especially for trans fats and high salt content.

Nowadays you can even find 100-calorie packs or smaller portions in the refrigerator section. Cheese, nuts, yogurt and drinks (including wine) are just a few examples of what you can buy in diet-friendly sizes. Some food companies trying to get a leg up even offer 90- or 80-calorie packs.

So evaluate your diet and decide if there is room for one of these in your daily life, and if so, which would be best for you. But remember to always read the ingredients and nutrition labels first.

Lisa Weinberg is a registered dietitian/nutritionist in Toronto, in private practice and at the Genesis Professional Group. You can also follow Weinberg at http://twitter.com/lisaweinbergrd If you have any nutrition questions, please send them to The CJN.

The land of milk and honey

By AVRUM ROSENSWEIG

I just flew 6,000 miles to Israel in a metal cylinder. I peered out the window and one moment I saw the snow-dotted ranges of Labrador and the next, the mountains of Turkey.

How will we arrive in Israel in 2025?

URBAN WRITER

I was in another world, one I hadn't visited since 1994. Agoraphobia stood in my way, but I am now conquering this terrible condition. While in the Holy Land, I discovered it does still flow with milk and honey, albeit sometimes curdled, and has a glorious flow of contradictions and seemingly irrational spiritual, political and day-to-day configurations.

Israel, the Middle East, is hospitable. Biblical Avraham and Sarah showed that. While I suffered from heatstroke in my three-star hotel without room service, the man at the front desk brought me tea, as my mother would. This was not their policy.

Israel is a land of trust. Egged – the bus company – does not charge for a bus ride after Shabbat from the Kotel, requesting that passengers pay during the week. During the week of parshat Chayei Sarah, the Torah portion dealing with the life and death of Sarah, the company rearranges their schedule so as to bring people to the Ma'arat HaMachpela, her burial place.

Israel is a land of distrust. The Israeli houses are often triple bolted to defend against Arab threats. The reinforced security often prevents fireman from gaining access.

Israel is a land of brotherhood. I took a taxi with my colleague, Kirill Zaretzky, a fine travel companion, and my Israeli sister, Etti, an energetic Zionist. While we were in the cab, the driver unabashedly made calls to two doctors, his wife and a social worker, to determine the next phase of treatment for his son – a six-year-old boy who is one of 70 worldwide suffering from a medical condition having to do with a lack of sugar to the brain. He spoke on speaker phone. He brought us into his life, as did the many strangers I met who invited me to their *d'ira* (apartment) for coffee.

Israel is a country that cries out for coexistence with Palestinians and surrounding Arab nations. While on a walking tour of Katimon, my sister read me a memorial of a battle in 1948 near a monastery. The plaque referred to "the enemy" rather than the Arabs. This riled her greatly.

In this tiny strip of land, entrepreneurs are everywhere. Profit is a must. Advertisements are plastered to bags, walls, buses, cars, sweaters and coats.

It costs one shekel to use the bathrooms on a Tel Aviv beach.

Israel is a land of Third World poverty. The makeshift halls used for Ethiopian, Sudanese and other refugees stink of urine. There is one counsellor for more than 150 children. Babies never leave their cribs. Refugees walk into Israel and are picked up by border guards and delivered to a park in Tel Aviv. That's it. Nobody takes responsibility for them. It is truly a *shanda* (shame).

The parents who accepted Ve'ahavta 3000 Kinder Kits (packs with educational material) did so with great humility. They are poor, and the Torah says, "*Ani k'mais* – that a poor person is like a dead person. While these people displayed Mediterranean zest, they live in a much different country than those paying that one shekel.

I was in Israel for one week. While there, I saw dozens of worlds aligned, contradictions, deep character creases carved into the faces of our people and a country that exudes holiness and quite frankly everything else.

Am Yisrael chai. The nation of Israel lives.

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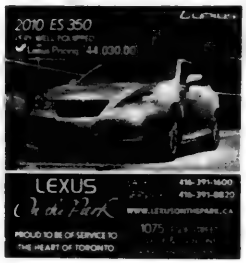

This Week

National

Anat Hoffman vows to keep up the fight. *Page 3*

Heebonics

Singer bridges the gap between tots and teens. *Page 30*

Arts & Travel

Former *Lexx* actress relishes her cannibal role. *Page 35*

Sports & Leisure

Baseball's famous song has a Jewish connection. *Page 42*

Index

National	3
Editorials & Letters	8
Perspectives	9
Opinions	10
The Kirshner File	11
According to Reports	14
Jewish Life	16
Spice of Life	20
Family Moments	23
What's New	24
Obituaries & Notices	26
Just Between Us	28
On Campus	28
Health & Lifestyles	29
Israel & the Jewish World	31
Books & Authors	34
Arts & Travel	35
Classified	38

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Canada Post Publication Agreement #40008684
Publication Mail Registration #09894

RAINBOW OF DELIGHT

Israeli children in the southern town of Sderot play in an indoor playground that is protected against rockets. The playground was built at a cost of $5 million (US), after years of Palestinian rocket attacks on the town. ***[Flash90 photo]***

New Iran sanctions

By ANDY LEVY-AJZENKOPF
Staff Reporter

Canada is stepping up the pressure on Iran.

In a statement released Monday morning, Minister of Foreign Affairs Lawrence Cannon said that, effective immediately, the government has issued a new set of sanctions aimed at curbing Iranian President Mahmoud Ahmadinejad's quest to obtain a nuclear weapon.

The new sanctions are designed to prohibit dealings with Iran by individuals "involved in nuclear, chemical, biological and missile proliferation" and ban the export of proliferation-sensitive goods, items for refining oil and gas, other weapons, and technology related to these goods.

They also "prohibit any new investment in Iran's oil and gas sector. These measures bar Iranian financial institutions from establishing a presence in Canada, and vice versa, while banning correspondent banking relationships with Iranian financial institutions and the purchase of Iranian government debt. They are effective immediately," Cannon said.

Exemptions to the sanctions include provisions that safeguard human life, provide disaster relief and food or medicine.

"Nuclear proliferation is the gravest threat to humankind. Iran continues to keep that threat alive. Iran's actions and aggressive statements are an affront to the efforts of Canada and like-minded countries to ensure peace and security worldwide," Cannon said.

Ahmadinejad has called for the destruction of Israel on numerous occasions, referring to the Jewish state as "doomed" and calling for it to be "wiped off the map." He has also called the Holocaust "a myth."

Cannon said the government is using powers granted under Canada's Special Economic Measures Act to impose the sanctions, but he said that they were "in no way meant to harm or punish the Iranian people."

For more on this breaking story, visit www.cjnews.com

Jewish groups decry census plan

By ANDY LEVY-AJZENKOPF
Staff Reporter

Jewish and other faith communities have denounced it, the head of Statistics Canada resigned over it, and hundreds of national charities, businesses, think-tanks and social service agencies are fuming because of the federal government's recent decision to scrap the 2011 mandatory long-form census.

They all contend that abandoning the 61-question census – historically delivered to one in five Canadian households every five years, as opposed to the eight-question short-form delivered to all other households – will lead to a dearth of demographic and cultural data that will severely hamper their ability to plan and budget for their communities' needs.

Tony Clement

Earlier this month, Industry Minister Tony Clement announced that the questionnaire would no longer be mandatory, but would still be mailed out to one-third of Canadian households to be filled out voluntarily, without the threat of fines or imprisonment.

The move prompted immediate reaction from groups across the country, including a rebuke from the Jewish community. A July 14 letter from Canadian Jewish Congress to Prime Minister Stephen Harper – which was also copied to Clement – exhorted him to reverse the new policy on the long-form census.

The letter was signed by leaders of major Canadian Jewish federations, including UJA Federation of Greater Toronto, Federation CJA in Montreal, UIA Federations Canada, the Jewish Federation of Greater Vancouver and the Atlantic Jewish Council.

"Jewish federations and service agencies across Canada have long regarded responses to the census' ethnic and religious identity questions, especially from the more-detailed long form, as a critical source of information for planning, fundraising and implementing programs and services that support… the cultural, social, health care, educational, housing, recreational and spiritual needs of our communities," Congress wrote.

Continued on page 22

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Cantor Louis Danto, 81, served Beth Emeth for 25 years – see page 22

The News in Brief

Canada

Blankstein Inducted

WINNIPEG — Marjorie Blankstein, former president of the National Council of Jewish Women and secretary of Canadian Jewish Congress, was honoured July 15 as one of 12 people formally inducted into the Order of Manitoba. Blankstein was honoured for outstanding community service in a ceremony at the provincial legislature. Among the other honorees were former Manitoba premier and current Canadian ambassador to the United States Gary Doer and former MP and native leader Elijah Harper.

Websites Removed

TORONTO — The Arizona-based web-hosting firm Go Daddy has removed the websites of a Canadian charged with promoting hate against Jews after receiving a complaint from Justice Minister Rob Nicholson. One of the sites removed last week was used by former York University student Salman Hossain, 25, to promote hate, while the other was a new one that had yet to go online, the *National Post* reported. Hossain, who is believed to have left Canada and is at large, was charged this month with three counts of promoting hatred and two counts of promoting genocide. Canadian Jewish Congress also asked Go Daddy to remove the sites, the *Post* reported.

World

Museum Keeps Art

VIENNA — A museum in Austria will pay $19 million (US) to keep a painting looted during the Holocaust. The Leopold Museum in Vienna settled a decade-long legal battle by agreeing to pay the estate of an Austrian Jewish woman, Bondi Jaray, for the painting that a Nazi reportedly stole from her in 1939. Jaray died in 1969, insisting the painting belonged to her. U.S. officials seized the work, *Portrait of Wally* by Egon Schiele, in 1999, two years after it arrived on loan to New York's Museum of Modern Art. It reportedly was returned to the Austrian government after World War II.

Editor Twersky Dies

NEW YORK — David Twersky, a veteran journalist and former kibbutznik died July 16 at his home in West Orange, N.J., at age 60 after a long battle with cancer. Twersky opened the Washington, D.C., bureau of the *Forward* in 1990. He was later editor of the *New Jersey Jewish News* from 1993 to 2002. He then joined the *New York Sun* as foreign editor and columnist. Twersky lived in Israel on Kibbutz Gezer from 1974 to 1986, where he edited *Shdemot*, the English journal of Israel's kibbutz movement.

Threat Leads To Jail

CHICAGO — A dual Jordanian-American citizen was convicted July 20 of mailing a bomb threat to a Chicago Jewish day school. Mohammad Alkaramla, 26, of Chicago's North Side, was ordered jailed until his Sept. 29 sentencing. He faces up to 10 years in jail and a $250,000 fine. Arrested in March 2009, he was convicted of mailing a letter to the Ida Crown Jewish Academy that threatened to blow up 22 Jewish schools and injure or kill Jewish individuals in the city. The letter, which was received Dec. 31, 2008, and referred to Israel's then-current war in Gaza, was addressed to rabbis and Jewish leaders. A draft of it was found on his laptop computer.

Comic Writer Wrote *American Splendor*

CLEVELAND — Jewish comic book writer Harvey Pekar, who chronicled his life in the autobiographical *American Splendor* series, died July 12 at age 70.

Pekar had prostate cancer, asthma, high blood pressure and clinical depression, according to reports.

The *American Splendor* series, which began in 1976 and had its most recent issue in 2008, was made into a movie of the same name in 2003.

Pekar's writing about his everyday life, which a *Cleveland Plain Dealer* tribute called "the working-class, everyman heroics of simply making it through another day, with soul – if not dignity – intact," was widely admired.

Pekar collaborated on *American Splendor* with acclaimed comic artist R. Crumb. They met in 1962 when Crumb worked for American Greetings in Cleveland.

Pekar was born in Cleveland to Jewish immigrants from Poland and graduated from Shaker Heights High School. He served in the U.S. Navy and then worked as a file clerk at the Veteran's Administration Hospital in Cleveland until his retirement in 2001.

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Advertising Fax: 416-391-0949 Editorial Fax: 416-391-0829

Advertising E-mail: adscjn@gmail.com Editorial E-mail: cjninfo@gmail.com

Website: www.cjnews.com

Subscription Inquiries: Toll Free: 1-866-849-0864 Fax: 905-946-1679

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The Canadian Jewish news

Vol. XL, No. 29 (1,958)*

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CIRCULATION
Total circulation: 36,586 copies.
Total paid circulation: 35,729 copies.
CCNA verified circulation Aug. 12, 2009

SUBSCRIPTIONS
Canada: $37.80, 1 yr. incl. taxes
$68.00, 2 yr. incl. taxes
Online edition:
$20.95 1 yr. incl. taxes
U.S.A. / Foreign:
$135 Cdn. funds, 1 yr.

Postmaster: Please return 29Bs and changes of address to CJN, 1500 Don Mills Rd., Ste. 205, North York, Ont. M3B 3K4.

Postage Paid at Toronto
Canada Post Publication Agreement #40010684
Publication Mail Registration #09894

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We acknowledge the financial support of the Government of Canada, through the Publications Assistance Program, towards our mailing costs.

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Activist decries haredi control of Kotel

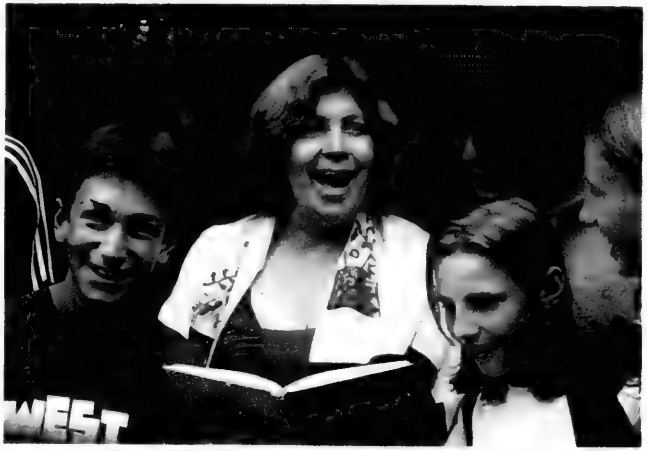
By FRANCES KRAFT
Staff Reporter

Anat Hoffman's voice was upbeat when she called *The CJN* from Camp George last Thursday for a pre-arranged interview, less than two weeks after being arrested at the Western Wall for carrying a Torah at a monthly women's Rosh Chodesh service.

She was banned from the Wall for 30 days for the July 12 incident and fined 5,000 shekels ($1,350).

A fourth-year faculty member at the Reform Jewish overnight camp on Maple Lake, Hoffman – who is executive director of the Israel Religious Action Center (the legal and advocacy arm of the Reform movement in Israel) and chair of Women of the Wall – spent much of the past week at camp leading discussions with campers and staff. Prior to the week-long stint, she spoke at Temple Sinai in Toronto.

Just before her interview, Hoffman "had a shmooze on holy places" with 12-to-14-year-old campers. She asked them what the rules of conduct would be if they ran holy places, she told *The CJN*. "I wish they did run the Wall. They had some rules of respect, but they were very strong on pluralism."



Anat Hoffman leads an informal "shmooze" learning session at Camp George last week.

Hoffman, a Jerusalem native who grew up as a secular Jew, was introduced to Reform Judaism in the 1970s as a psychology student at the University of California, Los Angeles. Even today, she said, most Israelis don't know there is an alternative to Orthodoxy. "I would like more than anything to introduce Israelis to the revolutionary notion that there is more than one way to be Jewish."

A national champion swimmer in Israel, Hoffman was recruited by UCLA for its swim team. She became an activist on her return to Israel five years later, when she took on Bezeq, Israel's telecommunications company, and successfully led a group of dissatisfied customers who demanded itemized bills. Hoffman herself had received a high phone bill, and when she refused to pay it, her phone service was cut off.

Continued on page 13

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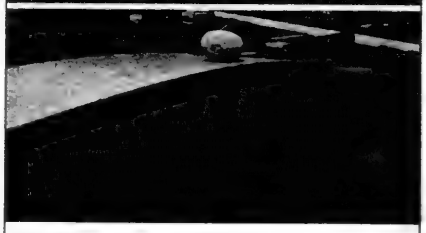

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Greater Toronto Area

Senator honours Rabbi Schild and other wartime detainees

By ANDY LEVY-AJZENKOPF
Staff Reporter

Seventy years ago, the last of Britain's Jewish wartime interns were shipped to Canada as prisoners of war and suspected Nazi collaborators.

Among them was Rabbi Erwin Schild, rabbi emeritus of Adath Israel Congregation in Toronto.

On June 29, Rabbi Schild was recognized in the Senate on the eve of this anniversary.

Rabbi Schild arrived in Canada on July 15, 1940, aboard the S.S. Sobiesky, a former Polish cruise ship turned British troop transport. On that day, more than 2,200 refugees, most of them Jewish, debarked the vessel as prisoners who were being transferred from wartime Britain.

During a June 29 Senate session, Senator Consiglio Di Nino rose to praise Rabbi Schild, celebrate his rich life in Canada and remember the anniversary of the less-than-friendly way he was welcomed to his adopted country 70 years ago.

"[I]n the summer of 1940, three ships brought Axis prisoners of war to Canada along with some 2,300 refugees, most of them Jewish. All, including the refugees, were interned as enemies of the nation. A young boy, Erwin Schild, was among them," Di Nino said in the Senate.

Quoting from Rabbi Schild's autobiography, *The Very Narrow Bridge* , Di Nino read the following: "To intern Jews as Germans and as suspected collaborators with Nazis was an absurdity. No Jew could possibly have any loyalty to the German cause or hope for a German victory. For Jews, a German victory meant certain death. Kafka could not have dreamt up a more grotesque absurdity.

Rabbi Erwin Schild

"Canada has more than compensated me for the initial rejection and the hostile indifference to my overtures. The opportunities she eventually offered me have engendered in me a 'true patriots' love' for her. I sing our national anthem always with deep feeling and often with tears welling up in my eyes: to keep Canada glorious, free and united, I gladly continue to stand on guard!"

Di Nino, moved by the lines, said he was unaware of any of the Jewish interns ever asking for an apology or compensation "of any kind" from Canada.

"To my friend, Rabbi Schild, I say it will always be an honour to stand beside you on guard for a great country, Canada. And to all of us, I say, lest we forget."

In an e-mail to *The CJN* last week, Rabbi Schild called Di Nino's statement "very gratifying and very gracious," and he urged more Canadians to remember the anniversary.

"The majority of Canadians are totally unaware of it, perhaps because in contrast to other communities, such as Italian or Japanese-born Canadians, [the Jewish community] has never demanded an apology or compensation from the Canadian government, nor should we have done so," Rabbi Schild wrote.

He added: "Since I arrived as one of nearly 3,000 prisoners who eventually became immigrants and made an incredible contribution to Canada and to the Canadian Jewish community in particular, I deem this anniversary to be significant to this community and beyond. The drama of this group's arrival, the psychological ordeal of their confinement in Canada over almost three years as interned enemy aliens – they were imprisoned as Germans or Austrians, a grotesque misunderstanding – should be remembered as a Canadian footnote to the Holocaust.

"It is a valuable and fascinating piece of Canadiana, and ought to be become part of Canadian Jewish history. The 70th anniversary of this drama is an opportunity to spread the knowledge of these events and to tell the story which fortunately has a very happy ending."

Correction

In the article "World Religions Summit hoped to advise G8, G20" (July 1), Rabbi Steve Gutow was misidentified. We apologize for the error.

From the editor's desk... *Will Return*

SEEJN

JUMP KICKSTARTS SOCCER TOURNAMENT: The first charity soccer tournament run by Toronto's Jewish Urban Meeting Place (JUMP), a local organization for young Jewish professionals, was held last Sunday at De La Salle College's Oaklands Stadium. Eight teams took to the field to compete. The event prompted Toronto Football Club captain Dewayne De Rosario to check out the onfield talent. From left are participants Nils Binstock, De Rosario, Debbie Osiel, Boris Ladizhinsky, Jeremy Pilarsky and Grant Valentine.

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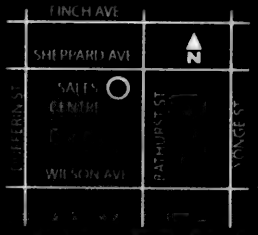

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Greater Toronto Area

Food bank does more than fill bellies

By RITA POLIAKOV
Staff Reporter

Leket Israel works with more than 250 non-profit organizations (NPOs). They make 22,000 sandwiches a week for disadvantaged schoolchildren, harvest more than 400 tons of fruit and vegetables a month, and manage 4,000 volunteers per month throughout Israel.

But it's not enough.

"In the state of Israel, [about] 25 per cent of Israelis are living below the poverty line," said Joseph Gitler, founder of Table to Table, an organization that recently merged with Leket: The Israel Food Bank, to form Leket Israel.

"We could triple what we're doing. And we will... The problem is this issue is very well hidden to most of the Israeli public and the Diaspora," said Gitler, who was in Toronto recently to visit family and meet with potential donors.

Leket Israel, which is funded by philanthropists and charitable organizations, is a national food bank that works with soup kitchens and NPOs throughout Israel.

It is involved in food rescue, which includes collecting leftover meals from banquet halls, bar and bat mitzvahs and weddings, as well as harvesting fruit and vegetables that are slightly damaged and would otherwise go unpicked. The food is then delivered to NPOs throughout Israel.

"The issue of food waste is a rich-country issue," Gitler said.

"Western countries can afford to waste food... Food is something that needs to be dealt with quickly and effectively."

This is why Gitler started Table to Table about seven years ago in Ra'anana, Israel, after learning some poverty statistics.

"I was a total layperson. Laypeople, when they hear the word poverty, our first reaction is food," he said.

Gitler took a few months off work at his family's software business to explore the issue. What he found was that within the many non-profit organizations dealing with food, few were focused on food rescue.

"What do we do with excess food? With damaged food? No one was thinking about it," he said.

At first, the organization was just Gitler and a refrigerated truck. Then things took off.

"I didn't expect to do anything national, just local in Ra'anana, and it took off so quickly," he said.

As Gitler began to work with organizations throughout Israel, he realized that food rescue isn't enough. This is why Table to Table merged with Leket, which was founded in 2007 to deal with food insecurity.

"Organizations wanted to see more from us. Our most important stakeholders are the agencies we work with," Gitler said.

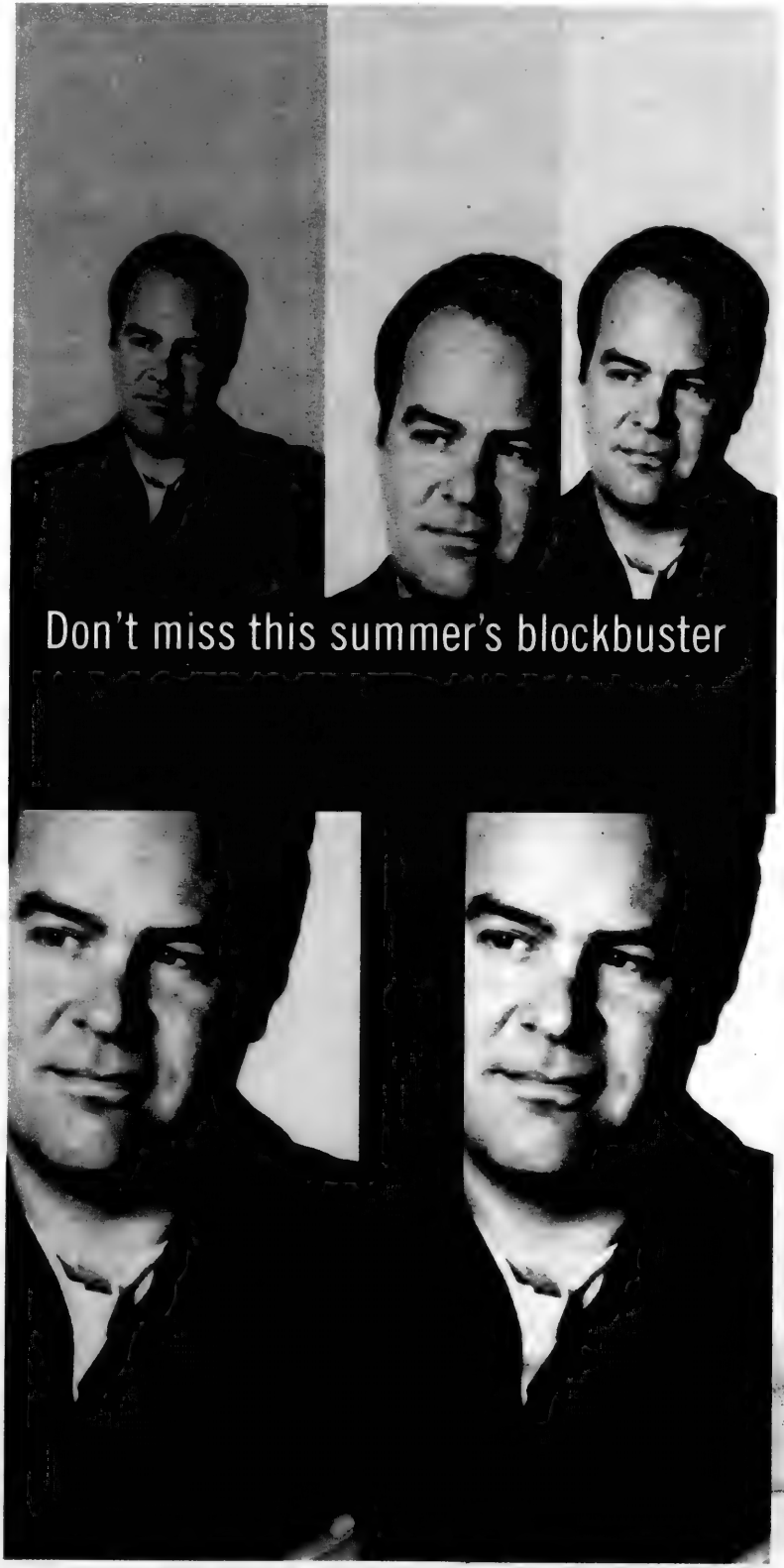
Now, along with food rescue, Leket Israel also runs a centralized buying program through which it orders food in bulk, thus bringing down prices, and then distributes it to food banks and soup kitchens. Leket also helps educate NPOs in food handling, safety and nutritional content.

"Nutrition is a big issue. It's not just about filling bellies. Just like in Toronto, healthy food costs more," Gitler said. "[Leket] brought in nutritionists who work with organizations [and] try to make sure they're getting their caloric bang for their buck."

For more information about Leket Israel, visit www.leket.org, e-mail info@leket.org or call the Canadian line at 519-753-0603.

Leket Israel gleans pick-damaged produce to distribute to food banks throughout Israel.

Leket Israel makes 22,000 sandwiches a month for disadvantaged schoolchildren in 22 cities across Israel.



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Waiting for Abbas

No one can spoil a good mood like Palestinian Authority (PA) President Mahmoud Abbas can. The visit to Washington by Israeli Prime Minister Benjamin Netanyahu on July 6 created the most robust and hopeful atmosphere toward Israeli-Palestinian peace-making that we have seen in the last two years. U.S. President Barack Obama expressed an upbeat, fervent hope of soon seeing face-to-face discussions between the PA and Israel.

Obama's special Middle East envoy, George Mitchell, personally reiterated that very same message to Abbas directly one week later in Ramallah.

During talks last week in Jerusalem with the European Union's foreign policy head, Catherine Ashton, Netanyahu emphasized what he had made clear to the president in Washington: that he wishes to make quick progress once direct negotiations with the Palestinians begin. According to *Ha'aretz*, Netanyahu believes it would be possible to reach an agreement with the Palestinians within a year that would be implemented gradually over a number of years.

The key, of course, in the positive messages being conveyed about the possibility of peace is the need for direct, face-to-face discussions. The parties must speak to – not at or toward – each other. That is the only way to find and establish common ground. That is the only way to hammer out the fine detail of any agreement.

Abbas, however, seems not to agree that direct negotiations are desirable. Who knows? He may not even consider them necessary.

He told 128 delegates of his Fatah party's Revolutionary Council last week that he would not return to direct negotiations with Israel unless he had prior guarantees from the Americans (i.e., from the Israelis) regarding the issues of Israeli settlement construction and the final borders of a future Palestinian state. American guarantees, to date, he complained, have been too "vague."

The Americans seem to be a little bit irked at Abbas' reluctance to get down to serious negotiations with Israel. In response to the PA leader's public whine over America's unwillingness to guarantee the outcome of the negotiations with Israel, U.S. State Department spokesperson Philip J. Crowley said: "Let's get to direct negotiations as quickly as possible. Once direct talks commence, parties can address the fundamental issues in the process, including borders. Ultimately, in order to address the concerns that we know that both parties have – refugees, security, Jerusalem, borders – those can only be resolved in direct negotiations themselves."

It is thought that Abbas may only have been delaying his final acquiescence to direct negotiations with the Israelis until after the meeting of the Arab League on July 29, when, presumably, he would receive the league's blessing to do so.

With or without the league's blessing, however, one conclusion is very certain: it is the PA leader and it has always been the PA leader who keeps the possibility of peace further and further away.

25 years ago in *The CJN*

The U.S. Senate voted unanimously to condemn the infamous 1975 United Nations General Assembly resolution equating Zionism with racism. The Senate said the UN resolutions was "itself a form of bigotry."

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Whistleblowers attacked

The article "Mideast was at heart of Rights & Democracy crisis: report" (July 1), gives readers of *The CJN* little sense of the nature of the controversy at the organization. It was not the view of either side involved in the crisis that the Mideast was at its heart. The parliamentary committee wrote only that the Mideast was a significant factor underlying the dispute within the organization, not quite the same as saying that the heart of the dispute was differing views on the Mideast.

Rights & Democracy (an organization created by Parliament in 1988) had wandered far from its statutory mandate of training and funding developing world NGOs, so that these NGOs could advance democracy through promotion of human rights. The grants to organizations critical of Israel, a democratic country in the developed world, were the most flagrant, but far from the only indication of this wandering. This is so even if we put to one side the fact that two of the grants were made to Al Haq and Al Mezan, justifiably criticized as terror-linked organizations dedicated to delegitimizing, dehumanizing and demonizing Israel.

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Those who rejected the wandering from the statutory mandate became whistleblowers. These whistleblowers, like whistleblowers everywhere, were attacked by those in charge at the time. That was, in reality, the heart of the crisis.

Rochelle Wilner
Toronto

* * *

Attack against Israel deterred by nukes

A few words about the idea of a nuclear-free Middle East. (That is a cover for requesting a nuclear-free Israel). Israel is surrounded by hostile Arab states. Their total wealth and their united land armies are a serious, deadly challenge to the Jewish state. If there is any deterrent against an attack to annihilate Israel, it is the assumption that Israel has nuclear arms and would use them if its existence was in danger. As long as Israel has nuclear weapons, peace will not be guaranteed, but war will be avoided.

Leslie Fazekas
Toronto

* * *

Rubashkin cleared of some charges

The article "Rubashkin appeals," (July 15), about the recent fraud conviction of kosher meat-packing executive Shalom Rubashkin includes a note that his plant was the site of a "federal immigration raid in May 2008 in which 389 illegal immigrants, including 31 children, were arrested," without mentioning that he was cleared of all charges connected to that raid.

Ezra Franken
Toronto

* * *

Neturei Karta not 'haredi'

In "Neturei Karta bring protest to Toronto" (July 15), members of Neturei Karta are referred to as "haredim." Any true haredi Jew holds by the principle of "ahavat Yisroel" – love of fellow Jews – and would never make common cause with anti-Semites such as Iranian President Mahmoud Ahmadinejad or former Palestinian Authority president Yasser Arafat, or any others who seek the genocide of all Jews in the Middle East. No matter what the Neturei Karta may claim, they are most certainly not haredi.

Stephen Tannenbaum
Thornhill, Ont.

* * *

Acquired rights of peoples is irrevocable

Regarding the letter "God's law not basis for borders" by Dan Gurfinkiel (June 24), first, I fully agree with his statement that "in the case of God's law, as not everyone subscribes to the same religion, this is obviously not a basis for determining borders."

As for the matter of international law: the acquired rights of peoples is irrevocable according to international law, as per the Vienna Convention on Treaties of 1969, regardless of whether the treaty has expired or not. Imagine a world in which the acquired rights are subject to the whims of any political leader. It would be a recipe for total chaos!

In the case of the so-called "Palestinians," for a people to be entitled to a national home, they must prove a historical connection to the land for several centuries or a long enough period of time. This is beyond any doubt the case for the Jewish people, but it is a stretch of the imagination to believe that the newly forged Palestinian people meet this requirement.

Goldi Steiner
Toronto

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One of the last great Yiddish writers

Time has come for a reappraisal of Chaim Grade

By JAN SCHWARZ

The centennial of the Yiddish writer Chaim Grade (1910-1982), which coincided with the death of his widow, Inna Hecker Grade on May 2, has not received much attention. The passing of Grade's wife might turn out to be the most significant event in the afterlife of his artistic career that spanned pre-Holocaust Vilna and his late blossoming after arriving in New York in 1948, where he became perhaps the greatest Yiddish fiction writer of the post-Holocaust generation. In the United States, he published a number of first-rate novels and short stories that depicted the yeshiva world and the poor workers, rabbis and scholars of Vilna, the Jerusalem of Lithuania.

For nearly 30 years after Grade's death, his widow didn't allow access to the writer's archive and unpublished manuscripts. Although Inna Hecker Grade translated *Rabbis and Wives*, a book of short stories published in 1982, she repeatedly voiced her skepticism about the feasibility of translating Grade into English. Because she didn't leave a will, the fate of Grade's unpublished work and personal documents will be decided by the Bronx public administrator charged with overseeing the estate. Posthumously published works, including a huge novel titled *The Rabbi House*, said to be among the unpublished manuscripts, will likely further enshrine Grade's already stellar credentials in Yiddish literature. It's highly unlikely, however, that this will alter Grade's obscurity outside the Yiddish world.

Like Yiddish poet Avrom Sutzkever, who recently died at the age of 96, Grade's work is deeply embedded in the Yiddish language, which he suffused with the characteristic *litvak* mentality of moral purpose, intellectualism and a dry sense of humour.

A *litvak* was a Lithuanian Jew who spoke a distinct Yiddish dialect and who resided in the northern and eastern area of the Pale of Settlement, including the Baltic States, White Russia and northeastern Poland. According to Uriel Weinreich's dictionary, a *litvak* is, "(proverbially) an incredulous, rationalistic, learned, strictly observant person." In a tribute to Sholom Aleichem, the great humourist of Yiddish literature and the opposite of a *litvak*, Grade characterized his great achievement as giving voice to ordinary people. Similarly, Grade's work is animated by voices of men and women arguing endlessly about how to live according to the Jewish moral and religious code in a time of social and political upheaval.

In the Yiddish world, Vilna remains the capital of a virtual Yiddishland in the scholarly, literary and popular imagination, although it is occasionally challenged by Warsaw. The most prominent Yiddish Vilna writers are Sutzkever, Grade and linguist Max Weinreich, a founder of YIVO, the Jewish Scientific Institute in Vilna in 1925. Outside the shrinking Yiddish world, these cultural heroes are unknown, or obscure, exotic remnants of a lost civilization.

In the world at large, the Yiddish writers of chassidic provenance have become the public face of their culture. Isaac Bashevis Singer, the son of a chassidic rabbi in Warsaw, has done more for the visibility of Yiddish culture on the world stage than any other. Like survivor writer Elie Wiesel and religious philosopher Rabbi Abraham Joshua Heschel, both scions of chassidic families, Singer made English translations of his work the stepping stone toward reaching a worldwide English readership. These writers' neo-chassidic worldview have successfully shaped English speaking Jews concept about eastern European Jewry, thus effectively sidelining Grade's, Weinreich's and Sutzkever's recreation of the religious, cultural and ethical predicaments of the *litvaks*.

In 1936, Grade published his first poetry collection, *Yo* (*Yes*). Its two opening poems gave an endearing portrait of his mother, who peddled apples in the Vilna market. The mother figure became a central theme in his work, depicted in a distinctly anti-Freudian manner as the embodiment of the decent, hardworking ordinary people such as in the autobiographical novel *Der Mames Shabosim* (*My Mother's Sabbath Days*, 1956). In 1939, Grade published his second book, *Musernikes*, an autobiographical poem about his experiences as a yeshiva student in Naveredok, one of the elite yeshivas of the *Mussar* movement. The Lithuanian Mussar movement, founded by Israel Salanter in the late 19th century, stressed correct ethical behaviour and self-criticism. In its extreme modes, these were achieved through means of cult-like group pressure and self flagellation. Grade's work from beginning to end is an attempt to express in poetry and prose the moral quandaries and inner world of the *mussarniks*.

In his short story *Mayn Krig Mit Hersh Raseyner* (*My Quarrel With Hersh Rasseyner*, 1953) a secular Yiddish writer, Chaim Vilner, Grade's autobiographical alter ego, and his friend from the Mussar yeshiva, Hersh Rasseyner, engage in a day-long argument about the questions confronting Jews in the aftermath of the Holocaust. Their opposite views clash in a powerful exposition of discursive prose coloured by talmudic reasoning and *pilpul* (argumentative hair-splitting). In a 1975 interview, Grade explained the origin of this story-essay, his first venture as prose writer, published in *Commentary* in 1953 shortly after its appearance in the journal *Yidisher kemfer*. Like other Yiddish émigré writers, after coming to the United States, Grade made a living on the Yiddish lecture circuit and by contributing to the Yiddish press. There was a demand for well-informed lectures about Judaism, and Jewish culture in the still-sizeable Yiddish-speaking communities in America and the rest of the world. It was at such an event, lecturing about Vilna and his life there, that Grade conceived of his story-essay.

Chaim Grade *[Aaron Broches photo]*

His rival, Singer, had a similar career as a sought-after lecturer and contributor to the Yiddish press. Grade stayed within the Yiddish-speaking world, almost never venturing outside it to address an English-speaking audience. Singer, on the other hand, straddled both the Yiddish- and English-speaking worlds, and later, except for his regular installments in the *Forverts*, made the translation of his work into English his artistic priority. Unlike Singer, Grade never wrote about Jews in America. Except for nature lyrics, America does not figure in his literary world.

Grade talked about himself as a *dikhter*, a word that means more than a writer (*shrayber*). It is a man of letters with obligations to his people as prophetic guide and exponent of their collective destiny. Just as the Russian writers Tolstoy and Dostoyevsky, whom Grade worshipped, used their novelistic art to give expression to the Russian soul, Grade expressed the inner conflicts of the *litvak* body politic as it existed prior to its almost complete eradication. This literary credo did not play well in postwar America, where existentialism and modernism were all the rage in the 1950s and 1960s. Grade was a throwback to the social realism of the age of extremes in the interwar period. From the perspective of the postwar's Jewish renaissance represented by Singer, Philip Roth, Saul Bellow and Bernard Malamud, Grade's work was too burdened with outdated morality and social realism. Its fictional Jewish Vilna seemed like a cultural historical relic light years removed from the postwar miracle of Jewish American prosperity, security and a turn toward Israel and Zionism. With the exception of Singer, Grade's poor reception outside the Yiddish world has been similar to that of other Yiddish writers in the post-Holocaust period.

Grade's last novel, *Fun Unter Der Erd* (*From Under the Earth*) was serialized in the *Forverts* between 1979 and 1982, but it was left unfinished with his sudden death. In the war's aftermath, Jewish survivors attempted to rescue cultural treasures from the hands of the newly established Soviet power in Vilna. Grade depicts the destroyed Jewish Vilna from the perspective of the partisan-poet Sheyke Tshemerinski (a stand-in for the Yiddish poet and partisan, Shmerke Katcherginski, 1908-1954). Grade's work has come full circle from his lamentations upon returning to the ruined Vilna ghetto in 1944 in his autobiographical account *Di zibn geselekh* (*The Seven Little Lanes*, 1955). The excruciating futility of Tshemerinski's endeavour is expressed by a Jewish doctor who returns to the "liberated" Vilna in the novel's first chapter:

"And if it were a palace instead of this ghetto-prison that was officially designated as a museum; and even if the Soviet state should employ a whole staff to sort out and catalogue the books, the Torah scrolls and other holy texts, the overflowing bags and boxes with cards by scholarly *nudniks* [bores], who for decades prepared to write important works – would the slaughtered Vilna be resurrected? Can mountains of mouldy books replace a city of living and breathing Jews?" (*Der forverts*, March 25, 1979).

The time has come for a reappraisal of Grade's work. Simply as a cultural historical document, it remains second to none. Artistically, Grade developed the social realism of the writer known as the "grandfather" of Yiddish literature, Sholem Yankev Abramovitsh. Grade's work was thus first to illuminate the inner sanctum of Judaism – the shul and the yeshiva – in an authentic fashion, without any attempt to beautify, satirize and mythologize. This was an almost radical invention in Yiddish literature, in which *klekoydesh* (rabbis, cantors and other religious functionaries) have typically been depicted as either super-human, buffoons or corrupt (respectively, in Sh. Ansky's *The Dybbuk*, Sholom Aleichem's monologues and I.J. Singer's *Yoshe Kalb*).

The opening of Grade's archive will hopefully result in new publications and a renewed interest in the work and life of one of the last great Yiddish writers.

Jan Schwarz is a senior lecturer in the department of Germanic studies at the University of Chicago.

Opinions

An obsolete office

One of the many good things about Canadian Jewry is that it doesn't have a chief rabbi. Though the one in Britain is often styled as having responsibilities for the Commonwealth, and although Canada is part of the Commonwealth, our Orthodox Jewish community would have nothing to do with this kind of undemocratic authoritarian representation. The rest of us are grateful.

Rabbi Dow Marmur in Toronto

Meir Persoff, formerly of the London *Jewish Chronicle*, has just published a book about the present chief rabbi, titled *Another Way, Another Time*. It's a devastating indictment of Rabbi Jonathan Sacks' 20-year tenure. It illustrates in embarrassing detail the yawning gap between learning and erudition, which the incumbent has in spades, and wisdom and maturity, which he seems to be lacking to an even higher degree.

But perhaps nobody could have done better, because the office itself has become obsolete. The book is replete with examples. On the one hand, the chief rabbi is trying to present Judaism as an open and inclusive faith calculated to make a good impression on the gentiles. On the other, he sees himself as an advocate of an Orthodoxy, the right-wing of which is determined to "out-frum" him. The radicalism that has come to dominate the Orthodox world has no room for alternatives in Judaism and no respect for other faiths.

As a result, Rabbi Sacks' Orthodox detractors suspect him of trying to ingratiate himself with non-Jews (the fact that he, like his predecessor, is now a peer of the realm gives substance to the allegations), while many non-Orthodox British Jews accuse him of being two-faced when he preaches what he calls "inclusivism" and practises the opposite.

Both seem to have a case.

Rabbi Sacks often adopts a cavalier way of dealing with non-Orthodox exponents while claiming to represent them. For example, he didn't attend the funeral of a nationally beloved Reform rabbi and refused to refer to him by his title. He also colluded with a congregation under his "jurisdiction" that wouldn't give an aliyah to the late Rabbi Louis Jacobs, Anglo-Jewry's most prominent and learned rabbi, because he had challenged the Orthodox establishment. The humiliation of this great scholar further diminished Rabbi Sacks' standing in the country.

By now, many of those who once supported him seem to realize that his office has become irrelevant. Some may even wish that he'd retire now as a first step towards abolishing the Victorian institution (which the British mandate bequeathed to the yishuv and from which Israel is now suffering). This may even help revitalize Anglo-Jewry, which the dwindling community badly needs and richly deserves.

It's tfillah, not prayer

With all this talk about God lately, I got to thinking about the traditional Jewish link to God, which is tfillah – not prayer, but tfillah, one of those Hebrew words that has no English equivalent. Words such as mitzvah, kedushah, tzedakah, and tfillah can, of course, be translated as commandment, holiness, charity, and prayer respectively, but they mean so much more, and their Hebrew roots connote complex values that can't be successfully communicated by one word of a foreign language, rooted as it is in an alien culture.

Seymour Epstein in Toronto

Take "prayer" for example. Its root is the French word "prier," to beg or request. If all of Jewish prayer were one big request from God, prayer might work as an equivalent of tfillah. But for two very good reasons, tfillah can't be so easily translated. Tfillah itself is a noun whose verb form and root is *le-hitpalel*, a reflexive verb that could mean a variety of things, but is usually understood as "to judge oneself." What an interesting way of thinking of prayer.

The other reason we can't speak of Jewish prayer as merely asking for stuff is that it's not that at all. Of course, we ask God for peace, health, good crops, a decent living, etc. But the siddur is filled with so much more that occupies the three daily services of the weekday, and the many additions for Shabbat, feasts, and fasts. There's praise, thanks, study, history, poetry and quiet meditation, all of it part of what we call tfillah.

Let's juxtapose two verses from the siddur as an example of the way we talk to God. At the end of the full *Kaddish*, we say, "May He who makes peace on high, make peace for us and all Israel." At the beginning of the *Kedushah*, basing itself on a vision in Isaiah 6, the Ashkenazi version of the siddur reads, "We will sanctify your name on earth as they [the angels of Isaiah's vision] sanctify it in heaven." This is serious God talk, as metaphoric as all of our sacred conversation, but both poetic and strongly assertive.

In the former tfillah, we're actually informing God of our utmost wish – shalom, another word that doesn't translate easily. In Hebrew, it means both peace and fullness or completion. This tfillah refers first to a complete inner peace and second to a national peace. In some liberal movement siddurim, a request for universal peace has been recently added. But more importantly, with reference to the unique nature of Jewish liturgy, this verse "reminds" God, as it were, that He is capable of making such peace, since it exists in the heavenly spheres, perhaps a reference to the apparent order of the rest of the universe, as compared to the mess we've made of the earth.

In the second verse taken from the *Kedushah* of the *Amidah*, we have, once again, a comparison of heaven and earth, but with an opposite notion. This verse speaks of our desire to sanctify God here on earth in the same way that Isaiah tells us that He is sanctified on high by the angels. (Don't let the metaphoric mode turn you off?)

Here we are talking to God, yet always speaking of our own rights and obligations. Are we not entitled to a peace that God is quite capable of maintaining in the rest of the universe? Do we not have an obligation to imitate the angels, as it were, and sanctify God in this world by honouring His values and conducting ourselves in a manner that would lead to more peace. And are these two assertions about the sacred life and peace not the very same thing?

This dialogue between our complex selves and the mysterious transcendent One is what we call tfillah, not prayer. We will never know if God needs it, but we do know that for 2,000 years, in every corner of the globe, Jews have judged themselves and tempered their behaviour by means of the daily ritual of reading themselves into the siddur and reading the siddur into their lives.

Charged, with praying

More than any of the details, I remember the woman's indignation when she recollected her son's suspension from school. He was young, not yet a bar mitzvah, and something of a goody-goody, so she was more surprised than alarmed to be summoned to the principal's office.

Sara R. Horowitz in Toronto

His offence? Not hitting another child, not damaging school property, not talking back to his teachers, not falling behind in his work. He prayed. And not alone, but with most of the other boys in his class. It seems that the teacher was tardy one morning, and the boys were a bit disoriented by his absence. It was a Jewish day school, and they usually began the school day with Shacharit (morning services). After a bit of time had passed, some of the boys decided to commence Shacharit without the teacher.

When the teacher opened the door to his classroom, he was perturbed by what he saw as lack of proper respect. They should have waited. The principal explained this to the boys, then asked for a show of hands – who had participated in this unregulated Shacharit? Out of all the boys, only her son raised his hand. He was suspended, his parents called in for a conference.

"I didn't say anything at home," she recollected, "because I always felt you had to support the teachers and the school in front of the children." But when she met with the principal, she spoke her mind. That her son was the only one to tell the truth, and that he was punished severely, struck her as unfair and wrong-headed. Even decades later, remembering the episode, she was indignant. "And for what? For davening! He was suspended for davening."

I hadn't thought of that story for years. But it came to mind recently when I learned of the arrest (yet again) of Anat Hoffman, charged with – yes – davening – praying at the Kotel while holding a sefer Torah.

Beyond all sense, the Kotel has become the locale of a pitched battle for territoriality, which has come to a head around the issue of women's prayer. Sure, it's fine for women to pour their hearts at the Kotel in individual prayer. But to constitute a prayer group – to pray together, as men do at the Kotel, to read or even carry a sefer Torah – has evolved into a punishable offence. In a struggle that has gone on for more than two decades, involving multiple arrests, restraining orders and Supreme Court decisions, the humanly ordained parameters for women's worship of God has grown narrower and narrower.

The secular instruments of government adjudicate and enforce the religious edicts asserted by haredim regarding women, Torah and prayer. The halachic views of liberal Judaism and of modern Orthodoxy carry no weight at all in this matter, effectively ceding the Kotel to haredim. And Jewish women are arrested at the Kotel for davening.

So much of our community and its leadership has expressed deep concern about matters with the potential to "tear apart the Jewish people" – to use the language of Israeli Prime Minister Benjamin Netanyahu in explaining his opposition to the proposed conversion bill, which would delegitimate conversions performed outside Israel by liberal rabbis (and some modern Orthodox rabbis) not only for determining religious status but the right to make aliyah. Especially in the wake of reports of a growing gap between Israel and Diaspora Jewry, and demographic studies indicating a drift of young Jews from Jewish neighbourhoods and Jewish affiliations, there's a danger in actions that increase factionalism or push Jews outside the pale.

Meanwhile, at the Kotel, Jewish women who want nothing more than to come together to recite Jewish prayers and read Torah at a Jewish holy site face prosecution.

The boy suspended those many years ago was my brother. The memory rankled my mother long after he had children of his own. "Can you imagine?" she would say. "Suspended for davening?"

Can you imagine? Arrested for davening? Those women, our sisters.

The Kirshner File

Turkey's reclusive and secretive *donme* sect

Shabatai Tzvi, the charismatic rabbi and mystic revered as the messiah by his starry-eyed acolytes, converted to Islam in 1666 before the Ottoman sultan, Mehmet IV. Alienated by his apostasy, some of his followers lost faith and returned to normative Judaism. Still others, the Shabateans, remained true to Judaism but continued to regard Tzvi as a prophet. A third group, consisting of 200 to 300 devoted families, followed him blindly into Islam and called themselves *donmeler* or *donme* ("converts" in Turkish).

Sheldon Kirshner in Toronto

Concentrated in the mainly Greek city of Salonika, and known as enlightened secularists and Turkish nationalists, the *donme* were widely accepted as Muslims, although they maintained a distinct ethno-religious identity, hewed to endogamous marriage practices and built separate schools and cemeteries.

Astute businessmen, they were instrumental in transforming Salonika into a cosmopolitan centre of commerce and trade. They also played a leading role in the formation of the Committee of Union and Progress (CUP), the secret society of Young Turks that deposed a powerful sultan, Abdulhamid II, in the wake of the 1908 revolution.

With the fall of the Ottoman Empire and the rise of the Republic of Turkey after World War I, the Muslims of Salonika, including the *donme*, were driven out of Greece and resettled in the Turkish homeland, where they were completely integrated into Muslim society.

To obscurantist Muslims, however, the *donme* were crypto-Jews who had been engaged in a satanic plot to dissolve the empire and replace it with a secular republic.

Until recently, the *donme* were not studied closely by academics because members of this closed sect were outwardly indistinguishable from other Muslims and practised a culture of secrecy that kept outsiders at bay.

Marc David Baer, a professor of history at the University of California, has written a first-rate book that sheds new light on them. *The Donme: Jewish Converts, Muslim Revolutionaries and Secular Turks* (Stanford University Press) traces their journey from conversion in the 17th century to complete assimilation in the mid-20th century.

Baer, in his preface, says he could not have written it without much labour, imagination, chance encounter, good fortune and, of course, interviews with their descendants in Turkey, the United States and western Europe.

Although the *donme* were usually seen as a homogenous mass, they splintered into three sects after the death of Tzvi: the Yakubi, the Karakas and the Kapanci.

The Yakubis scrupulously observed Sunni Muslim religious obligations. The Karakas adhered more closely to Tzvi's principles and attracted followers in Poland, including Jacob Frank, who converted to Islam and then to Christianity. The Kapanci represented the pietistic or revivalist streak among the *donme*. All three groups avoided relations with Jews.

Rabbis branded them as deviants. A circular published by the chief rabbi in Istanbul in 1914 accused them of immorality, sexual perversity, infidelity, dishonesty, lack of honour, religious blasphemy and trickery.

Incorporating elements of Kabbalah and Sufi Islam, and reciting prayers in Hebrew and Ladino, the *donme* effectively merged Judaism with Islam.

Though they were traditional and conservative, they were intellectually open to the world, establishing centres all over Europe.

Numbering perhaps 5,000 in the 19th century, the *donme* had a membership of 10,000 to 15,0000 by the turn of the 20th century, when they possessed their own lay and religious leaders and a network of communal courts, jails and mosques.

Not surprisingly, they lived together in the same neighbourhoods.

Since they were so clannish, they aroused suspicion in insular Muslim circles. In the late 19th century, Ottoman officials recognized that they were not quite like other Muslims.

But as Baer points out, more and more *donme* during this period abandoned the precepts of their founder and internalized Islamic values. Indeed, some *donme* became sincere and upstanding Muslims, advancing to exalted positions in Sufi orders, the civil service and the army, jobs that were generally off-limits to Jews and Christians.

None were faithful Jews, like conversos in Spain or Portugal. Yet this was a moot point, given that Jewish leaders did not even consider them Jews.

After Salonika fell to the Greeks, many *donme* headed to Istanbul. In a massive population transfer, upwards of 500,000 Muslims went to Turkey, while up to 1.2 million Christians in Turkey ended up in Greece.

Baer speculates that the *donme*, had they remained in Salonika, would probably have been categorized as Jews by Nazi Germany during its occupation of Greece and transported to Auschwitz.

"The population exchange saved the *donme* from certain murder at the hands of the Nazis," he writes. "Over 95 per cent of Salonikan Jews were deported to Auschwitz and most gassed within hours of arrival."

In Istanbul neighbourhoods such as Nisantasi and Bakirkoy, the *donme* tried to recreate their former lives, observing time-worn feasts, festivals and fasts and burying their dead in the Bulbuldere cemetery in the Uskudar district. As well, they attempted to maintain their textile, timber and tobacco businesses. Their clannishness and adherence to tradition had a lasting impact. As Baer puts it, "Muslims began to look more closely at [their] identity."

A *donme* family in the early 20th century

He adds, "The uncertainty surrounding the *donme* was due to the fact that they appeared to hide their true identity, although there was little if anything that would outwardly distinguish them from other Muslims."

Under the government's Turkification policy, *donme* were intentionally dispersed throughout Turkey. Apart from Istanbul, they were resettled in Izmir, Ankara and Bursa.

During the 1920s, the identity of the *donmes* was debated in the Turkish press and parliament as prominent Turks denounced them. Many who had been CUP members were dismissed from their jobs, imprisoned and banned from journalism.

But some *donme*, such as Tevfik Rustu Aras, blended in perfectly. One of the republic's first foreign ministers and a crony of its founder, Mustafa Kemal Ataturk, he was a descendant of the Karakas clan and served from 1925 to 1938.

By Baer's reckoning, the *donme* ultimately came under attack due to the nature of their genes: "In the end, they were attacked, not for acting like Jews, but for being Jews, for their racial identity, which allegedly caused them to spread bad morals."

When the Turkish government imposed its infamous wealth tax (*varlik vergisi*) on minorities in 1942, the *donme* had to shell out, too. Baer says that the tax, ostensibly described as a measure against war profiteers whatever their religious and ethnic backgrounds, should be viewed as "the culmination of efforts" to liberate the economy from non-Muslims and thereby create a Turkish Muslim bourgeoisie. Baer compares the tax to the poll tax (*jizya*) that Christians and Jews had to pay during the Ottoman era. In any case, the tax hastened the departure of Jews from Turkey in the aftermath of World War II.

Unlike Jews, the *donme* did not emigrate. Having reached the conclusion that they were suspect in the eyes of some Turks, they found a path to complete acceptance through intermarriage with Muslims. Says Baer, "Facing strong prejudice, many *donme* decided to abandon their separate ethno-religious identity to defend themselves (and their descendants) from hatred and violence."

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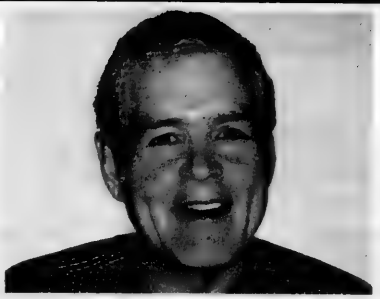

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Check Point is an Israeli high tech leader

By SHELDON KIRSHNER
Staff Reporter

Israel's status as a leader in high tech can in part be attributed to such Israeli companies as Check Point Software Technologies Ltd.

Founded in 1993 by three computer geeks fresh out of the army, Check Point makes systems that are considered the industry standard in Internet security.

"The company has grown from scratch into a billion dollar enterprise with more than 1,000 employees," said Check Point's vice-president of global field operations, Amnon Bar-Lev, who was in Toronto last week.

Sales last year were $924 million and are expected to top $1 billion this year, he said.

Check Point, a world leader in network security software, sells 40 per cent of its products in North America, 40 per cent in Europe and 20 per cent in Asia and Oceania.

Its firewall software has been bought by almost every Fortune 500 company, as well as by the Israel Defence Forces.

Check Point hasn't been affected by the boycott campaign against Israel, he noted in an interview, after a presentation in which he introduced two new products.

"We're a global company with a global community of customers," he said

Amnon Bar-Lev

A public company with headquarters in Israel, Check Point has 80 offices around the globe and trades on the NASDAQ exchange.

The Canadian branch, established in the late 1990s, is headed by Paul Comessotti.

Check Point was founded by Gil Shwed and two army buddies, Shlomo Kramer and Marius Nacht, who worked in a top-secret computer unit.

At the time, the Internet was used mainly by academics and the military.

After leaving the army, they used their knowledge and experience to build a security system that allowed users to tap into confidential information while denying access to others.

Check Point's Firewall-1 and VPN-1 software took the computer world by storm.

"We created a total security solution," said Bar-Lev, 47, a Tel Aviv University graduate in computer science and management who has been a Check Point employee for the past five years.

In his presentation, Bar-Lev unveiled two security systems: Abra, a plug-and-play device that lets users gain access to corporate data from any PC, while DLP (Data Loss Prevention) ensures that e-mails aren't accidentally sent to unintended recipients.

Bar-Lev described both products as easy to install, simple and straightforward to use and reasonably priced.

Observing that the high-tech sector has been a major driver of Israel's economy, Bar-Lev said it continues to attract investors from both inside and outside the country.

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35 $1,386 $1,209
25 $1,433 $1,311

Stringencies at the Wall increase

Continued from page 3

"Mistake," she said tersely of Bezeq's decision.

Hoffman said swimming has given her the discipline not to give up. "And I will not give up."

For the past 21 years, Hoffman has been at the Kotel for the Women of the Wall Rosh Chodesh service marking the new month.

"We are allowed to carry the Torah," she said. "If you don't assert rights, you will lose them."

For at least the past eight months, Hoffman said, police have been confiscating the group's Torah before they entered the Kotel area and keeping it in the trunk of the car of the chief of police. Before that, the women carried the sefer Torah in a duffel bag.

"We felt it is not *kuvedik* to carry a Torah in a bag... We felt it is not *mechubad*," she said, using both Yiddish and Hebrew terms to convey honour that is due.

"The idea of checking people's bags at the entrance to the Kotel is to take from them contraband – bombs, knives."

Women are not allowed to use the Torah at the main part of the Wall. When Hoffman was arrested, she was leading about 150 women from the women's section of the Wall to Robinson's Arch, where they may use the Torah.

Hoffman spoke of the "tradition of violence" at the Wall, and noted that a video on YouTube shows chairs being thrown from the men's section into the women's section before a Rosh Chodesh service.

She believes there will not be a resolution to the issues unless there is "pressure on our side.

"It's going to get worse unless we fight against it."

Hoffman urges Jews in Canada to write to the Israeli ambassador, prime minister and president to "make it uncomfortable for Israelis that they have sold out the Wall."

Last Thursday in Washington, D.C., a multi-denominational rally was held outside the Israeli Embassy to denounce Hoffman's arrest.

"The Wall has become an ultra-Orthodox synagogue where violence plays a role in enforcing the rules," Hoffman said, adding that "of course there should be a synagogue with a mechitzah there that would cater to the needs of the minority Orthodox."

Some national ceremonies are no longer held at the Kotel because of increased stringencies, Hoffman said. "They used to hand out identity cards for new olim at the Kotel. This was stopped by Natan Sharansky six months ago when the rabbi of the Kotel refused to allow [the new olim] to sit together."

As well, she noted, female Israel Defence Forces commanders used to swear in new soldiers and sing *Hatikvah*, but that's no longer allowed. Now, she said, men do all the swearing-in, and women either don't sing, or move their lips "without sound coming out."

Beyond the boundaries of the Kotel area, Hoffman cited gender-segregated sidewalks in Jerusalem haredi areas Mea Shearim and Geula, more than 100 segregated buses and a segregated police station in Ashdod.

"It doesn't end at the Wall," she warned. "It just begins."

With files from JTA

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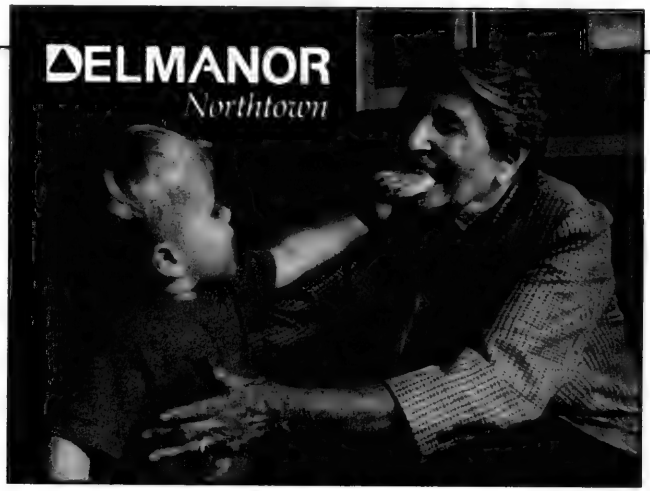

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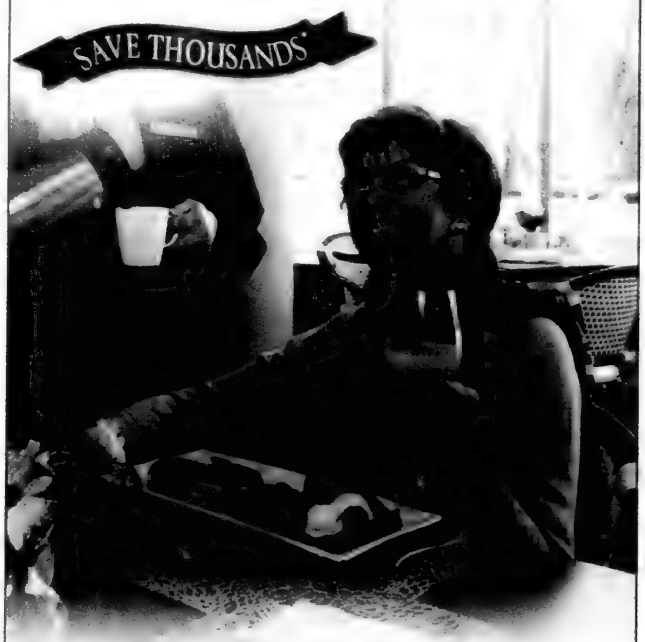

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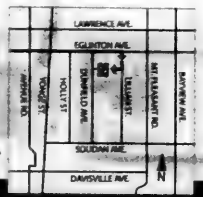

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Coast To Coast

Israel and Israelis are unfairly caricatured

According to Reports

By PAUL MICHAELS

In a July 12 *Globe and Mail* opinion piece, "Is Israel a normal country?" Ian Buruma raised a number of important questions about why Israel, as he acknowledged, is "judged by different standards from other countries."

Buruma gave a few reasons for the double standard (although they are only part of a much longer list): the charge of imperialism and colonialism is projected onto Israel, making it bear the burden of the West's past sins in the Third World; as a democracy Israel inevitably is going to be judged by higher standards than are applied to the surrounding Arab dictatorships; but related to this is what Israeli philosopher Avishai Margalit has termed "moral racism" – which Buruma explains as the "bloodlust of an African or Asian people is not taken as seriously as that of a European – or other white – people." In other words, since the West has systematically low expectations of others (but why did Buruma fail to also mention Arab people in this context?), this racism results in intensified scrutiny on those seen to be "like us" – the Israelis.

What Buruma failed to note, however, is the crucial fact that Israel is not only judged by a higher standard than is applied to "Third World" people, it is frequently judged by a higher standard than is expected of the "First World" – of other democracies in the West. We see this most clearly in the emotionally charged rush to judgment by the United Nations and organizations such as Human Rights Watch, which condemn Israel for "war crimes" against the Palestinians while remaining silent when U.S. and NATO forces kill large numbers of civilians in their counter-insurgency operations in Afghanistan and Iraq.

Buruma went on to fault Israelis for using their role as victims of the Holocaust as an excuse to act brutally and aggressively against Palestinians, implying that this is a wilful policy. Yet, by depicting Palestinians only as victims, not actors shaping their own destiny, he ironically committed the very sin he commends Margalit for recognizing.

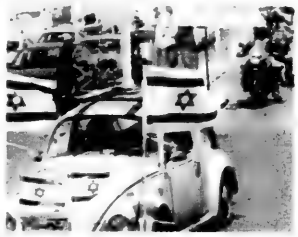
Buruma, for instance, ignored the long history of Arab and Palestinian rejection of Israel's very right to exist. He ignored the fact that previous Israeli governments have tried to reach a negotiated resolution of the conflict with the Palestinians, only to be met with violence that has left the majority of Israelis who favour a two-state solution convinced that they do not currently have a reliable negotiating partner.

* * *

Speaking of "Israelis" – Jim Lederman, who is writing a book on the nature of Israeli society and governance, asked (in conversation from his office in Jerusalem), "Which 'Israelis' is he talking about? To Buruma and others like him, the 'Israelis' seem to be a formless miasma of oppression.

"That, of course, is not true. Most Israelis, Jew and Arab, are sensible, humane, sentient individuals."

Lederman is appalled by the failure of journalists to pay any attention to the 70 per cent of ordinary Israelis who comprise what he calls the "rational centre" of the country. "They've not only been written out of the story of what is happening here, they've been written out of history," he said. "And it is these people who make the country work, make all the final decisions on policy, and who have to clean up the mistakes their own governments make."



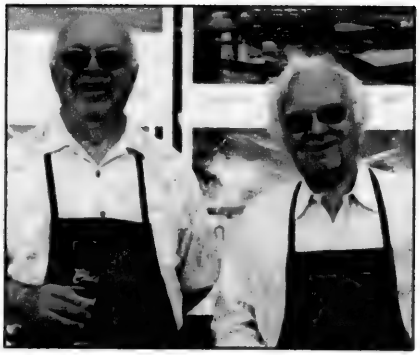
'The 70 per cent of ordinary Israelis who comprise the rational centre of the country' demostrate on behalf of Gilad Schalit.

Lederman added: "Instead, what we get is not even a cartoon or a caricature of 'the Israelis,' but a stick-figure drawing – one arm is the settlers, the other arm is the army; one leg is the government, the other is the ultra-Orthodox, and the torso is the 'occupation.' But in this case, the head – the people – is invariably left out.

"The situation is exacerbated by the fact the elites in the Diaspora follow the journalists and talk only about the elites. Then, both the journalists and the elites have the gall to claim that the Israeli public is apathetic because they're not out marching in the streets. Those who count the most are simply too busy working. Nonetheless, when presented with an existential problem or the need to make a fundamental decision about peace, they do rouse themselves and provide the needed legitimacy for compromise. Without their participation and consent, no agreement is possible."

Paul Michaels is communications director for the Canada-Israel Committee.

Construction on Quadrant A of the Lebovic Campus



Wolf (left) and Joseph Lebovic start the evening off in style with their custom-made aprons

Construction on Quadrant A of the Lebovic Campus

Lebovic brothers show guests what's cooking on campus

Philanthropists Joseph & Wolf Lebovic welcomed close to 50 guests to a fabulous outdoor barbecue on July 11th in the Koschitzky Family Courtyard of the Kimel Family Education Centre. The event was the perfect opportunity for the brothers to showcase the incredible progress being made in the development of the Joseph & Wolf Lebovic Jewish Community Campus in Vaughan. Guests, many of them donors to UJA Federation's Tomorrow Campaign, were taken on guided bus tours of the campus and the surrounding neighbourhoods to see first-hand, the growing community already putting down roots in the area.

Construction on the current phase of the Lebovic Campus began in November and includes the Schwartz/Reisman Centre, the Phil Granovsky Sports & Recreation Pavilion, the Sharp Family Atrium, the Leo & Sala Goldhar Conference & Celebration Centre, and the Gorman Shore Goodman Childhood Education Centre. The grand opening of these facilities – and many others – is slated for the fall of 2012. *For more information visit LebovicCampus.com or TomorrowCampaign.com.*

Sandi Florence and Shirley Granovsky

Rammy (left), Doris and Ariel Rochman

Harvey and Elise Kalles

Mitchell and Naomi Oelbaum (left) and Jay Feldman

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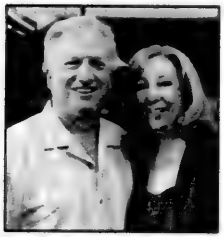

Allan and Lisa Brown

Ira Gluskin and Maxine Granovsky-Gluskin

Esther and Harry Lebovic

David Sadowski, Senior Project Manager of the Lebovic Campus, leads a bus tour through the neighbouring areas

Barbecue guests take a guided bus tour of the neighbourhoods surrounding the Lebovic Campus

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Jewish Life

Online Jewish auctions

Want to bid on an original Chagall? How about a siddur from the 16th century? Or a baseball card featuring a Major League Jewish player? Although you may be tempted to travel to a famous auction house, you can bid for a wealth of Jewish artifacts and ephemera right from your computer.

But before you buy (or sell) anything through an online auction, you should check the reliability of the site and its policies regarding commission, shipping, insurance, tax, duty and returns. I strongly recommend reading a primer written by the U.S. Federal Trade Commission, "Internet Auctions: A Guide for Buyers and Sellers." **[http://bit.ly/aucti01]**

Jewish & Digital
By Mark Mietkewicz

Of course the granddaddy of all online auctions isn't actually a "Jewish" auction. But Jewish collectors are bound to find something interesting in eBay's Jewish section, where there were over 25,000 items up for sale when I last checked. **[http://bit.ly/aucti02]**

At the upper end, you can bid on a 15th century Hebrew Incunabula (printed booklet) from Naples or buy it now for $23,500 (US). **[http://bit.ly/aucti03]** If that's a bit rich for your taste, you can purchase a first day cover featuring Hammerin' Hank Greenberg, the Jewish all-star home run slugger of the Detroit Tigers. **[http://bit.ly/aucti04]**

At its most recent auction, Jerusalem-based MatArts sold a Johannes Jacobus Hilverdink (1837-1884, Dutch). His *View of Jerusalem* (1874 oil on canvas) went for $110,500. **[http://bit.ly/aucti05]** Although there are no MatArts auctions scheduled right now, you can view that three-hour auction online and decide whether you would have raised your virtual paddle to bid. **[http://bit.ly/aucti06]**

Available right now over at Virtual Judaica Auctions:

- a poster announcing the funeral of Rabbi Isaac Jacob Weiss (1902–1989), chief dayan of the Edah Haredit of Jerusalem;
- a 19th-century silk far eastern tallit bag,
- and the Jewish cookbook, *Israelitisches Kochbuch* (Prague 1886). **[http://bit.ly/aucti12]**

Aside from acquiring a beautiful piece of art or religious object, is collecting Judaica a good investment? An article at Antiquetrader.com **[http://Antiquetrader.com]** says yes and suggests that Austrian, German and Polish silver Torah ornaments dating from 1850 to 1880 have held their value in times of economic stress. **[http://bit.ly/aucti08]**

Jonathan Greenstein of the Judaica auction house J. Greenstein Co. agrees, but warns that the Jewish market is flooded with fakes. So be careful before you bid. **[http://bit.ly/aucti09]**

In a surprising side effect of the Madoff scandal, the Judaica market has been flooded with antiques by people who have had to part with treasures to shore up lost fortunes. Last year Rhea Schindler, widow of Rabbi Alexander Schindler of the Union of American Hebrew Congregations, was forced to auction off a 200-year old diamond adorned yad (Torah pointer) that went for $23,000. **[http://bit.ly/aucti10]**

If you're planning a trip to Israel and want to try a different kind of auction, bid on a meal at a restaurant at eluna.com **[http://eluna.com]**. Here's how it works: a dinner for two at Café Inbal in Jerusalem is valued at 150 shekels. The current bid is 70 shekels. If that bid wins, the bidder can go to the restaurant and enjoy a meal at less than half price. **[http://bit.ly/aucti11]**

* * *

More Jews in canoes: I recently did a column on camping and Jews, but neglected to mention the Mosaic Outdoor Club of Ontario, which has been organizing seasonal activities for Jewish adults for the past 13 years. Coming up is an Aug. 20 voyage along the province's French River. **[http://mosaicontario.org]**

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

A fateful choice of software

For my bar mitzvah, I was given a gift certificate to Chapters Indigo. Walking through the aisles, I agonized over what to buy. Should it be a Jewish text, connecting me to the rich tradition of my religion (and fitting for a bar mitzvah gift), or a set of Archie comics, which brought me hours of laughs during the preceding summer at camp? A "great" novel that my parents insisted was part of the canon of literature that any young man must master, or a CD of my favourite band? After hours of deliberation, I selected a piece of computer software that, unbeknownst to me, would shape my personal and professional identity – Family Tree Maker.

CLASS ACT
By Daniel Held

At first I thought it would be exciting to see my name and that of my parents, sister and cousins on a family tree. I imagined a few branches heading off in different directions with a couple of dozen names in the database. Within a few months, however, the software had become my and my parents' obsession. Within a few years, we had travelled to Germany to take rubbings of tombstones, searched through archives in Tel Aviv and New York, discovered lost branches of the family in Australia, Argentina and South Africa, input the details of more than 2,100 family members into the program, and reincorporated a number of long-lost family traditions into our ritual practice.

Growing up, I didn't know much of my family. In the mid 1930s, my family fled Germany in search of safety from the Nazis. While fortunate to find refuge, they dispersed to the far corners of the globe. In the process, they lost one another and much of the family tradition. Born to immigrant parents living in Canada, with my grandparents across the ocean in South Africa and England, this sense of familial disconnect was compounded for me, as I didn't have grandparents to tell me stories and family lore. It was during weekly Sunday morning telephone calls, fraught with static and interruptions, and regular summer visits, that I connected with my grandparents and my past.

In hindsight, my selection of Family Tree Maker was likely born not only of a desire to see my immediate family on the computer screen, but it was a way for me to strengthen the roots of family and tradition. Through the process of researching and slowly uncovering my family's story, I developed a deep sense of history and a connection to my family's and my people's history. This sense of historical and genealogical connection has informed my educational philosophy and engendered my passion for teaching Jewish history and tradition. To me, teaching is a form of retelling my people's narrative, which finds an echo in my students' own histories.

One of my favourite classroom projects is to ask my students to construct their own family trees. Over the course of the project, students interview their parents, grandparents and other relatives. Not only do they ask for names and birth dates, but they ask to hear family stories. It's these narratives that are often the most compelling part of the exercise. I've heard students repeat epic stories of immigration, struggle and success alongside accounts of practical jokes their grandparents would play on siblings and cousins.

History connects us to the past. To me, however, it's our personal stories that make history come alive, connecting us to our family, our people, our community and our religion and informing our values and ideals.

Thinking back to that day in Chapters Indigo, as I walked up and down the aisles debating between the Archie comic and the CD, I realize that the choice of Family Tree Maker is a story unto itself that I will, one day, share with my family.

Jewish Life

Fighting double standards on campus

ON CAMPUS
By Justin Dahan

April 4 was a night that Mark Klibanov will surely not forget.

That was the night the current president of Hillel Ottawa's Israel Awareness Committee (IAC) and his roommate, Nick Bergamini, were chased by a group of anti-Zionist thugs, one of whom had a machete.

This incident has been reported here in *The CJN*, as well as in other national media outlets.

At B'nai Brith's recent national meeting, Klibanov was asked to speak, as a representative of both Carleton University and the Israel Advocacy Committee, but also as the witness to, and victim of, a hate crime.

In his speech, Klibanov gave his explanation of why the attack happened, "The incitement was based purely on the fact that we were Zionists, based on some of the slurs that came out of their mouths," he said.

Klibanov also outlined his involvement in Ottawa's Jewish community and talked about his team at Carleton and the University of Ottawa. "Recently I was elected as the city-wide president of the Israel Awareness Committee, which is the Israel advocacy wing of the student Jewish community at both Carleton and the University of Ottawa. It's worth mentioning our executive team, as they are both extremely capable and enthusiastic for the upcoming year. At Carleton, we have Alina Sherman, who has been actively advocating for Israel since before I enrolled in university. At Ottawa U, we have Matthew Stancek, who also sits on the executive board of the Ottawa U campus Conservatives and has always been a proud supporter of Israel," he said.

Klibanov is confident they'll be able to achieve their goals of advocating for Israel. He also touched on some of the issues plaguing Carleton.

"At Carleton University, during Israeli Apartheid Week, current and retired professors are allowed to hold hands and sing anti-Israel songs in the very middle of our atrium, the single busiest area on campus," he said. "They are permitted to condemn the only democratic nation in the region, yet we are not allowed to condemn extremist Islam, terrorism and oppressive regimes."

He also spoke of the hostile attitude that has historically greeted anyone who has tried to defend Israel and condemn those who oppose it. He cited an AEPi fraternity event that took place at Carleton in 2008.

"The idea was to set up a short stretch of fence somewhere in the corner of the university atrium that resembled the security fence in the West Bank," he said. "The fence would have information posted on the front that dispelled some of the myths surrounding this issue back in Israel."

The result? "Quite quickly, the event escalated to arguing, shouting, threats of violence and finally violence itself," Klibanov said. "Toward the end, it was probably a crowd of 40 angry pro-Palestinian students versus 10 pro-Israel students, including myself, and [we were] outnumbered, as usual."

Klibanov said this double standard needs to be dealt with. "I hope that during my term as president of the IAC, I can bring the two opposite ends of the spectrum back to the centre for a civil conversation and show that being pro-Israeli and pro-Palestinian does not have to be mutually exclusive."

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Conversion as a strategic goal

By Israel Harel

The inability, or unwillingness, to meet the needs of more than 300,000 immigrants who are not halachically Jewish has been a frustrating problem in Israel for many years. These immigrants can't convert even if they want to, because they must promise to maintain a religious lifestyle. Then Yisrael Beiteinu went and submitted a conversion bill that encountered a wall of political and media opposition.

Did the bill's detractors ask themselves why it was put forth by the party that is most identified with these immigrants? Alternatively, is it possible that this party, whose political sense is the sharpest in Israel, would back a bill that is damaging to its voters?

Since there is no reason to believe that Yisrael Beiteinu or its chairman have changed their position regarding the bill, we must ask what is really behind the opposition to the bill and to the threat – yes, threat – that it will divide the Jewish people. And we must also ask why this threat from Reform and Conservative Judaism has been joined by some who take a positive view of mixed marriage and of the secularization and de-Zionization of Israel, via the High Court of Justice.

There is more than a little ignorance of the bill's purpose among the Reform and Conservative Jews who are threatening to stop the flow of donations from Jewish communities abroad to Israel, a move that I favour in principle, and to convince the U.S. Congress and the media to pressure Israel not to pass the law, which I consider to be pure chutzpah.

Not surprisingly, Prime Minister Benjamin Netanyahu, panicked by the pressure from these movements, has accepted the validity of their empty threat that the law would "divide the Jewish people."

Does Yisrael Beiteinu, which has an interest in bringing into the ranks of the Jewish people every immigrant who so desires, seek to divide the Jewish people? The fact that this party proposed the bill should reassure rather than rile up Reform and Conservative Jews. Is it logical for a party so dependent on the votes of immigrants who are not Jewish in accordance with religious law to be behind a bill that seeks to make the conversion process more difficult?

The Reform and Conservative movements want to obtain official status in Israel, alongside Orthodoxy. I support this. It is this desire that is the true reason for their outcry. But even if the High Court grants their wish, their status will remain unchanged. There are fewer than 100 congregations in Israel that describe themselves as Reform or Conservative, and most are small. Compare that to thousands of active and growing Orthodox congregations. Only spiritual influence, not High Court rulings, can fill their ranks, and influence legislation.

The purpose of the Conversion Bill is to increase the number of Jews, and as such it must be supported on principle. It is a strategic goal, a matter of survival for our people, whose ranks are dwindling exponentially. Diaspora Jewry is in an accelerated process of extinction, out of choice, and every action that increases the worldwide Jewish population, whether legislative or educational, is welcome.

The bill's opponents are concealing the fact that it would not revoke Israel's recognition of Reform and Conservative conversions performed abroad. The only split in the Jewish people is thus the one carried out daily by those who split off from it. The hundreds of thousands of people who have turned away from Judaism did so irrespective of the admitted difficulties of converting in Israel, and this will hold for those who desert in the future, too. They will not even be aware of the existence, assuming it is passed, of the Conversion Law.

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Jewish Life

A Passion Play that's probably as good as it gets

By JENNIE MORGAN
Special to The CJN

Passion Plays have a bad reputation among Jews and a good one among anti-Semites. But a small town in Germany really does seem to want to change that.

The Passion Play tradition has all but died out since the Middle Ages, though it was famously revisited in Mel Gibson's 2004 film, *The Passion of the Christ*. Oberammergau, an otherwise obscure burg just outside of Munich, is keeping the tradition alive. Every 10 years, the villagers do what they have done since the 16th century – re-enact the last few days of Christ's life in the Oberammergau *Passionsspiele*.

Guest Voice

Though the production has modest medieval origins, it now has enough dazzle to rival the most elaborate Broadway musical: a cast of 2,000, a fully weatherproof yet still semi open-air theatre, and authentic period costumes complete with pharisaic priestly garb. The entire town collaborates in the production. To appear in the Passion Play, actors must have resided in Oberammergau for at least 20 years.

On May 27, I took a train from Munich to Oberammergau to see the play. Since the town itself is *Judenrein*, my first thought was, "Is that to make sure they don't have any real Jews in the cast?" As I watched the play, however, I was pleasantly surprised.

Jesus is depicted as a practising Jew, who recites blessings in Hebrew, lifts a Torah scroll, lights a menorah and wears traditional Jewish garb. His apostles follow suit. There is no hint of revulsion at the notion of Jews or Jewish observance, as was the way the play was performed from the Middle Ages until a decade or two ago.

In addition, much of the blame for Christ's death is placed on Judas, who delivers a long soliloquy filled with sadness and regret before dramatically hanging himself. There may have been a mob screaming for Christ's demise in the final scene of the play, but it couldn't compare with one man's devastating betrayal. Watching the action unfold, I couldn't help but think that the message was more one of personal than collective guilt. Judas was portrayed as the prime mover in the dramatic conclusion of the play, far more than any mob of Jews.

Although it remains an obscure theatrical event, the Oberammergau Passion Play has not escaped attention in the larger Jewish world. Rabbi Noam Marans of the American Jewish Committee and Rabbi Eric Greenberg of the Anti-Defamation League have recently published their reflections on the current version. Both agree that the production is not as anti-Semitic as in years past. At the same time, Rabbi Greenberg has said that it continues to perpetuate the "false accusation that it was the Jews who were responsible for the crucifixion."

The truth or falsehood of the entire crucifixion scene is, of course, a matter for debate, since the historical accuracy of the Gospels is a hotly contested issue. Whether a mob of Jews was present during the execution of Jesus Christ, and whether they clamoured for his death, is one of the ancient text's open questions. Of course, so is almost everything else about the story, including the true origins of Christ's teachings and the historical existence of the man himself.

The problem with Rabbi Greenberg's perspective is that it identifies the heart of the tale as its real problem, leaving little room for the existence of a Passion Play. The story that the Gospels tell has at its core the conflict between Christ, the Pharisees – the ancient Jewish leadership – and the Jewish "street." To edit out the anti-Jewish flavour of the story is to eliminate the story. The Jewish world's rejection of Christ and his teachings, and Christianity's following of its own non-Jewish path, is precisely what the New Testament's foundational story is all about.

The theme of the Gospels ensures that no Jew will ever feel good about seeing the story on stage. That said, this year's Passion Play is probably the best I could hope to see. If the townsfolk of Oberammergau haven't got it right this time around, they probably never will.

Jennie Morgan is a student at the University of Toronto Faculty of Law and is spending the summer interning in Munich, Germany.

A scene from the Oberammergau performance

Birthright Israel No Limits trip gives disabled full access to the Jewish state

Torontonian with cerebral palsy finally experiences Israel firsthand

By Daniel Horowitz

For Toronto's Jessica Silver, visiting Israel had long been a dream.

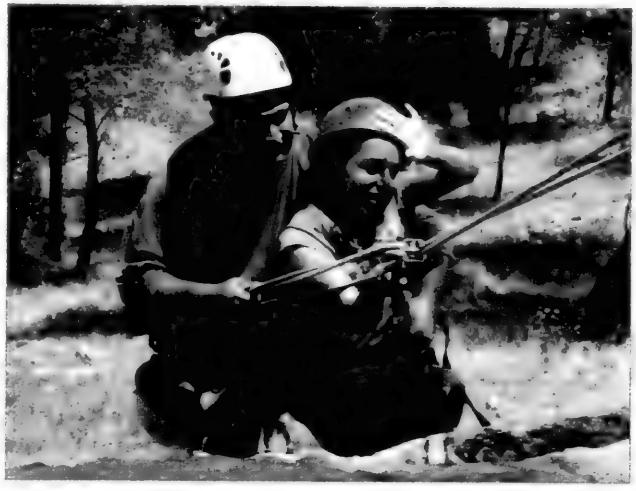
The 21-year-old had watched as many friends set out to enjoy the Jewish state over the years; even her own sister Joanne participated in Birthright Israel six years ago. But, for Jessica, who has spent her entire life in a wheelchair as a result of being born with cerebral palsy, her dream seemed destined to remain just that.

"I always thought it would be amazing to go, but I figured that being in a wheelchair would just make it too difficult, with too many constraints; too many accessibility issues, and, of course, travelling is always a challenge," says the fourth-year York University student. "Even here, in Toronto, I find it tough to get around sometimes. Many places claim that they're accessible, but often they are not."

But, when it comes to a young Jewish adult discovering his or her Israeli roots, Taglit Birthright Israel, which is funded by the government of Israel, private philanthropists, Jewish communities around the world, in accommodations, site visits and activities, was designed for participants with reduced mobility, so that they too could reap the life-changing benefits of the Taglit Birthright Israel experience.

"I've taken many history courses, as well as some world religion courses, so I've had a lot of exposure to the historical context of Israel, but to actually be there, to finally see this remarkable place, to meet its people and to be immersed in the culture was completely amazing," gushes Jessica, who, like the other participants brought a chaperone on the trip. In Jessica's case, it was her mom Julia who also experienced Israel for the first time.

"Finally being there, I felt as if I had been transported into the pages of a history book. When we got to Jerusalem, my tour guide asked me how it felt, and I didn't have the words to articulate my feelings. It was as if I was a rabbit who fell through a portal into this world. I had to keep pinching myself. After being in Jerusalem – at the Kotel for Shabbat – I instantly felt a strong connection



Jessica Silver climbs Mount Gilboa during the recent Birthright Israel No Limits trip.

Jessica Silver, (centre, in white jacket and pants), visits the Kotel with other Birthright Israel participants.

Toronto by UJA Federation, believes that no one should be left behind, and recently Jessica's dream became a reality thanks to the unique and life-changing No Limits Birthright Israel initiative. Jessica joined a group of other disabled Jewish men and women between the ages of 18 and 26 on their first trip to Israel, through the trip organizer Routes Amazing Israel.

Since the inception of Birthright Israel in 2000, close to 14,000 young Torontonians between the ages of 18 and 26 have participated in this unforgettable, free of charge, ten-day educational trip to Israel.

Funded by the Community Fund of The Jewish Foundation of Greater Toronto – UJA Federation's endowment development program - the wheelchair friendly No Limits Trip, featuring handicap accessible to Israel. It quickly became my home away from home."

"We were thrilled that we had the opportunity to design and provide a trip to accommodate this group with mobility challenges," says Elizabeth Sokolsky, vice president, education and operations, Taglit Birthright Israel. "Thanks to the generosity of the Jewish Foundation, these young Jewish adults were able to experience Israel on this amazing and intense ten day exploration of Jewish culture, history and its people. It was important to the organizers of this trip to ensure that the participants have a fully inclusive experience, and regardless of physical ability, that they would be able to experience their 'Birthright' in a meaningful way. By making Israel accessible to these young adults, they now join the over 250,000 worldwide alumni of Taglit Birthright Israel in a new and strengthened bond between Israel and Diaspora Jews and in their own journey to an ever-evolving Jewish identity."

Adding to the uniqueness of the No Limits trip was one of its leaders, Lerona Gelb, a 27 year old Jewish woman from north London, who has been confined to a wheelchair since a car accident at the age of five.

"I have always wanted to take a Birthright group," said Gelb. "I've seen the impact these trips have on the participants and when I was asked to take part, I jumped at the chance. As a wheelchair user myself, I know what it is like to be with a group and have to accept that I won't be able to take part in every aspect of the tour. However, on this trip, every participant took part in every activity. From abseiling down Mount Gilboa to sailing on the Mediterranean, from climbing to the top of Masada and swimming in the Dead Sea, everyone was a part of the group, and everyone bonded over the same experiences with no one staying behind on the bus. There is a special bond between all participants of a Birthright trip; however the bond with this group went even deeper. The participants were so touched that so many people had gone to the effort to arrange their first trip to Israel, free of charge, so they could experience what Jews all over the world are automatically entitled to."

And for Jessica, the name "No Limits" was far more than a mere marketing slogan - it was a promise that was made good on.

"Think about it, I actually got to go to Israel, and I even got to go rock-climbing, something else that I always wanted to do, but didn't know if I'd ever be able to," she explains. "There we were, a group of physically disabled people, climbing up Mount Gilboa with no constraints, feeling totally free while looking out at the magnificent Israeli landscape. It was an incredible experience; one that, like the trip itself, I will never forget."

An English major and aspiring writer, Silver was so inspired by her trip to Israel, she wrote a poem based on the experience. The poem is called *Sacred City of Chalk* and includes a reference to her unforgettable rock-climbing experience. "Climbing Gilboa's red rock, my body and mind in a state of numb-like shock, as the rhythm of my heart chimed in, I began to realize where my foot had been."

Jessica Silver at the Kotel.

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Spice of Life

Summertime – cool ideas for hot weather

By NORENE GILLETZ
Special to The CJN

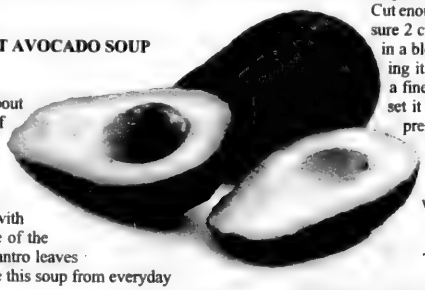
We all know that summertime means barbecues, picnics, pot-luck dinners and get-togethers with family and friends. But when the weather is hot and humid and our energy levels run low, the thought of cooking isn't very appealing.

Here are some simple summer dishes that come together quickly with little or no cooking and will help rehydrate you on those hot summer days. The recipes come from one of my favourite cookbooks, *How to Cook Everything Vegetarian* (Wiley), by one of my favourite cookbook authors, Mark Bittman. An award-winning cookbook author and among the most widely respected and beloved food writers and home cooks in North America, Bittman's weekly *New York Times* column *The Minimalist* and his frequent appearances on the *Today Show* showcase his love of simple and delicious food.

In *How to Cook Everything Vegetarian*, Bittman delivers the ultimate guide to meatless meals. This book is not only for vegetarians but for those striving for a more health-conscious, planet-friendly diet. Definitely worth adding to your cookbook shelf! Enjoy…

MARK BITTMAN'S ULTRA-FAST AVOCADO SOUP

Time: 10 minutes, plus time to chill



This lovely, celadon-coloured soup is about as simple as it gets; the subtle, rich flavours of avocado and milk benefit from a hit of acidity, so Bittman adds orange or lime juice at the end, but that's about it. You can, however, dress it up for company in a hurry – a couple of brightly coloured cherry tomatoes tossed with oil, salt and pepper and nestled in the middle of the soup are handsome additions. Even a few cilantro leaves arranged in the middle of the bowl would take this soup from everyday to elegant. Makes 4 servings.

3 or 4 ripe avocados, peeled, pitted and chopped (about 2 cups)
3 cups milk, preferably whole milk
salt and cayenne pepper to taste
2 tbsp. freshly squeezed orange or lime juice, or to taste (optional)

Put the chopped avocado in a blender. Add half the milk, a large pinch of salt and a small pinch of cayenne, and process to a puree. Beat in the remaining milk, then chill for up to 6 hours if you have time. (Press a piece of plastic to the surface of the soup so it doesn't discolour.)

Taste and adjust the seasoning if necessary, add the citrus juice if you're using it, and serve – in chilled bowls if you want to be precise.

* * *

Soup for dessert? Bittman believes that dessert soups are a fantastic way to showcase deliciously ripe fruit while ending the meal on the light side. Getting what's in season and delicious is key; this is no place to compromise on quality or flavour. Here are a few pointers:

- Keep the flavours simple, let the fruit or other base ingredient speak for itself.
- Make the soup no more than a day in advance if not just a couple of hours before serving; it will taste fresher.
- In most recipes, you can substitute just about any ripe and flavourful fruit for any other.
- For pureed soup, the consistency should be like that of heavy cream, neither watery nor overly thick.
- If you like, add a scoop of ice cream, sour cream, yogurt, sorbet or granita; it adds another layer of flavour, texture and temperature.

WATERMELON AND MINT SOUP

Time: 20 minutes

This light, refreshing soup is an ideal summertime dessert – add more rum and turn it into a cocktail you can either pour from a glass or eat with a spoon. Cantaloupe, honeydew and Crenshaw melons work here too. But since they aren't as watery as watermelon you'll have to press the puree more in Step 2 and may have to add a little water to the blender. For a classic berry soup – the kind you'd get at a fancy brunch – try the first variation. Makes 4 servings.

1/2 cup sugar syrup (recipe below)
4 stems fresh mint
2 pounds ripe watermelon, rind and seeds removed
3 tbsp. freshly squeezed lemon or lime juice
1/4 cup rum (optional)
1 tsp grated lemon or lime zest
chopped fresh mint leaves for garnish

Put the syrup and mint stems in a small pot and bring to a boil. Turn off the heat and steep for about 10 minutes, then discard the stems and let the mint syrup cool to room temperature.

Cut enough of the watermelon into 1/2-inch cubes to measure 2 cups and set aside. Put the remaining watermelon in a blender; add the lemon juice, the rum if you're using it, and the mint syrup. Puree until liquefied. Line a fine-meshed strainer with a clean kitchen towel and set it over a large bowl; strain the watermelon puree, pressing on the pulp to squeeze as much juice out as you can.

Divide the watermelon soup among 4 bowls, add the watermelon cubes and zest and garnish with the chopped mint leaves.

SUGAR SYRUP

Time: 10 minutes

Also called simple syrup, this is perfect for adding sweetness to something without worrying about the sugar dissolving. It comes in handy when making sorbets, other frozen desserts and ice drinks, including tea, coffee and cocktails. Make this syrup in any quantity you need; the ratio – equal parts water and sugar – is always the same. Makes 2 cups.

2 cups sugar
2 cups water

Combine the sugar with the water in a small pot; bring to a boil and cook until the sugar is dissolved, stirring occasionally. Set aside and cool to room temperature. Use immediately or store in a clean container or jar, covered, in the fridge, for up to 6 months.

MANGO OR APRICOT SORBET

Time: 20 minutes, plus time to churn and chill

This sorbet is so creamy and approaching rich that you may not believe it doesn't contain egg; add some milk or cream (see variation below) and you'll swear it's a proper ice cream.

When you're adding the sugar, remember that the sweetness will be less apparent when the sorbet is frozen, so add a little more when the liquid mixture tastes just right. Makes about 3 cups.

4 cups peeled, pitted ripe mango or apricot
1 cup superfine sugar or Sugar Syrup (above) or to taste
1 tbsp. freshly squeezed lemon juice or to taste

Puree the fruit in a blender with most of the sugar and lemon juice. Taste and add more of either if necessary. If using mango, strain the puree, stirring and pressing the mixture through a strainer with a rubber spatula to leave any fibres behind; be sure to get all the puree from the underside of the strainer.

Refrigerate until cool, then churn in an ice cream maker according to the manufacturer's directions.

Variation: Mango or Apricot Ice Milk: Thick and creamy; substitute 1 cup milk (or cream if you want it really rich) for a cup of the fruit. Omit the lemon juice.

Norene Gilletz is a cookbook author and culinary consultant. For information, visit her website at www.gourmania.com, contact her at goodfood@gourmania.com or call 416-226-2466.

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Simon Slivka ז"ל

Simon devoted a tremendous amount of time and energy over the past 20 years and was instrumental in the success and viability of the organization.

He will be sadly missed by his family, friends and the Zaglembier.

We extend our heartfelt condolences to all his dear family.

Thank You for Your Support!

Toronto Convocation and Dinner held on Sunday, June 13, 2010, was a historic success for Yeshiva University.

L-R: Sharon and W. Bernard Hermann

Back Row
L-R: Mo Lidsky, National Director CFYU; Dr. Herbert C. Dobrinsky, Vice President for University Affairs; Dan Forman, Vice President of Institutional Advancement; Barbara Bank, Event Co-Chair; Renee Rubinstein, Event Co-Chair; Eli Rubinstein, National President of CFYU; Supreme Court Justice Morris J. Fish, Honorary Doctorate Recipient; Senator Yoine J. Goldstein, Honorary Doctorate Recipient; Dr. Kathy Greenberg, Yeshiva University Trustee; Alan D. Litwack, Distinguished Alumnus Awardee

Front Row
L-R: Sam Belzberg, O.C., O.B.C., Honorary Doctorate Recipient; Rabbi Morton Green, Honorary Doctorate Recipient; Richard M. Joel, Yeshiva University President; Supreme Court Justice Rosalie Silverman Abella, Honorary Doctorate Recipient; Senator Linda Frum, Honorary Doctorate Recipient

L-R: Fran Sonshine; Senator Linda Frum, Edward Sonshine

L-R: Howard Sokolowski, Dr. Murray Frum, Julia Koschitzky, Hon. Tony Clement, Senator Linda Frum, Richard M. Joel, Hon. Peter Kent MP

L-R: Howard Sokolowski; Lawrence Bloomberg; Fred Waks; Dr. Bernard ("Barry") Sherman

L-R Mo Lidsky, Dr. Joseph Kerzner, Vice-Chairman of Yeshiva University's Sy Syms School of Business; Michael Kerzner

The evening celebrated Canadian Jewish leadership and the University's many contributions to Canada. Over 600 people attended and $1.2 million were raised towards scholarships for Canadian students attending Yeshiva University.

L-R: Miriam Frankel; Lily Manson

L-R: Michael Lax; Irwin Brenner; Richard M. Joel; Harry Sporer

Front-to-Back: Joe Labovic; Dr. Naomi Azrieli; Julia Koschitzky

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Yeshiva University

Cantor remembered for musical talent and giving nature

By FRANCES KRAFT
Staff Reporter

Cantor Louis Harry Danto, world-renowned cantos emeritus of Beth Emeth Bais Yehuda Synagogue, died last Friday morning at Toronto's Baycrest Hospital of Parkinson's Disease. He was 81.

A lyric tenor who performed extensively in North America, Europe and Israel, Cantor Danto's career highlights included his singing of the *Prayer for the Royal Family* before an audience of 16,000, including Queen Elizabeth and Prince Philip, at an interfaith Thanksgiving service at Maple Leaf Gardens in 1984.

Cantor Louis Danto

At the time of his retirement after 25 years as Beth Emeth's cantor, he had recorded 20 CDs, including a Jewish operetta he discovered on a 1989 east European concert tour, and even German arias.

But it was as a loving father, who would wear his tuxedo to take his kids skating before one of his concerts, that his daughter Denise Lash remembered him in a eulogy at his funeral Sunday, held at the synagogue.

She also recalled how, when she was seven years old, her mother died and her father became a single parent to her and her older sister, Annette, "almost overnight" following their move from Long Island, N.Y., to Cleveland.

"No matter the challenges that faced my father in those early years, Annette and I always felt very secure and loved by my dad."

The girls' brother, David, was born after the cantor's 1969 marriage to his wife Rouhama, a native of Jerusalem.

Cantor Danto was born Hersh Leib Marczuk in 1929 in Suwalki, a Polish town of 30,000. He adopted his mother's surname as a young adult.

His musical aptitude, evidenced as a synagogue child soloist, saved his life. In 1939, the 10-year-old future cantor won a scholarship to attend music school in Minsk, where he studied voice and cello. When Germany invaded Russia, the students were relocated to the Ural Mountains.

In 1943, Grisha, as he was then known, ran away to Turkistan, in central Asia, looking for his parents, but they had died in the Holocaust, along with his three brothers and two sisters.

He resumed his musical education after spending time with cousins, and financed his studies by chopping wood and loading it onto a raft.

After the war, with the help of Jewish organizations, he studied at the conservatory in Lodz, then at Rome's Santa Sicilia music school, where he studied the demanding 17th-century *bel canto* ("beautiful singing") technique for which he would become known.

He studied at the Mirrer Yeshiva in Brooklyn, N.Y., from 1950 to 1954, after immigrating at age 20 to join an uncle.

Because of his early experiences, he would never turn away anyone who approached him for assistance, and he often helped new immigrants find work and make connections in the community, his daughter said.

He sang for hospital patients and was a founder of the Canadian Society for Yad Vashem in Toronto.

"Despite all this, he still found time for us," Denise said.

The cantor was "much more than a chazzan," Rabbi Howard Morrison, Beth Emeth's spiritual leader, said in a eulogy, recalling his colleague's "charming and pleasant demeanour."

For the rabbi, who has been at the synagogue 10 years, Cantor Danto "quickly became a dear friend and father figure," he said.

On a broader scale, Cantor Danto "entered the hearts of ourselves and our families," said Rabbi Morrison. "He didn't merely sing on the bimah. He brought his soul, and embraced us in a way that only he could, at our moments of sadness and joy."

Danto and Beth Emeth's founding rabbi, Joseph Kelman, who died in June 2009, were "both the face and the vision" of the synagogue, Morrison said.

Cantor Danto leaves Rouhama, his wife of 41 years; daughters Annette Danto and Denise Lash; son David; and grandchildren Maya and Gabe Lash. His first wife Ada, whom he married in 1954, predeceased him.

Decision misguided, Congress says

Continued from page 1

In a statement, Clement dismissed objections to the move, saying Canadians shouldn't have to answer "intrusive" questions under penalty of prosecution.

"There are some people... who believe that Canadians should be forced to divulge intimate, private details about their personal lives to the government. We disagree," Clement said.

He added that making the long-form census voluntary "strikes a fair and reasonable balance between ensuring the federal government has the basic information every government requires, and protecting the privacy of Canadian citizens."

But Jewish groups said making such a decision based on privacy rights is misguided. In its letter to Harper, Congress said the conclusion that Canadians consider the long form "an intrusive invasion of privacy" isn't credible.

"Anecdotally, it would be just as defensible to assert that while some Canadians may have grumbled just a bit while filling out the long form, many readily embraced it as a civic duty," it read.

Congress CEO Bernie Farber, a signatory to the letter, told *The CJN* last week he held out hope that "over the next short while," a national groundswell of opposition would convince Clement and Harper to reconsider.

Asked what would happen to Jewish community planning if the decision stands, Farber said it's too early to tell and that CJC, in conjunction with various Jewish federations, would consider next steps "once the situation was entirely clear and the government has its opportunity to reassess" its decision.

Howard English, vice-president of strategic communications with UJA Federation of Greater Toronto, said the decision, if final, would make his organization's work "more challenging."

Both Clement and Munir Sheikh – who resigned last week as the head of Statistics Canada – were asked to appear before the House of Commons industry committee to testify about the matter this week. As of Monday, neither had confirmed their attendance.

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Coast to Coast

Montreal resident probed for Ponzi scheme

Compiled by CJN Staff

MONTREAL – The victims of an apparent multimillion-dollar Ponzi scheme suspected of being perpetrated by a Montrealer all appear to be from the New York City area and don't appear to include members of the local Orthodox Jewish community, as initial news reports seemed to suggest.

Fifty-one-year-old Hampstead resident Perry Newman was reportedly being investigated by local fraud police and the FBI for allegedly defrauding victims of at least $10 million.

The victims were said to include Edith Olanoff of New York City and Jerusalem. According to court documents cited in media reports, she is owed $7.5 million by Newman, who also reportedly went by the names of William Newman and Peter Newman.

But initial reports that potential victims could include members of the local Orthodox community appeared unsubstantiated.

Olanoff, who has two sons in Israel who are rabbis and moved there to be near them, reportedly discovered the fraud when she sought – but never got – a second $200,000 from Newman to help pay for the construction of an apartment in Jerusalem.

When she then contacted the FCStone brokerage house in Chicago, through which her transactions with Newman were supposedly being processed, Olanoff learned that that the statements she had been receiving with the FCStone imprimatur were forgeries and that the letterhead they were printed on was old stock and no longer in use.

Olanoff had reportedly given Newman money to invest since 2005 through his company, Dover Financial Corp., whose holding company's name was Ramat. On July 12, both Newman and Dover, which was located on Chabanel Street, were declared bankrupt in Quebec Superior Court and the local law firm of Stein & Stein was retained to represent Olanoff.

Lawyer Neil Stein of the firm has also represented victims in the Earl Jones fraud case.

According to court documents cited in news reports, Olanoff first heard of Newman through her accountant, now also believed to be a fraud victim. As in the Earl Jones case, neither Newman nor his company were registered with the Autorité des marches financiers, which would have made financial compensation feasible.

Late last month, about a week after the petition for bankruptcy, Newman was reportedly treated in hospital for self-inflicted knife wounds.

Firebomber denied parole again

Compiled by CJN Staff

MONTREAL – The National Parole Board recently rejected convicted firebomber Omar Bulphred's second bid for parole, meaning he'll spend at least another year inside Laval's Leclerc Institute for the 2006 firebombing of the Skver Toldos yeshiva in Outremont and the 2007 fire at the YM-YWHA Ben Weider JCC in Snowdon.

In February 2009, Bulphred, now 25, was sentenced to the equivalent of a seven-year prison term and effectively had 40 months left to serve.

However, the Correctional Service of Canada reportedly informed the National Parole Board that it's now seeking to have Bulphred serve his entire sentence.

At a two-hour hearing July 12, the board stated its concern about Bulphred's "capacity to commit violence at such a young age." He had been investigated before for making terrorist threats and had considered himself a "soldier" at the time of the crimes, he reportedly told the hearing.

Bulphred's first parole bid was denied a year ago after guards found writings of his containing fantasies of murder and exalting the Dawson College shootings of 2006.

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FAMILY MOMENTS

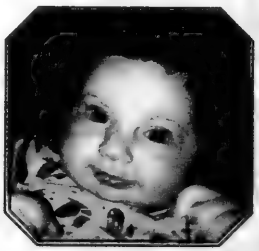
Mazel Tov

The Canadian Jewish news

Mazel tov Gabriel Flatt on being called to the Bar of the Law Society of Upper Canada. Love, Mummy, Daddy, Daniel, Emanuel, Ariella and Bobbe Golda.

Ester & Leo Berlin wish Ester's great-grandmother Bela Kosminsky a happy 100th birthday on July 3 in Sao Paulo, Brazil.

Rene & Steve are getting married! Everyone is thrilled, especially Rachel.



Jaime Liori is welcomed by sister Julia, parents Barbi & Avi Koifman, grandparents Frank & Judith Wilson, David & Rebeca Koifman, aunts, uncles and cousins.

Darryl & Renee Goldstein are thrilled to announce the recent marriage of their daughter Samantha to Barry, son of Lowell and the late Roberta Dubrow.

Happy third birthday Zachary Ryan! With all our love, mommy, daddy, Adam, Maya and the entire Sandberg and Goldberg mishpachahs.

SEND US YOUR PHOTOS!!

Email your digital photos to **cblackman@thecjn.ca** or go online to **WWW.CJNEWS.COM** and click the **Family Moments** button!

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What's New

By LAURA STRICKER

Our regular columnist, Leila Spektman, is away on medical leave.

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Please note holiday deadline for Aug. 12 is July 30. Deadline for Aug. 19 is Aug 9. Phone 416-391-1836. Fax 416-391-0829. E-mail cjnwhatsnew@gmail.com.

Thursday, July 29

MUSICAL PERFORMANCE

Rythme Umurisho Toronto, a colourful, energetic drumming group from Burundi, shares its traditional drumming and dancing skills. Children of all ages will be invited on stage to drum. Barry Zukerman Amphitheatre, Earl Bales Park. 7 p.m. Free activities for the whole family at 5:30 p.m.

Saturday, July 31

ORILLIA SHUL

Orillia Country Shul Shabbat services. 10:30 a.m. **Rabbi Michael Dolgin** leads the service. 151 Creighton St. S. 705-327-7069.

Tuesday, Aug. 3

DANCE SHOW

Russian folk and dance show with colourful costumes and lots of energy. Barry Zukerman Amphitheatre, Earl Bales Park. 7 p.m. Call 416-395-7873 for more information.

ZIONISM LECTURES

Shaarei Shomayim Brotherhood, the entertainment and cultural committee and the Israel action committee "150 Years of Zionism," lecture series continues. With historian **Gerald Ziedenberg**. 8 p.m. "Chaim Weizmann: Inspiration for Balfour Declaration." Lecture is followed by a discussion of current Israeli affairs. All are invited. Members free, guests $2. Light refreshments. 416-789-3213, www.shomayim.org. 470 Glencairn Ave.

Other News

MELTON MINI SCHOOL

Melton Adult Mini School is holding two new courses, starting in October. The first begins Oct. 6 and is held at Beth Sholom in the evening and Beth Emeth in the morning. Registration is open and classes meet once a week for two hours, for 30 weeks. The second course, Jewish Denominations, is for 10 weeks at Beth Tikvah. Taught by **Rabbi Wayne Allen**. Begins Oct. 4, meets on Monday mornings for 90 minutes each. This class is open to the community and Melton graduates. For more information or to register for either of these courses, contact **Loretta**: 416-789-7400.

JEWISH CONCERT

In "High Tea: Forbidden Music Revealed," soprano **Sharon Azrieli** and pianist **Shoshana Telner** perform music by composers who were banned by authorities. Canadian historian **Misha Aster** narrates the concert. Part of the Brott Music Festival. Aug. 15, 3 p.m. Adas Israel Synagogue, 125 Cline Ave. S., Hamilton. $40, $35 students and seniors. 1-888-475-9377 or 905-525-7664 for tickets. Or order tickets at brottmusic.com.

HERZL FILM SERIES

Screening of *We Will Return Eventually* as part of the "Did Herzl Really Say That?" film series at Beth Tzedec. Aug. 9, 7:30 p.m. The film focuses on Israel émigrés who were formerly perceived as traitors. The film shows a variety of Israelis who have been living in New York discussing living abroad and their relationship to Israel. Discussion follows. Refreshments served. Free.

ORAH CHAPTER

Orah Chapter, Jewish Women International invites all present and past members to a 25th anniversary reunion dinner on Aug. 17. **Barb**, 647-260-1283 (day) or orahchapterJWI@hotmail.ca.

Continued on page 25

There comes a point when living at home just isn't what it used to be. But imagine a comfortable apartment with lots of friends and cheerful surroundings, where your day is all about choosing what you really want to do. With no worries about housework or upkeep. A place where you can live life as you decide, while knowing care is near if you ever need it. Come see for yourself.

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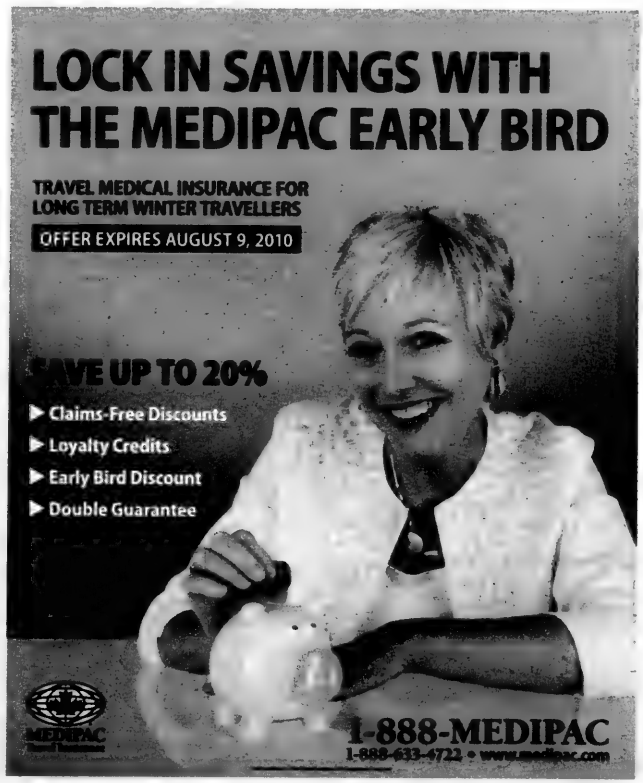

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What's New

Continued from page 24

ONE FAMILY FUND GOLF

Join One Family Fund for its Aug. 9 golf tournament at Devil's Paintbrush. Food and drink will be served, and amazing prizes and gifts are available. Reserve your spot today! $395 per player. Each golfer is asked to raise minimum $1,000 for One Family Fund. **Noah Zatzman**: noah@onefamilyfund.ca or 416-644-4955.

COB-BUILDING WORKSHOP

Join Kavanah Garden to build a bench/community board out of cob. This workshop has two parts: on Aug. 23 and 24, participants will build a bench from 9:30 a.m. to 4:30 p.m. On Aug. 26 and 27, participants will do the plastering from 10 a.m. to 2 p.m. $80 for a day of building, $50 for a day of plastering, $120 for a day of building and a day of plastering or $230 for all four days. **Risa**, 416-805-8382 or risa@torathateva.org. Space is limited.

FALL LUNCH AND LEARN

Tickets for Beth Tikvah's fall lunch and learn series on sale now. Speakers include **Cantor Beny Maissner, Dr. Ronald Pruessen, Gerald Ziedenberg, Dr. Doris Bergen, Lily Poritz Miller, Bill Gladstone, Gary Clement, Marina Nemat and John Tory**. By reservation only. 416-221-3433 ext. 352 or helen@bethtikvah.on.ca.

HERZL EXHIBITIONS

The Beth Tzedec Reuben and Helene Dennis Museum presents two exhibitions on **Theodor Herzl**, commemorating the 150th anniversary of his birth. *Herzl, the Pursuit of the Zionist Vision: Up Close and Personal* and *The Herzl Collection of David Matlow* explore the Zionist and personal history of Herzl. To Nov. 28. For info or tours: **Marlene**, 416-781-3514 ext. 234 or mlaba@beth-tzedec.org.

FOR SENIORS

Active Seniors Miles Nadal JCC: computer course for absolute beginners. E-mail family and friends, find useful information. For eight weeks beginning Aug. 31. Afternoons. For info: 416-924-6211 ext. 155.

Adath Israel Congregation. Wednesday social afternoons for men and women. Bridge, mahjong, Rummikub, refreshments. $2. Everyone welcome. **Pearl**, 416-635-6317, or **Marcia**, 416-932-1229.

Beth Sholom Synagogue: Chai Society Group are going to the theatre to see *Love, Loss and What I Wore*. Panasonic Theatre, August 11. $75 for lunch, bus to and from Beth Sholom and orchestra seat. **Rivy**, 416-783-6103 ext. 228.

Earl Bales Seniors Club in the Park, friendly atmosphere in beautiful surroundings. Casino Rama Aug. 18, departs 10 a.m. Lunch and Laughter, Aug. 3 at 12 p.m. Kosher dairy lunch provided by Revere Living. Canasta Tuesdays and Thursdays at 10 a.m. Bingo Tuesdays, 12:30 p.m. Social bridge Thursdays, 12:30 p.m. Sunday night dance resumes Sept. 19. Line dancing Thursday resumes Sept. 23 at 10 a.m. **Valerie**, 416-395-7881. Non-members welcome.

LZA Senior's Cultural Club. Tuesdays 10 a.m. Discussion group at Borochov Cultural Centre, 272 Codsell Ave. 416-630-9444.

Wagman Centre, 55 Ameer Ave., 416-785-2500, ext. 2267.

Dora Gruber Lunch and Learn, July 29. 11:30 a.m.-1 p.m. **Willir Wellsman** discusses "What You Need to Know About Arthritis and About the Arthritis Society." Kosher dairy lunch served. $7 members, $8 guests. Register at service desk.

The next fitness session begins Aug. 16. In-person registration is on Aug. 4 from 9 a.m. to 1 p.m. in the lobby. Cash or cheque. Advance registration to July 30.

Breakfast club July 30. 10-11 a.m. in the Gathering Place. Light breakfast and beverages served.

Never used a computer before? Six-week course on Mondays. Four clients per course, booking for September. Sign up at the service desk.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St. 416-638-1881, www.prossermanjcc.com.

Kolel High Holiday services. Egalitarian, participatory. With **Rabbi Elyse Goldstein**. Special breakout sessions and family services. www.kolel.or ext. 4255 to book.

Presented by literary experts and book reviewers, Treasures in Jewish Literature is an engaging five-session series exploring the best in contemporary Jewish literature. Each presenter offers insights into the reviewed titles and lectures are filled with dialogue and debate. Starts Sept. 21 with *Dough: A Memoir* by **Mort Zachter**. Reviewed by **Nick Maes**. 1 to 3 p.m. Refreshments served. $16 at the door, $58 for series pass for members. $18 at the door, $65 for series pass for guests. Advance registration required for series pass.

Movie Mondays, films reviewed by **Larry Anklewicz**. *Blessed Is the Match: The Life and Death of Hannah Senesh* is the first film on Oct. 18. Series pass is $50, individual films $5. Advance registration required for first film. 2:30-4:30 p.m.

Starting Oct. 13 for nine weeks, the Ryerson/Chang School of Continuing Education presents "American Movies and the Politics of Idealism" with **Kevin Courrier**. 1-3 p.m.

New programs starting this fall: professional retirees organization, floral arranging, humour group, the Jewish influences in Freud's interpretation of dreams, and more.

MILES NADAL JCC

750 Spadina Ave., 416-924-6211, www.mnjcc.org.

Michael Bernstein Chapel services. Sunday 8 a.m. Thursday 7:15 a.m. Kosher breakfast included. **Coleman Bernstein**, 416-968-0200.

Vital Theatre Company presents *Pinkalicious, the Musical*. To Sept. 19. Saturdays and Sundays at 1 p.m. Premium tickets $39.50, regular tickets $29.50. www.vitaltheatre.ca, 416-642-8973, ext. 200.

What's New is now online, for subscribers only. You can find it at cjnews.com

KAVANAH GARDEN FESTIVAL: Some 120 people recently attended the Kavanah Garden festival. Guests made mint tea in Kavanah's solar oven, harvested wild raspberries, hunted for insects in the meadow, watered vegetables, made seed shakers out of recycled materials and enjoyed stories courtesy of the PJ Library.

BRAIN CANCER FUNDRAISER: On June 24, Ben Gross, centre, began the weekend of his bar mitzvah with a walk called Brain Cancer: It's Not a Walk in the Park. Three hundred people came to Earl Bales Park for a barbecue and speeches, which included a talk by Dr. Peter Dirks, a neurosurgeon at the Hospital for Sick Children. To date, nearly $20,000 has been raised for the Brain Tumour Foundation of Canada.

SINGLES EVENTS CAN BE FOUND ON PAGE 29

OBITUARIES
and Related Notices

Steeles Memorial Chapel

Feldman, Betty	June 30/10	Private
Drebin, Harriet	June 30/10	Private
Opren, Adela Avram	June 30/10	Private
Benzaquen, Aaron	July 1/10	2121 Bathurst St
Brooks, Sandra Elaine	July 3/10	Private
Czarylski, Henryk	July 4/10	10 Kenneth Ave
Wolfish, Joyce	July 4/10	
Ludmirsky, Sofia	July 4/10	133 Torresdale Ave
Krinberg,Eugenya	July 4/10	Private
Kruger, Esther	July 4/10	3560 Bathurst St
Kaufman,Taibe (Toby)	July 5/10	81 Claver Ave
Friedman, Esther	July 5/10	333 Clark Ave W
Nebel, Judith	July 5/10	120 Promenade Cir
Weinstein, Bernard	July 6/10	550 Cummer Ave
Schwartzstein, Jenia	July 6/10	5 Fisherville Rd
Zlotnick, Stanley	July 6/10	37 Lyonsgate Dr

HEBREW BASIC

Yetta Junkin	Jul 3/10	R.R. 2
Joseph Volman	Jul 2/10	429 Walmer Road
Earl Naft	Jul 6/10	3705 Bathurst St.
Carol Hock	Jun 26/10	218 Acton Ave.
Charlotta Horak	Jul 10/10	Castleview Wychwood Towers

BENJAMIN'S PARK MEMORIAL CHAPEL

Reva Lubek	Jun 27/10	73 Prince Charles Dr
Marshall Golden	Jun 29/10	515 Jones Ave
Ruth Cherniak	Jun 30/10	45 Brunswick St
Harold Leibovitz	Jun 30/10	133 Waterloo Ave
Eli Cooper	Jul 2/10	2 Edith Dr
Dora Gardner	Jul 2/10	170 Red Maple Rd
Fran Solomon	Jul 2/10	8 Covington Rd
Eva Dessen	Jul 2/10	6 York Downs Dr
Peter Safran	Jul 3/10	10424 Keele St.
Efim Gofman	Jul 2/10	1121 Steeles Ave. W
Peter Safran	Jul 3/10	10424 Keele St.
Chaim Marcovitz	Jul 2/10	9 Brockington Cres
Fanny Tessler	Jul 4/10	3560 Bathurst St
Meyer Baranowsky	Jul 5/10	263 Acton Ave
Jack Siegel	Jul 5/10	22 Shallmar Blvd
Faye Sukerman	Jul 3/10	2600 Bathurst St
Bob Wise	Jul 6/10	400 Walmer Rd
Ruth Lanys	Jul 6/10	9785 Yonge St
David Levine	Jul 6/10	22 Shallmar Blvd
Miriam Braidberg	Jul 4/10	2531 Lakeshore Bl
Shilly Rosen	Jul 6/10	2701 Lakeshore Dr
Max Leroy	Jul 7/10	1635 Dundas St E
Grace King-Tobis	Jul 10/10	850 Steeles Ave W
George Herczeg	Jul 10/10	20 Avoca Ave
Gina Feldberg	Jul 10/10	328 Markham St
Mark Kerbel	Jul 10/10	24 Belvider Ave

Herbert Green ז"ל (Toronto) passed away on Monday in Jerusalem. Herb is survived by his loving family, his wife Joyce, his children Marvin Green, Cheryl Kempinski, David Green, Lisa Marcus and their spouses, and his grandchildren and great grandchildren. In addition, Mr. Green is survived by his sister, Delores Haber (Seymour) and brother Allen Green (Gloria). Mr. Green was a much loved activist and supporter of Jewish education throughout the world, the land of Israel and its people and the displaced residents of Gush Katif. Herb Green ז"ל was a respected builder whose greatest achievement with his wife Joyce, was the building and development of his large, diverse and loving family. May his memory be a blessing and a comfort.
Condolences can be sent to: **inmemoryofherb@gmail.com**

To place an unveiling notice, please call at least 15 DAYS prior to the date of the unveiling.

Zulauf, Michael ז"ל
On Thursday, July 8th, 2010 in Las Vegas, Nevada. Beloved husband of Freda Zulauf, deceased, loving Father of Mel, and David, and Paula, deceased. Dear brother of Saul, Betty, Ben and Boris Loving Grandfather of eight. Services were held at Steeles Memorial Chapel on Tuesday, July 13th. Memorial Donations may be made to the Freda and Michael Endowment Fund at The Baycrest Center. 416-785-2500.

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Feature

Performing taharah, the ultimate kindness

By RABBI MAYER WAXMAN
JTA

To describe the dead body that lay before me at my first taharah, the simple word "real" seems most appropriate. A taharah is the traditional Jewish cleansing performed on a body before burial.

At my recent first taharah, none of the cliches occurred. I did not feel scared or sickened by the body, but conversely, I can't say I sensed the neshamah, the soul, circumambulating the room, as reported by some people who perform the deed.

I wasn't supposed to perform the taharah but observe. A taharah ideally is performed by four people. In the funeral home basement, I stood beside the rosh, or head – the leader of the taharah – as he telephoned the chevra team's fourth and absent member, who responded that he was unable to make the scheduled taharah.

Instead of contacting another trained chevra member, the rosh deemed to allow me to serve as the fourth based on my existing knowledge of the relevant customs and halachot, Jewish laws.

He knew I was no stranger to death. I had studied the laws of mourning in my rabbinical training. As long as I can remember, my mother has been active in her local chevra kadishas, or Jewish burial societies. I narrated a widely used instructive video on taharah practice scripted by Rabbi Elchonon Zohn, the renowned director of the Vaad Harabanim of Queens and founding director of the National Association of Chevra Kadisha. I wrote the foreword to *Living Kaddish: Incredible and Inspiring Stories* regarding experiences of people in their year of mourning after losing a family member. I studied the signatures of serial killers for my master's degree in forensic psychology.

And I had the unusual experience of actually performing CPR on the body of a man who passed away before my eyes. I was doing my brief hospital rotation while studying for my emergency medical technician's licence when a doctor carried out the life-saving manoeuvre on an old man whose heart had stopped in the hospital. After the doctor was sufficiently sure that the man could not be revived, he allowed us two EMT students to attempt the procedure before pronouncing the man dead.

But this was different. The body before me was waiting for the chevra kadisha to enact the ultimate kindness, to prepare the body for burial in the age-old Jewish way.

I arrived at this moment through my position in the National Association of Chevra Kadisha, which carries the mission "to provide the entire Jewish community with a resource to help promote and strengthen traditional Jewish burial practices." Among my early tasks was registering chevras across North America, and promoting the reception of NASCK newsletters and information among funeral homes.

One Jewish funeral director asked me on receipt of my call, "Have you ever done a taharah?"

I was prepared for the valid question: "I will be doing my first one on Sunday."

He responded warmly, but in a way that put his work and the work of chevra kadisha in perspective: "Let's hope you won't have to."

He was right. For me to have to do a taharah would mean someone would die.

In fact, many chevra kadishas around the world dedicate the seventh day of the Jewish month of Adar to prayers and fasting followed by a feast, as that is the day God Himself buried Moses – providing the ideal situation: a time when the chevra kadisha is no longer required.

Continued on page 27

Feature

A scene from the 2002 movie *The Burial Society* which featured a chevra kadisha

Procedure is performed in sensitive, purposeful way

Continued from page 26

In today's world of medical awareness, taharahs are performed with sanitary precautions. Rubber gloves and aprons are donned. I was called on to assist in moving the body occasionally, and I noted through my gloves how cold it was to the touch. It only occurred to me afterward that the body temperature was a result of the refrigeration the funeral home used to stay the body's deterioration.

This body – this man – was about my height, about my weight, not much older than I. I observed the rosh meticulously clean the body from head to toe. Any open wounds were treated with Monsel's Solution, a coagulant. The rosh carefully washed away any dirt. He also wiped up blood and gathered unattached hair.

In Jewish tradition, bodies are buried as complete as possible, and any blood or fluids that leak or are wiped from the body are buried along with the body. The act was sensitive – not delicate, rather caringly purposeful, like a mother removing ink from her child's arm or syrup from her child's cheek.

I poured water on the body as the cleaning was completed. I was instructed to pour backwards, turning my hand holding the bucket in the opposite direction than I intuitively would.

The body is then carefully placed on a slatted wooden base that is attached by natural fibre ropes to a pulley, which hoists the wood and moves it over a dedicated mikvah in the funeral home. The body is lowered inside for ritual immersion. In the interest of maintaining dignity, it is only at the moment of immersion that the body is completely exposed.

The body is then re-hoisted, covered and returned to the dressing table. On the table, the body is completely dried and then dressed in *tachrichim*, traditional Jewish burial shrouds. The shrouds have no pockets, and their only fasteners are drawstrings on the trousers, tied in a specific way at the waist, and two sets on the tunic, tied at the neck and around the waist.

The prepared body is put into the plain wood coffin. A light sprinkling of dust from Israel is placed at various points of the body, and clay shards are put on the eyes and mouth.

The body receives compassionate care. The Jewish name of the person is written on a board on the wall in the room. The room is silent, aside from occasional directions, the recitation of some prayers and supplications, and a request for forgiveness from the person on whom the taharah is performed, lest any wrong was done the body during the process. The body is tenderly treated and dressed.

The body is a body; a human shell. Real.

The taharah is a beautiful and symbolic procedure, a respectful and tributary send-off. I can't help but grieve for the growing number of Jews who opt to have their sullied remains carelessly tossed into crematoria for disposal.

After leaving the funeral home, I proceeded to synagogue for morning prayers. I'm not sure I prayed with greater intent, but the deceased was surely on my mind.

When prayers were over, I was hungry. I went to pick up bagels and eggs, foods that are traditionally associated with mourning – their roundness symbolizes the circle of life. But I think my motivation was baser. Appeasing hunger satisfies the living body. And there is nothing more life-affirming than death.

Rabbi Mayer Waxman is the national director of the National Association of Chevra Kadisha based in New York.

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the Herczeg family

on the passing of our good friend

George Herczeg ז"ל

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים

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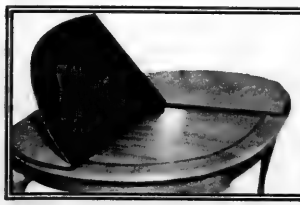

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On Campus

Students look beyond Jewish community at blood drive

By RITA POLIAKOV
Staff Reporter

Brenna Singer had always been too nervous to give blood. Until last Wednesday.

"I wanted to give to help people," said Singer at the Hillel and Canadian Friends of Rambam (CFRAM) Health Care Campus blood drive last week. "I was nervous, I don't know, of the unknown. [But] I thought it was a good program and I thought, 'This is my chance to do it.'"

Singer, a Queen's University student going into her fourth year, was one of about 19 people to donate blood at the Canadian Blood Services Clinic, a number that impressed Sara Cuneo, a Hillel of Greater Toronto summer intern placed at CFRAM and the co-organizer of the drive.

"We brought in nearly 20 people, the [daily] average [at the clinic] is 44. That's almost half of what they would have brought in," said Cuneo, a York University master's student.

"I really hope that, in this program, we were able to facilitate people's ability to give blood in a way that was sort of more comfortable. We were able to go as a group rather than going by yourself and donating."

For Lyla Abells, a Western University student going into her third year and a fellow Hillel intern and event organizer, the drive is a way to give to Toronto's broader community.

"I think it's important for Hillel to not only be responsive to Jewish causes," she said. "We are a part of the greater community and we can't forget that."

Being a part of the greater community, for Abells, means responding to an important need.

According to the Canadian Blood Services, 52 per cent of Canadians say they or a family member have needed blood or blood products for surgery or medical treatment.

Nineteen people came to donate blood at the Hillel/Canadian Friends of Rambam Health Care Campus blood drive last Wednesday. From left are Josh Zelikovitz, Lyla Abells, an organizer, and Brenna Singer.

"There's such a need for blood. We don't realize how many people need it," she said. "So many people are scared to [donate]. This gives them a boost. We're giving people that last little push to do it."

And it's an important push, especially since each blood donation can save up to three lives.

Ryan Kroll, who is going into Queen's University for medical school, has given blood before, mainly because he has a B negative blood type, which is rare.

"It's always good to give while you can," said Kroll, adding that, while he came out, he wasn't able to donate blood this time because of a recent trip to Panama, which could put him at risk for developing malaria.

The event, which included a barbecue, also helped raise awareness for Rambam Hospital in Haifa.

"[It's] a 1,000-bed teaching hospital… that serves about two million people. That's a third of Israel's population," Cuneo, who helped pass out pamphlets and answer questions, said.

Cuneo added that the hospital sets a good example for Canadians.

"In the wake of the flotilla [incident], the hospital took in both activists and soldiers. They provide medical care regardless of who you are. That's something I think is very pertinent," she said, adding that the hospital was the first in Israel to have an Israeli Muslim woman to head a department.

"It's an example of Jews and Arabs working together. That's an example we can take with us back to our campuses," she said.

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The Greens: Joyce, Marvin, Cheryl, David, Lisa and family

on the loss of their devoted husband, father, grandfather and great-grandfather

Herbert Green ז"ל

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ש'שאר פ'נ'נ

גידי קורן וחברים

מה יהיה

ראיתי את בנימין נתניהו במליזיזה מתראיין ברשת פוקס, תומכת ישראל ברוודר, ואצל לארי קינג בסי.אן.אן, גם הוא תומך רב שנים. בשתי התכבויות גילה נתניהו את כשרונו הטבעי לדבר ישרות ולקלוע לרגש האמני מסלולי ששולט באר"ב. אבל לגופו של עניין, אמר נתניהו דברים בעייתיים מאוד. הוא טען, למשל, שאת ההסגר על הכנסת סחורות לעזה הבהיגה הממשלה הקודמת, והוא, המנהיג הנאור, ביטל את הגזרה וישחרר מעבר לסחורות אזרחיות, בלי קשר ללחץ הבינלאומי בעקבות המשט. זה שלקח לו מעל לשנה לעשות את זה, וזה שהוא אמר פעמים רבות שלא ישחרר את המצור שמא יכנס נשק לעזה- נו באמת, מי זוכר. נתניהו גם אמר שהוא משוכנע שאפשר לעשות שלום עם הפלשתינאים בגדה תוך שנה.... שזו בעצם רק בעייה של הפלשתינאים להסכים למשא ומתן ישיר. קשה לקחת ברצינות אדם שאומר דברים כאלה. זה אפילו לא שקר, זו איוולת של ילד עם בעיות התפתחותיות. הוא כל כך רגיל שאין חשיבות למה שאומרים, העיקר שזה מצלצל יפה ויחזק ברגע זה (מחלה ישראלית נפוצה)- שהוא יגיד כל דבר בהבחה שאף אחד לא יזכור, ואם יזכרו הוא תמיד יוכל להגיד שלא הבינו אותו ושהרציאו את דבריו מהקשרם.

אבל מה- במדינה ששר החוץ שלה הוא ליברמן, שהרשגו המדיני העקרי הוא השפלת השגריר הטורקי על ידי הושבתו במושב נמוך יותר- אפילו נתניהו הוא אבא אבן.

ספרד אלופת העולם

שחקני הכדורגל של ספרד הזרו לארץ צוהלת אך מוכה- נסיגת הכלכלה הספרדית, אחרי האבטלה הגבוהים- את כל אלה קשה להסתיר. ובעוד היית מצפה למכת סולידאריות ספרדית-הינה בבארצלונה התקיימה הפגנה רבת משתתפים למען עצמאות קטלוניה מספרד.הקטלונים מזכרו נטים לבז לספרדים ורואים בהם עצלנים ופרימיטיבים. ניסיתי לחשוב מה היה קורה לו היתה זוכה ישראל בגביע העולמי בכדורגל- האם היו החרדים יוצאים בהפגנת נגד, או אולי העירבים ? ..... נדמה לי שלא, שגם הם היו מפרגנים, אבל אי אפשר לדעת. ומאחר וישראל מעולם לא תזכה- קרוב לודאי שגם לא נדע איך היו מגיבים המיעוטים הישראלים...

The Girl Who Played with Fire

סיפור שודדי מדהים: עיתבאי שודדי בן 50, סמיג לארסן, כותב שלושה ספרי מתח ומגיש אותם למו"ל בשטוקהולם בשנת 2004. עוד ההרצאה מכירה את הספרים להדפסה- נפטר לארסן מהתקף לב ואינני יודאה את ספריו מגיעים לחנויות הספרים. תוך שנה מהרצאתם, הופכת הטרילוגיה "מילניום" לרב המכר הגדול ביותר בתולדות שוודיה, וללהיט עגק בכל העולם. לפני מספר חודשים המלצתי כאן על הסרט הראשון, "הנערה עם טאטו הדרקון" . עכשיו יצא לאקרנים הסרט השני, שהוא המשך לראשון. גבורי הסרט- עיתבאי תוקר ואקריית מזוהה וזרוקה, מספרים סיפור מסמר שיער במבנן סרטי מתח חדש, הרבה יותר חברתי ועם הרבה מזות נחלי דם בהשוואה לעמיתיו האמריקנים.

סרט קיץ מצויין. שמונה בסולם קודן.

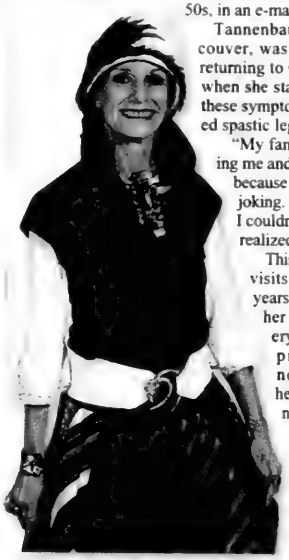
Health & Lifestyles

Designer lives with rare disease

By RITA POLIAKOV
Staff Reporter

It started with some messy handwriting and weight gain, something Cheri Tannenbaum, then in her early 20s and studying at Stern College in New York, blamed on late nights and snacking. Then her voice began to change.

"I remember being in the kitchen with my mother [in Vancouver] making a salad, and she asked me a question and I couldn't answer her. My mouth wouldn't move, so I couldn't form intelligible speech," said Tannenbaum, now in her late 50s, in an e-mail interview.



Cheri Tannenbaum

Tannenbaum, born in Vancouver, was in the process of returning to Orthodox Judaism when she started experiencing these symptoms, which included spastic leg movements.

"My family started imitating me and making fun of me because they thought I was joking. After awhile, when I couldn't speak, everyone realized it wasn't a joke."

This is when the doctor visits started. For three years, Tannenbaum and her family visited everyone from general practitioners to neurologists, but her tests came back normal.

"They decided it was psychological, so I went to lots of psychologists and psychiatrists," Tannenbaum said.

Eventually, she was diagnosed with hysteria due to "turning religious, getting in touch with my roots, the Holocaust, etc.," she said.

"I had to go to a psychiatrist a few times a week. All I did in the sessions was cry, 'I'm not psychologically ill, I just can't talk or walk anymore and I don't know why.'"

Tannenbaum, who was told that a change in her life might snap her out of the hysteria, eventually got married and moved to Los Angeles, where her husband lived.

"My honeymoon was spent at Scripps clinic in La Jolla, Calif., for more testing," she said.

Eventually, she went to a neurologist who diagnosed her with a rare neurological condition called dystonia musculorum deformans.

Dystonia is a movement disorder that causes muscles to spasm involuntarily. Focal dystonia affects specific parts of the body, while general dystonia affects all major muscle groups.

After she was diagnosed, Tannenbaum's family started the Dystonia Research Foundation, which works with doctors and researchers worldwide.

"Ironically, it has helped many people, but not the one it was started for. Me," she said, adding that doctors still can't tell exactly what kind of dystonia she has.

"It was a tremendous relief for me to finally have a name for what I had," she said. "But there is no cure for it, so this was a tremendous disappointment for me."

Still, Tannenbaum continued with her education, receiving a degree in psychology from the University of California Los Angeles.

Tannenbaum then began studying to qualify as a special education teacher, but she was unable to finish.

"I finished all the course work and then I was told that I needed to teach in a regular classroom first. I knew that with my speech limitation, there was no way I could control a classroom of 30 rowdy children," she said.

Hunting for a career, Tannenbaum started looking through school catalogues and came across a jewelry-making course.

"Not ever having a creative bone in my body, I suddenly developed into an artist," she said.

Now living in Israel with three kids and a grandchild, Tannenbaum makes and sells "fun, funky, whimsical, big, bold bohemian-style necklaces" and skirts made of ties.

While speaking and mobility are difficult, Tannenbaum uses a BlackBerry, e-mail and sign language when communicating. It's difficult for her to walk, but she can drive.

Still, dystonia isn't something Tannenbaum can ignore.

"It isn't like you have a broken finger, where the only time it bothers you is when you need to use it," she said. "Dystonia is all-encompassing… Sometimes I just wish I could shirk it off for just one second, but at this time, it's not meant to be."

For more information about Tannenbaum and her work, visit www.designsbycheri.com.

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And now for something completely different: HEEBONICS

Singer fills the musical gap for kids

By Rita Poliakov
Staff Reporter

When Marlowe Stone went through a breakup, she wouldn't write poetry. She'd write music.

"A lot of people find an escape in music," the singer/song writer said. "I definitely see it as a therapy. It's just very healing... When I was a teen, if I had a bad day or a breakup, I'd always have a moment when I'd say to myself, 'That's ok, 'cuz I'm going to write a good song.' And I always did."

Stone, who released her debut CD in 2001, has been a singer since she was very young. As a child, she would create concerts for her parents, belting out songs she had written about love and searching for a man.

"It just felt like that was my thing. It was always the thing I knew made me extra special, even in public school," she said.

After high school, the singer went to Ryerson University's radio and television arts program.

"I knew all I wanted to do was music, but I needed to have a real career," she said.

Still, she made sure to stay involved with the musial community. After going into advertising, Stone switched to music reporting and worked behind the scenes for eNow and CTV, all the while continuing to write music.

In 1999, Stone moved to Chicago with her fiancé and started to focus on her song-writing, which culminated in her self-produced CD, *Blue Satin Dress*.

"I ended up with a CD that was very influenced by Chicago. It had a lot of bluesy, jazzy undertones and I loved it," she said.

But radio stations didn't. At first.

Marlowe Stone

"The only thing was that when I came back to Canada to release it, a lot of the record labels told me they loved the songs and writing but didn't feel like horns and strings had a place on pop radio," she said.

This changed after Norah Jones's songs hit the radio a year later. During that time, Stone won a song-writing contest on Mix 99.9, and later had a music video air on Much More Music.

Then, in the same year, she got pregnant with her first child.

As Stone transitioned into motherhood, she started realizing that there's a gap in children's music.

"The first thing that I realized is how much kids in general love learning about music," she said.

"There's a lot of kids' music that was kiddy, and understandably so, for ages one to four... [Musicians] would do it with balloons, makeup, speaking really slowly, and I started to realize that kids are just growing up faster."

Stone noticed that three- and four-year- olds didn't necessarily enjoy that kind of music, but their parents didn't feel comfortable letting them listen to contemporary pop songs.

"[My sons, aged five and eight,] started to say, 'We don't want to watch the Wiggles anymore. We don't like Disney songs,'" she said. "One father described it to me as being music-less."

This is what drove Stone to focus on a different demographic – kids who are too young for Miley Cyrus but too old for the Wiggles.

"I have a nice network of amazing pop record producers in the city of Toronto. When I approached one or two of them, it was really great. I didn't have to say we're working on a kids' project," she said.

While aiming at younger kids, Stone, who has been working on this concept for around a year, didn't want change anything about the sound of her music, which she describes as a mix of genres, like dance pop and pop rock.

"It was like, I don't want [producers] to do anything different than what [they] would do if [they] were producing this new pop star. That's the approach I've taken," she said.

The only difference is that Stone's songs aren't about sex and drugs, but about local heroes and positive messages.

While Stone's new band, called Marlowe and the Mix, has yet to release a CD, she has a song on iTunes and hopes to launch Marlowe and the Mix through live concerts in the fall.

"I'm not pretending to be something. I'm just being Marlowe Stone, the song writer. Even some of the songs that will be on Marlowe and the Mix CDs were songs I wrote four or five years ago," she said.

"They're just kid-friendly enough. They're 'poppy' enough. They're not depressing or sexual. I don't write music like that anyways."

For Stone, who wrote the song *Step by Step* for the UJA Federation of Greater Toronto's Walk with Israel this year, music is an essential part of a child's life.

"I think there's something so pure about music, and I've seen with my own eyes, even at a birthday party, the minute you turn the music on, it changes the whole energy of the room. Everybody's giggling and smiling," she said.

"It really does something amazing for children. A lot of people find an escape in music, or they find comfort in listening to music. As young as you can expose kids to it, the better [it is]."

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American Jewish Congress may close its doors

JTA

WASHINGTON — After a death watch lasting nearly two years, news that the end of the American Jewish Congress (AJC) was imminent set off a flurry of e-mails in the Jewish organizational world.

"We have suspended most of our operations," the organization's co-executive director, Marc Stern, told JTA by phone on July 16, confirming that the organization had laid off nearly all its remaining employees. It was devastated by the Bernard Madoff's billion-dollar Ponzi scheme that affected several American Jewish groups in December 2008.

"Some things are continuing to go on because they are in process, and there are future activities a couple of months down the road," Stern said, citing cash flow problems. "There are some other things floating around that can be done with minimal costs. I hope things will become very clear and we can discuss it in public."

The AJC's demise is a story not just about cash-flow problems but about the changing of priorities of the American Jewish community, organizational insiders said.

While the fulcrum was certainly the organization's losses in the Madoff scandal – $21 million of its $24-million endowment disappeared in the scheme – the money woes laid bare the longstanding weaknesses that for years had made the AJC a junior sibling to larger Jewish advocacy organizations such as the American Jewish Committee and Anti-Defamation League.

"I think we had to find our voice in the community and in the arenas that were important. I don't know that we did that very effectively," AJC chair Jack Rosen, told JTA.

Others say privately that while the AJC was doing important work, focusing on issues of religious freedom in the United States, free speech and women's rights, those simply did not resonate with donors, who, time and again, have shown more interest in Israel and anti-Semitism.

Officially launched in 1922 by prominent Jews including Rabbi Stephen Wise and Supreme Court justice Louis Brandeis, the AJC was established to be a democratic body that spoke for American Jews on a wide range of issues. At the time the American Jewish Committee, which had a similar mission, was seen as an elite bastion of German Jewish immigrants that was unresponsive to the broader Jewish community.

By the 1940s, the AJC was pioneering the model of using legal action to better Jewish lives in America. In the 1960s, it took the lead role on behalf of the Jewish community in the legal fight for civil rights. In recent years, it focused on securing the church-state divide in the United States, along with international issues such as helping refine Israel's relationship with NATO and leading the legal fight against terrorists' use of human shields.

The organization's president, Richard Gordon, attributed the AJC's fundraising woes to a changing of priorities in the Jewish community that many organizations are feeling.

"The number of people who give to organizations like ours is dwindling," Gordon said. "There is not a group of younger people who see these organizations as vital to American Jews."

PLO's D.C. office will fly Palestinian flag

JTA

WASHINGTON — The Obama administration will allow the Palestine Liberation Organization office in Washington, D.C., to fly the Palestinian flag and assume the title of "delegation."

The change in status comes with no enhancement in diplomatic status, U.S. officials said.

The new privileges for the PLO office do not mean the representation has "any diplomatic privileges or immunities," State Department spokesperson P.J. Crowley said last Friday.

"At the request of the PLO representative, which we have granted given the improvement in the relations between the United States and Palestinians, they have requested permission to fly the Palestinian flag," he said. "And they have requested permission to call themselves the General Delegation of the PLO, which is a name that conforms to how they describe their missions in Europe, Canada and several Latin American countries."

Crowley said the steps have symbolic value and reflect improved relations between the United States and Palestinians, but they have no meaning under the Vienna Convention on Diplomatic Relations.

A White House spokesperson suggested the changes would help spur the Palestinians toward direct peace talks with Israel, a key demand of the Israeli and U.S. governments.

"This decision reflects our confidence that through direct negotiations, we can help achieve a two-state solution with an independent and viable Palestine living side by side with Israel," Tommy Vietor said. "We should begin preparing for that outcome now, as we continue to work with the Palestinian people on behalf of a better future."

PLO representation in Washington was made illegal under a number of laws in the mid-1980s, when the group was widely regarded as terrorist.

Since 1993, at the launch of the Oslo peace process, U.S. presidents have exercised their prerogative to waive the ban every six months. Obama and his predecessor, George W. Bush, have cultivated the PLO and its leadership of the Palestinian Authority as a means of stemming the influence of Hamas, a radical Islamist terrorist group.

A number of lawmakers have sought to reinstate the ban, saying the Palestinian Authority has not moderated enough, citing among other factors the Palestinian refusal to enter direct negotiations.

Republican congresswoman Ileana Ros-Lehtinen, the ranking member on the U.S. House of Representatives Foreign Affairs Committee, tied her efforts to eject the PLO from Washington to congressional efforts to move the U.S. Embassy from Tel Aviv to Jerusalem, another law that presidents have routinely waived since its passage in 1995.

"Instead of giving more undeserved gifts to the PLO, it's time for us to kick the PLO out of the U.S. once and for all and move our embassy in Israel to Jerusalem, where it belongs," she said in a statement.

ISRAEL'S NATIONAL MUSEUM REOPENS: **The Israel Museum in Jerusalem reopened last Sunday after a five-year, $100-million renovation project. The museum's three collection wings – the Samuel and Saidye Bronfman Archaeology Wing, the Edmond and Lily Safra Fine Arts Wing, and the Jack, Joseph and Morton Mandel Wing for Jewish Art and Life – have been redone. The museum is home to the Dead Sea Scrolls and the largest collection of Judaica in the world.** ***[Flash90 photo]***

Conversion bill frozen for six months

JTA

JERUSALEM — An agreement has been reached to put a six-month freeze on a controversial Israeli conversion bill up for a vote in the Knesset.

According to a deal brokered last Thursday between Prime Minister Benjamin Netanyahu's cabinet secretary and several Israeli non-Orthodox religious movements, the bill, proposed by Knesset member David Rotem of the Yisrael Beiteinu Party, will be withdrawn for six months while a coalition of non-Orthodox Israeli groups led by Natan Sharansky, chairman of the Jewish Agency for Israel, submit proposals on how to redraft the bill, *Ha'aretz* reported.

The bill, which passed a committee vote last week but still needs three Knesset readings to become law, had drawn significant opposition from Diaspora Jewish groups, including the non-Orthodox American religious movements and the Jewish Federations of North America, as well as Netanyahu and the Jewish Agency. They objected to the bill's giving ultimate authority over conversions to the Orthodox-dominated Chief Rabbinate of Israel.

"Change in the law on conversions in Israel must be carried out through broad agreement to prevent a split within the Jewish nation," Netanyahu said. "Unity is in the foremost interest of the State of Israel and the Jewish nation, and I intend to defend that principle with determination."

The Jewish Federations of North America welcomed the delay.

"We truly support this process of a dialogue table, which allows the participants time to discuss this important issue appropriately and reach a solution that protects the bonds between Israel and the Diaspora," the JFNA's CEO, Jerry Silverman, said in a statement late Thursday. "We are also thrilled that Natan Sharansky will be leading the process."

Israel won't co-operate with flotilla investigation

JTA

JERUSALEM — Israel does not intend to co-operate with the United Nations Human Rights Council's investigation into Israel's interception of a Gaza-bound flotilla at the end of May. The raid resulted in nine deaths.

According to a senior Israeli official, the sense at the Foreign Ministry, the Defence Ministry and the Prime Minister's Office is that co-operating with the investigative committee would only confer legitimacy upon the UNHRC, which has consistently acted against Israel.

"This is an unnecessary committee," the official said, "which is the product of an obsession with Israel."

The decision not to co-operate with the UN committee will be accompanied, however, by a decision to co-operate with a separate flotilla committee acting on behalf UN Secretary General Ban Ki-moon.

The secretary general's team is expected to examine the conclusions of Israel's Turkel committee as well as the results of a Turkish investigation into the flotilla incident.

Last weekend, Israel prepared for a possible attempt by another flotilla, this time from Lebanon, to run the Gaza naval blockade. Syria and Hezbollah are thought to be organizing the flotilla in an effort to divert international attention from the imminent release of conclusions from an investigation into the assassination of former Lebanese prime minister Rafik Hariri.

Defence Minister Ehud Barak sent a message to Lebanon over the weekend demanding the government there stop the flotilla. The Lebanese government, however, vehemently denied that any such flotilla is in the offing.

The country's transportation minister, Ghazi al-Aridi, told the daily Lebanese newspaper *An-Nahar* he was unaware of any such plans. He said that if he did ever receive such a request, it would be considered based on applicable laws and regulations. Al-Aridi added that Lebanon supports the Palestinians, but is committed above all to observing international law.

Young Jewish innovators brainstorm to fix the world

By JENNY HAZAN
CJN Israel Bureau

RAMAT GAN, Israel – Young Jewish business and social entrepreneurs, activists and innovators from 27 different countries met in Ramat Gan July 4 to 8 to brainstorm on how best to improve the Jewish world and the world at large.

Participants at the Fifth Annual ROI (Return On Investment) Global Summit for Young Jewish Innovators included 20- and 30-something Jewish communal leaders from countries in ROI's global network. About half of them are alumni of Israel-oriented programs such as Taglit-Birthright Israel, Hillel or Masa.

The summit, attended by about 120 participants, focused on Jewish education and identity, visions of Israel, Jewish arts and culture, environmental responsibility, and tikkun olam.

The event was highlighted by a ROI community-wide in-person/online five-hour brainstorming session in which participants created a list of more than 300 challenges facing the Jewish People and came up with some 140 potential solutions.

The result was 42 different project proposals. "The next step is in the hands of our members to turn these proposals into action plans," said Justin Korda, director of ROI and a former Montrealer.

According to Korda, the work couldn't be in better hands. Since ROI was established as a partnership between American Jewish philanthropist Lynn Schusterman's Center for Leadership Initiatives (CLI) and Taglit-Birthright Israel in 2006, the network has sponsored at least 200 different initiatives, launched across more than 100 communities around the world. Sixty-five of these projects have received grants totalling some $600,000 (US) from CLI.

Former grant winners include PresenTense (www.presentense.org), Moishe House (www.moishehouse.org), Challah for Hunger (www.challahforhunger.org), G-dcast (www.g-dcast.com), and Oleh! Records (www.olehrecords.org).

Pictured at the Fifth Annual ROI Global Summit are, from left, participant Noam Dolgin, ROI director Justin Korda, Rabbi Yoni Gordis and participant Yaniv Rivlin.

Projects chosen for funding usually include Jewish content or are focused on building Jewish community in one way or another. "Some projects are dedicated to serving the non-Jewish world," Korda said. "But even though they are not focused on Jewish content, they are still very much motivated by Jewish values."

Rabbi Yoni Gordis, the executive director of CLI, added a few more requirements to the mix: the projects must show good business sense, vision and passion, and possess the potential to have a wide impact, and applicants must hail from the ROI community.

"We give preference to projects that deploy the ROI network. We want these innovators to work with each other," he said. "Our network includes people who are very left and very right, both politically and religiously. The definitions are quite diverse. But we are tied together by common values. We are here to fix the world."

Those who haven't received funding from CLI still reap enormous membership benefits: courses in professional development, managerial skills, and communication; access to the ROI community and all of its resources, and opportunities for collaboration. "We give people a socket to plug into this idea of global Jewish networking," said Korda.

ROI member Yaniv Rivlin, 28, from Montreal, one of 15 Canadians in the ROI network, says a price cannot be put on this assistance. This month, he launched his ROI-inspired initiative, Comtribute (www.comtribute.com), an online fundraising tool for non-profit organizations.

"ROI is an amazing network. They gave me advice, brought me together with the most inspiring, motivated people, and connected me to non-profits and press," said Rivlin, who will start his master's degree in public policy and government at Harvard University in September.

"Everyone in the ROI community just wants to help. It was this community that gave me the inspiration to start this project.

"They are also doing everything in a very progressive way. They really understand the needs of the next Jewish generation."

This is what ROI founders had in mind – to create a fresh new space for young Jewish community leaders outside of the often restrictive, conservative, non-progressive, "old school" bounds of existing Jewish community organizations.

Said Korda, it all started in 2005, after Taglit-Birthright Israel hit the 100,000 alumni mark and there was little improvement in alumnus' post-trip involvement with Jewish community. "People were asking, 'Why aren't these young people lining up to get involved in federations and organizations?'

"But these organizations failed to engage young people before Taglit-Birthright Israel was established, why would they be able to now?"

What was needed, said Korda, was a paradigm shift. "ROI represents that shift. It's an exciting, energetic, creative global community that is succeeding to engage young Jewish leaders on their terms."

Rabbi Gordis said: "For us, ROI is the actualization of everything that we are about – providing an opportunity for the best and brightest, most impassioned young members of the global Jewish community. We are eager to give them any and all assistance they need to make this world better now, rather than later.

"We need to let them run and shape the world in the way they think it should be. I, for one, trust them with this task from the bottom of my heart."

Israel & the Jewish World

Israeli docs treat burn victims

By CNAAN LIPHSHIZ
© Ha'aretz Daily Newspaper Ltd

BUJUMBURA, Burundi — Two weeks after the death of more than 200 people in an oil-tanker explosion in Congo, Israeli doctors were the first specialists sent to treat the dozens of burn victims who survived the blast.

The Agency for International Development Cooperation of the Israeli Ministry of Foreign Affairs, MASHAV, sent four doctors and a nurse from Sheba Medical Center to the area surrounding the village of Sange in eastern Congo, where a truck carrying hundreds of kilotons of petroleum had caught fire. The group arrived on July 13.

"We're carrying half a ton of equipment to treat 30 injured in two locales," said Dr. Eyal Winkler, deputy director of Sheba's department of plastic and reconstructive surgery. With Winkler are doctors Shmuel Kalazkin, Ariel Tessone and Gil Gragov Nardini, and nurse Noa Anastasia Ouchakova.

The new arrivals will be working with a U.S.-born Israeli woman, Gila Garaway, who lives in Congo and works with the foreign ministry. She says not all the patients are receiving anesthetics in rural hospitals, where electricity and running water are unreliable.

"When I came to visit them, I could see their eyes light up with hope because they mistook me for the doctor from Israel they'd been expecting," said Garaway, whose two sons live in Israel with her seven grandchildren. She also said that she had seen cases in which burn victims became "psychotic from pain."

Jean-Michel Bolima, a social activist who was born in the eastern Congo city of Kisangani, said: "Any help is welcome and important, but we want to see actions that benefit more people than 31. This is a limited operation. Israel is always first to offer aid, and this is admirable. But it is not constructing a hospital there. Yet this [construction of a hospital] would have made a serious impact on people's lives."

Haim Divon, head of MASHAV, said the agency has been helping Garaway in her efforts over the past year to open a burn treatment centre in Bukavu, near the village of Sange.

Congolese President Joseph Kabila telephoned the Israeli delegation to convey his personal thanks to them.

Conversion bill vote postponed

Israel's conversion bill reportedly will not reach the Knesset floor until October. Proponents of the controversial bill had hoped to bring the bill to the Knesset floor on July 21, the last day of the Knesset's summer session before the start of a three-month hiatus. Its sponsor, Yisrael Beiteinu party MK David Rotem, reportedly isn't willing to introduce the bill on the floor until he's sure he has a majority of MKs supporting it. The bill would consolidate control over conversions under the office of the Orthodox-dominated Israeli Chief Rabbinate. It was approved recently by the Knesset's constitution, law and justice committee. The Knesset will reconvene for its winter session Oct. 11, when Rotem likely will reintroduce the bill. American Jewish groups and religious organizations have rallied against it.

Gaza probe brings policy change

Israel's military has implemented operational changes designed to further minimize future civilian casualties, according to an update on Israel's investigation into the Gaza war. The update, the second to the original July 2009 government report, was released last week and delivered to United Nations Secretary General Ban Ki-moon. The report appears on the Israeli Foreign Ministry website. New procedures have been adopted by Israel's military to ensure further protection of civilians during urban warfare, the report says. They include continuing to emphasize that the protection of civilians is an integral part of an IDF commander's mission, as well integrating a humanitarian affairs officer in each combat unit. New procedures also have been adopted to regulate the destruction of private property in cases of military necessity. Israel's investigations has led to 47 probes relating to the Gaza war in the winter of 2008-09. Some have led to criminal indictments.

N. Korea must pay for Lod attack

Israeli media reported that a U.S. federal court has fined North Korea $300 million (U.S.) for financing a 1972 attack on Israel's airport. Twenty-six people were killed and more than 80 wounded in the attack on the Lod Airport, now called Ben-Gurion Airport, carried out by the Japanese Red Army and the Popular Front for the Liberation of Palestine with the financial support of North Korea. A lawsuit was filed by the family of Carmelo Calderon-Molina, a U.S. citizen killed in the attack. Judge Francisco Besosa of the U.S. District Court in Puerto Rico on July 16 fined North Korea $300 million, which the judge said is typical punitive damages for such an attack. Two of the terrorists died in the attack. A third was sentenced by Israel to life in jail. He was released after 13 years as part of an exchange of 1,150 prisoners for three Israeli soldiers captured in the First Lebanon War.

Oil found in Israel

A commercially sized oil field has been identified in central Israel, an oil prospecting firm said. Tests on the Meged Five drill site near the central town of Rosh Ha'ayin have determined that the site can produce about 470 barrels of oil a day, the Givot Olam Oil prospecting and production firm announced. The well will be ready for production by Aug. 15, the Israeli business daily *Globes* reported.

Ritz Carlton plans kosher hotel

The Ritz Carlton hotel chain will build its first kosher hotel in Herzliya. The $160 million (US) project, which will include a hotel and six floors of luxury condominiums, will be outfitted with Shabbat elevators and an upscale kosher restaurant, the chain said July 21. The hotel will be located on the coastline overlooking the Herzliya Marina.

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Books & Authors

How images succeed and fail: graphic novels and history

BY NORMAN RAVVIN
Special to The CJN

Spectacle in art is an old story. Though it seems that our age, with its ability to resort to technological extravagances, is unique, the desire for a view of the spectacular, whether in the Victorian panorama, the era of the great travelling circuses, or in elaborate European church architecture, was alive in past societies.

One trend in recent filmmaking toward the blockbuster of eye-popping explosions and seemingly miraculous feats of world transformation is part of this tradition. In *Inception*, which is in theatres this summer, cities turn inside out like M.C. Escher drawings, and the filmmaker imagines his own ruined cityscapes that look like they might be modelled on an idea of the end of times, empty of people.

Norman Ravvin

Images in Jewish art have an unusual history. Although until well into the 19th century Jews were kept out of mainstream European artistic schools, the past century and a half allowed for a reconnection between Jewish artistic creativity and major schools of visual art.

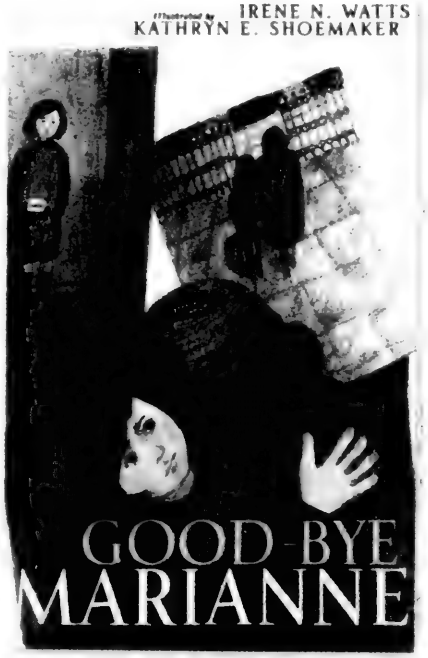
Technologies like photography and film have become crucial to modern ways of recording people's lives, and it feels that we have arrived at a time when images, spectacular or not, define who we see ourselves to be.

These shifts have brought a change to the way Jewish themes such as the Holocaust are presented. It would be wrong to think that the events of the war were initially and most capably defined by words. G.I.s with Brownie cameras and newsreels shot by the occupying Allied forces answered the postwar need for a detailed and immediate record of events in Europe. But these media were largely documentary – factual – and not part of an artistic tradition.

Creative work linking images and the events of the war did not play much of a role until the 1950s, and then, it was a rare film, such as Alain Resnais' *Night and Fog*, and rare paintings or drawings by Chagall and Picasso, which aimed to convey horror in ways different from those used by historians and novelists.

Today, if you were asked which visual artist treats the Holocaust in a way that is most satisfying, you would likely draw a blank. There is the conceptual art of Christian Boltanski; recently he undertook a darkly spectacular piece that consisted of a roomful of mountains of clothing, evocative of the possessions taken by the Germans from their victims at Auschwitz. But in popular terms, one might turn to the graphic artist Art Spiegelman as the best example of a figure who turned Holocaust-related narratives toward the image in ways that satisfied both critics and a large audience. Spiegelman's methods seem uncannily well-thought-out: the black and white pages of *Maus*, the meagre stylization of his characters, who express themselves through the slightest shift in an eyebrow, and the novelistic quality of his narrative voice all signal that he does not wish to draw on what might be called the spectacular in comic book visuals – the fancy points of view, the exciting colours and overheated language common to stories of superheroes.

But one unavoidable outcome of Spiegelman's success is the rash of other graphic novels associated with the Holocaust, many of them weaker and less fully developed than *Maus*. Recently, the Anne Frank House in Amsterdam published a graphic novel version of the famous diary, which is its raison d'être, and in discussions about it one hears the old questions resurface regarding the effectiveness of images in relation to words in telling a story. There is the issue of which medium most effectively conveys a dark story to children; and then the more contemporary consideration – too exaggerated to be true but still reflecting our times – that people don't want to read anymore, and prefer to receive their information in shorthand, the way they do on a cellphone or text-messaging screen.



A graphic novel worth a look by a Canadian-based artist and author is *Good-bye Marianne*, which, not unlike the new Anne Frank publication, is adapted from what was originally a story book for young adults under the same name by Irene N. Watts. *Good-bye Marianne* approaches the Holocaust through a prewar framework and wisely, considering that it is aimed at young readers, follows a girl's experiences in Nazi-run Berlin to reveal how totalitarian society destroyed children's lives.

Some of the decisions by illustrator Kathryn E. Shoemaker seem influenced by the muted artistic approach taken by Spiegelman in *Maus*. The only colour in *Good-bye Marianne* is on its cover. Its graphic story of Marianne Kohn is rendered in soft pencil sketches, so the reader must look carefully into the rooms and faces on the book's pages to get their full effect. The story's original contribution to its genre may be its time and place – prewar Berlin, on streets made unsafe for Jews by prohibitions and Nazi spectacles. Much of it takes place, too, in the interiors of Jewish apartments at a time when the freedom to live in such apartments would soon be taken away.

One reads *Good-bye Marianne* in something like a half hour. Because of its artwork, it is the kind of book a reader might return to and muse over. It is well-suited to a young reader's way of understanding events associated with the war, and resists presenting material in a lurid or sensational way. In this, the book follows *Maus* in its efforts to use images in a way that advances knowledge as much as it entertains. This is an interesting challenge for a visual artist: the creation of an eye-catching and stylistically interesting work that does not overwhelm the story at hand or fall into the clichés of art that flirt with spectacle.

Norman Ravvin is chair of the Concordia Institute for Canadian Jewish Studies. His novel The Joyful Child is due out this fall.

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Arts & Travel

Canadian actor gives 'blood, sweat and tears'

By RITA POLIAKOV
Staff Reporter

It started with ballet and musical theatre. Then came the cannibalism.

Canadian actor Ellen Dubin is mostly still known for her role as Giggerota the Wicked, a cannibalistic alien in the sci-fi show *Lexx*, which ran from1997 to 2002.

But she started off her career on stage, playing Tzeitel, the eldest daughter in *Fiddler on the Roof*.

"I'm very proud of that show," Dubin, who has performed in theatrical productions across North America, said. "It's one of the only shows I've ever done where I've played a Jewish girl."

Dubin wasn't supposed to be an actor. She was supposed to be a ballerina. But around 18, that changed.

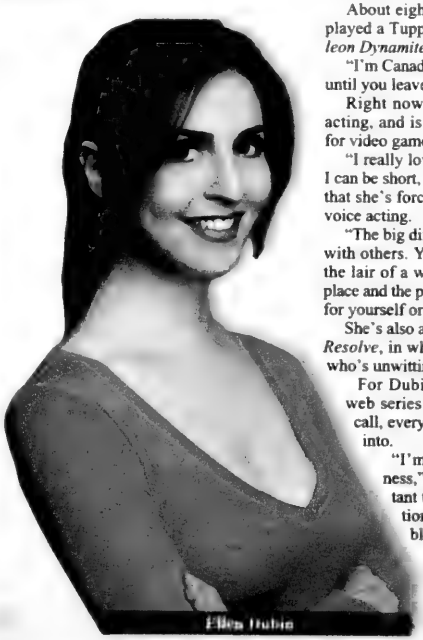
"I was doing a big audition in New York [for a ballet school]. I could feel my knee tear, it was devastating," she said. "I got up and hobbled off."

After abandoning her dream of dancing, Dubin attended the University of Toronto, where she took drama, mainly because "I heard it was an easy credit," she said.

It didn't take long for Dubin to fall for the theatre.

"Part of the program was you had to do shows. I always loved that. You get the immediate response of an audience," she said. "I was like, 'This is fantastic.'"

After university, Dubin began acting in *Fiddler*, toured Canada with the show and got her Actors Equity card. (Actors Equity is a union that represents actors and technicians.)


Ellen Dubin

But her mother wasn't fond of her career choice at first.

"Initially, I don't think my mom wanted me to be an actor. She was worried I'd be rejected."

And she was. Many, many times.

"I don't quite fit the mould. I'm 5-foot-10 and a half, I have a strong face, I haven't gotten my nose chopped off," she said. "I've been told, 'You should be shorter – or fatter.' Everyone has their own opinion.

"[Acting] is the only business where you can be brilliant [and are] told 'no' most of the time," she said.

But Dubin, who's been called ethnically ambiguous, wasn't fazed by the rejection.

"My humour comes in handy. You've just got to laugh," she said.

After *Fiddler on the Roof*, Dubin went on to do more musical theatre. And to perfect her craft.

"I studied a lot. I worked my ass off. I didn't settle. I was always striving to learn more," she said. "I didn't know improv? I'd go to Second City. I didn't know Shakespeare? I'd take [Shakespearean acting] lessons."

Eventually, Dubin, who has never been a sci-fi fanatic, got a role in *Forever Knight*, a show about a vampire cop in Toronto.

"I played a sexy dominatrix in a grey leather dress," she said, adding that CBS ended up censoring a scene of hers – not for sex or violence, but because "I stood there and stared at a man crawling on the floor. They could hack off people's heads, but I couldn't stand and watch a man squirm."

Dubin's role in the sci-fi world continued with Giggerota, a character that she still gets fan mail for.

About eight years ago, Dubin, who also played a Tupperware-loving mom in *Napoleon Dynamite*, moved to Los Angeles.

"I'm Canadian. They don't appreciate you until you leave their country," she said.

Right now, Dubin's involved in voice acting, and is currently voicing characters for video games.

"I really love it. I can be 14, I can be 90. I can be short, I can be tall," she said, adding that she's forced to get creative when she's voice acting.

"The big difference is you don't get to act with others. You have to pretend you're in the lair of a witch. You have to invent the place and the people, you have to make it real for yourself or it comes out phoney."

She's also appeared in the web series *The Resolve*, in which she plays a psychologist who's unwittingly dating a serial killer.

For Dubin, who found out about the web series through a Facebook casting call, every opportunity is worth looking into.

"I'm not a snob about the business," she said. "I think the important thing is the passion, the devotion… If you hire me, you'll get blood, sweat and tears."

To watch *The Resolve*, visit www.theresolveseries.com. For more information on Dubin, visit www.ellendubin.com.

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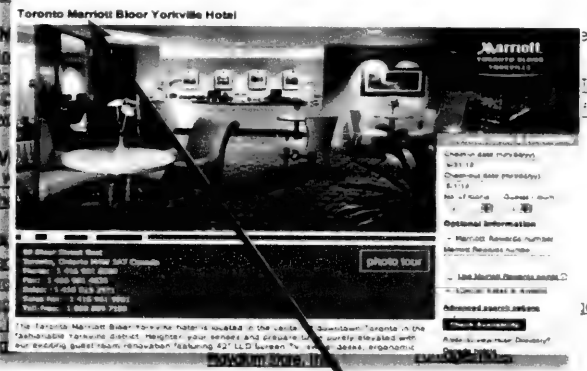

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Local jazz trio recognized for its excellence

By JOSEPH SERGE
Arts Editor

Being nominated by the Toronto Independent Music Awards (TIMAs) is one of two things jazz pianist Steve Koven is really excited to talk about.

The Steve Koven Trio's last CD, *Sound of Songs*, has been nominated in the best jazz CD category. And at the same time, the trio is about to release its eighth CD, *Alone Together*, a collection of jazz standards commissioned by a Japanese company.

"It's really exciting," Koven, 46, says. "Any recognition of your work is great."

The Steve Koven Trio, a Toronto-based jazz group has been performing around the world since 1993 and has shared the stage with Nancy Wilson, John Pizzarelli, T.S. Monk, Ben Castle and several others. But this is the first time Koven feels the band is getting major recognition.

"*Sound of Songs* was all original songs and represents my best works, so I was blown away when I got a call from L.A. telling me I was nominated for an album I'm very proud of. It's a strong piece of work," he says.

Now in its fifth year, the TIMAs acknowledge up-and-coming indpenendent artists. Previous winners have included singer Amanda Martinez and klezmer/world music band Beyond the Pale.

Koven is especially proud of the title track, a swinging groove that opens with a beautiful string quartet arrangement. The title comes from a book written by his father about his ancestors' emigration from Russia.

"It's specifically about my grandfather coming here as a 14-year-old boy to make a life for himself. When I was composing songs for this CD, I had all the tracks except one, and when I read his book, I went, 'Wow,' and literally wrote the song in a minute."

Sound of Songs contains nine original jazz songs that take the listener on an instrumental journey around the world.

Indeed, Koven has performed in dozens of places including Barbados, Mexico, Colombia, China, Jamaica and Japan – which brings us to the other thing he's excited about.

Alone Together was financed by a Japanese music distribution company. "They told me they'd like us to make an album of jazz standards," Koven says, although the talented composer is better known for his progressive improvisations. "They made us an offer we couldn't refuse. It's not my typical approach, but it's not really a bad thing. I'm extremely honoured to be approached by a company – one in another country – that wants to import and support a project of ours."

Of the 10 songs on *Alone Together*, seven are standards including works by Cole Porter, T.S. Monk, and Fats Waller's *Ain't Misbehavin'*. The other three are original compositions by the members of the band, which also includes Rob Clutton on double bass and Anthony Michelli on drums.

"This will be released shortly in Canada and Japan, and then we'll start recording our ninth CD, one of original music, later this year."

Of all their travels, Koven was especially taken by Colombia.

"Colombia was one of the highlights of my career," he says. "We were invited by the Canadian Embassy in Bogota."

Most of the band's performances abroad have been through Canadian embassies and high commissions as cultural ambassadors. "We would go to different places and present concerts and do educational workshops and clinics."

At the National University of Colombia in Bogota, the band was about half an hour late arriving. "There were thousands of people waiting for us, and it was like a riot. It's like they were waiting for the Rolling Stones," he says. "We didn't know what to expect. It was like being a rock star. I've never experienced anything of that magnitude."

Another thrilling place was China, where they got to play to 5,000 people at Beijing University, and later at the Shanghai Concert Hall. "It was absolutely amazing."

Unfortunately some of these government-sponsored gigs are drying up because of cutbacks. "There's no funding anymore, and I'm not going to go on tour and come back a few thousand dollars in the hole," he says. "It's a sad situation. Artists like myself rely on funding in order to get exposure – we need the support of our government to help us."

Steve Koven

The local scene hasn't been much better, especially since the closing of The Senator and other venues, he laments.

"The jazz scene has really deteriorated over the years. There's only a couple of jazz venues in the city left. I'm too old to be playing for $50 in a coffee house."

Koven reacts positively to this though, saying it forces him to go out and do his own promotion. He's rented a 350-seat theatre for the CD release party for his forthcoming ninth album in November. "This way I can put on an amazing show and make some money."

Koven also attends York University, both as a student where he's studying composition, and as an instructor where he teaches a course in musical improvisation.

Koven doesn't see himself as a traditional jazz player. His compositions frequently blend many different styles including East Indian, classical, funk and blues. The CBC said about him: "He can be as experimental as John Cage, as impressionistic as Claude Debussy or as bluesy as Fats Waller."

"I might make a living as a 'jazz musician,' but my forte is being an improviser and I borrow from many traditions, from pretty much the whole spectrum," Koven says. "I'm just a musician playing my own music. I feel blessed that I chose this path."

For more information on The Steve Koven Trio visit www.Stevekoven.com

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Anarchy in the Middle East?

JTA

Johnny (Rotten) Lydon, the former Sex Pistols front man, will not cancel his Aug. 31 show in Tel Aviv despite receiving hate mail.

In his announcement on BBC 6 Music News, Lydon said he would not let "the political powers-that-be" dictate his audience.

Other performers, including Carlos Santana, Elivs Costello, The Pixies, The Klaxons, The Gorillaz, Dvendra Banhart and Gil Scott-Heron, have cancelled performances in Israel.

Lydon said he would ignore the hate mail and stir up trouble musically.

"I'm anti-government," he told the BBC. "And I shall be making that loud and clearly proud once I'm in Israel."

Pro-Palestinian activists have been picketing his current British tour to protest his Tel Aviv show.

A Facebook page calling on him to boycott Israel – "Johnny Rotten, you ain't no human being if u play the Israeli fascist regime" – has almost 1,000 members.

***

No *Rivers of Babylon*

Boney M, the popular 1970s disco band, acquiesced to a request not to perform a song in the West Bank that refers to Jews' yearning to return to Zion.

Organizers asked the European band not to perform the song *Rivers of Babylon* on July 20 in Ramallah during the six-day Palestinian International Festival because the chorus includes the phrase from the Book of Psalms, "Yeah, we wept, when we remembered Zion." The organizers said the song would be "inappropriate."

The festival is designed to draw attention to water shortages in the region.

"I don't know if it is a political thing or what, but they asked us not to do it, and we were a bit disappointed that we could not do it because we know that everybody loves this song no matter what," lead singer Maizie Williams told AFP, the French news agency.

Israelis and Arabs danced together at the festival. Many Israelis defied an official ban and travelled to the West Bank for that concert. Other concerts were held throughout the week in Ramallah, Hebron, Jenin, Bethlehem and Haifa.

International musicians are performing at the festival, which comes amid a Palestinian campaign to have international artists boycott Israel.

Eye on Arts

By BILL GLADSTONE

SUMMER LITERARY COLUMN: DETECTIVE BENNY COOPERMAN TURNS 30

Thirty years ago, writer **Howard Engel** gave the world Benny Cooperman, a new made-in-Canada literary detective whom the *Globe and Mail* and others would acknowledge as "the country's first truly Canadian detective hero."

According to **Cynthia Good**, former senior editor at Penguin, Engel's pioneering Canadian-Jewish detective opened the floodgates for scores of other Canadian crime writers to follow. "Engel's creation of a Jewish detective has enriched the mystery genre and promoted a positive, alternative depiction of the private eye," she said at the 2010 Canadian Jewish Book Awards in May, where Engel was honoured with a lifetime achievement award.

As Engel told me in a recent interview in the off-Bloor Street café that is his frequent haunt, he consciously made Benny Cooperman different than and antithetical to other literary detectives.

"I had read a lot of mystery novels over the years, and I decided I would try to make a character who wasn't like any of the others," he said.

"Where one American detective was fast with his fists, Benny Cooperman was going to avoid confrontation. Where the others were American and Christian, Benny Cooperman was going to be Canadian and Jewish. And where most of the American and British detectives came from large cities like New York, London, San Francisco or Los Angeles, Benny Cooperman was going to come from a small town." (Cooperman lives in Grantham, a fictional town modelled after St. Catharines, Ont., where Engel grew up.)

One evening in 1980, Engel fed a sheet of paper into his typewriter. "I didn't know when I began to type that it was going to be the beginning of Chapter 1 of a novel," he recalled. When he read back what he had written to his wife and a friend, they urged him to continue with it.

Those early pages became the start of *The Suicide Murders*, the first of about a dozen Benny Cooperman mysteries: others would include *The Ransom Game*, *A City Called July*, *Dead and Buried*, and *There Was An Old Woman*. Penguin recently reprinted all of them in attractive new covers, along with *East of Suez*, the latest one in the series. Meanwhile, the prolific Engel has already finished another two or three more Benny Cooperman mysteries. "The manuscripts are piling up. I don't think they've had a look at them yet, but they will be publishing them in the next little while."

A former top-notch writer-producer for the CBC, Engel has received many literary awards, including the Arthur Ellis Award for crime fiction, and has been named a member of the Order of Canada. A couple of his books have been made into movies.

Like the rest of us, Benny Cooperman has changed over the decades – for instance, he's now married – but, as befits a fictitious creation, he ages more slowly than we mortals. He still works in Grantham, still likes egg-salad sandwiches, still has an edge of ironic humour.

Years ago, he started out on divorce cases for which he had to "stand all night under leaky eavestroughs looking into a window and getting wet in the rain" in order to prove adultery. These days he gets a better class of clients and a better quality of cases; even the once-disdainful Grantham police have come to respect his sleuthing abilities. His parents, however, still make the occasional dig because he didn't go into a regular profession like his brother the surgeon.

In at least one key aspect, Cooperman has become more like his creator over the years. Just as Engel awoke one morning a decade ago with some perplexing mental difficulties, Cooperman has also acquired some mental cloudiness, as evidenced in *The Memory Book*, in which he sleuths his way out of a jam despite a head injury that impairs his reading ability. His affliction continues in *East of Suez* but doesn't stop him from solving the case.

One morning in 2000, Engel suddenly discovered that printed English seemed as unfathomable to him as printed Chinese. He was diagnosed with alexia sine agraphia, a form of visual impairment involving an inability to recognize written language. His affliction continues but his writing ability remains as good as ever. His condition is so unusual that neurologist-writer Oliver Sacks wrote a *New Yorker* piece about him called *The Man Who Forgot How to Read*.

With the aid of friends who read to him, Engel still produces manuscripts at an admirable pace, including several non-Benny Cooperman detective mysteries. To the relief of thousands of his fans, he has no plans to stop crafting Benny Cooperman stories. "I'm not tempted, as Conan Doyle was with Sherlock Holmes, to push Benny off a cliff," he said. "I don't find Benny crowds me. I think that poor Conan Doyle was crowded by Holmes."

Happy birthday, Benny Cooperman. And mazel tov, Howard Engel.

• • •

Arts in Brief

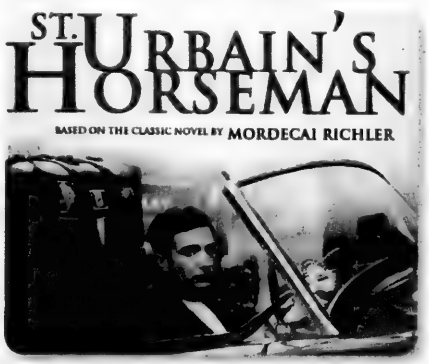
• Singer-choir conductor **Varda Hall Berenstein** speaks on "The Importance of Yiddish Song to Jewish Culture: Yiddish Folksongs and the Legacy of Mordechai Gebirtig." Active Seniors, Miles Nadal Jewish Community Centre, 750 Spadina Ave. at Bloor. Thursday, July 29, refreshments 1:30 p.m., presentation 2 p.m. 416-924-6211, ext. 155.

St. Urbain's Horseman faithfully adapted to film

By JOSEPH SERGE
Arts Editor

St. Urbain's Horseman, the three-hour CBC adaptation of Mordechai Richler's 1971 Governor-General-Award-winning novel, was released recently on DVD.

Richler's classic novel is about Jake Hersh, a Jewish man who grew up in Montreal's Jewish neighbourhood (as did Richler) and went on to become a successful film director in England. (Hersh was previously introduced in Richler's earlier novel, *The Apprenticeship of Duddy Kravitz*).



The movie, which originally aired as a two-part miniseries in 2007, begins with a wonderful opening shot of observant Jews painting over a swastika that was scrawled on the wall of their townhouse. Racial tensions in 1950s Montreal play a large part of the first half of the movie.

As a young teenager, Hersh idolizes his older cousin, Joey, a rebel and adventurer, who's not afraid to stand up for himself against the prevalent anti-Semitism. Hersh witnesses Joey get into a fight with local French youths and is plagued by guilt for the rest of the movie for not helping his cousin out.

As Hersh grows up, Joey, who's been gallivanting around the globe for years, is mythologized in his mind. He imagines that the small-time crook and swindler is really hunting down Nazis in South America.

The conflict between Jew and gentile is one of the book's (and movie's) central themes. In London, Hersh marries a fashion model, and the scenes between her and Hersh's visiting mother (delightfully played by SCTV veteran Andrea Martin), who blames all of her son's problems on marrying "that *shiksa*" provides much needed comic relief in this otherwise heavy adaptation of Richler's thematic novel.

David Hirsh is equally up to the task of playing Jake Hersh. And Michael Riley as the sleazy pornographer/accountant Harry Stein, who Hersh mistakenly gets involved with, is simply brilliant.

All in all, this is a great adaptation that remains faithful to Richler's classic novel. It's unfortunate that the DVD lacks any special features.

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60 SHARED ACCOMMODATION AVAILABLE
62 SHARED ACCOMMODATION WANTED
65 ACCOMMODATION/SWAP/EXCHANGE
67 HOUSE SITTERS
70 UNIVERSITY ACCOMMODATION
75 APARTMENT FOR RENT
78 SHORT TERM RENTAL AVAILABLE
80 SHORT TERM RENTAL WANTED
81 APARTMENT TO SUBLET
82 ROOM AVAILABLE FOR RENT
84 ROOM WANTED FOR RENT
85 APARTMENT WANTED
87 PROPERTY MANAGEMENT
105 COTTAGE FOR SALE
110 COTTAGE FOR RENT
115 COTTAGE FOR RENT/SALE
120 COTTAGE WANTED
122 TIME SHARE FOR SALE
123 TIME SHARE FOR RENT
124 ARIZONA PROPERTIES
125 FLORIDA PROPERTY FOR SALE
130 FLORIDA PROPERTY FOR RENT
135 FLORIDA PROPERTY FOR SALE/RENT
140 FLORIDA ACCOMMODATION WANTED
143 FLORIDA SHARED ACCOMM AVAIL
145 FLORIDA SHARED ACCOMM WANTED
147 FLORIDA ACCOMMODATION
150 FLORIDA TRANSPORTATION
155 ISRAEL PROPERTY FOR SALE
160 ISRAEL PROPERTY FOR RENT
165 ISRAEL PROPERTY FOR SALE/RENT
170 ISRAEL PROPERTIES WANTED
175 ISRAEL ACCOMMODATION WANTED
178 ISRAEL TRANSPORTATION
180 OUT-OF TOWN PROPERTIES
185 OUT-OF COUNTRY PROPERTIES
190 VACATION PROPERTY AVAILABLE
195 VACATION PROPERTIES WANTED
198 VACATION PROPERTIES-EXCH /SHARE
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199 COMMERCIAL PROPERTY AVAILABLE
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202 STORAGE SPACE WANTED
203 STORAGE SPACE AVAILABLE
205 LAND/LOTS FOR SALE
210 LAND/LOTS FOR LEASE
220 INVESTMENT PROPERTIES
225 INVESTMENT OPPORTUNITIES
230 BUSINESS OPPORTUNITIES
232 BUSINESS FOR SALE
235 BUSINESS WANTED
237 CAREERS RECRUITMENT
240 EMPLOYMENT OPPORTUNITIES
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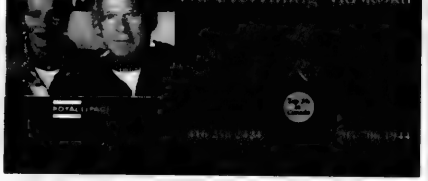

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If you can't name your enemy...

By SALLY F. ZERKER
Special to The CJN

Guest Voice

When U.S. President Barack Obama met with Israeli Prime Minister Benjamin Netanyahu earlier this month in Washington, D.C., it appeared to have been a love fest. The handshakes went on and on and on, as if they were both determined to show their affection for each other and that of their mutual countries.

But was this renewed warmth between the Obama administration and Israel real, or was it Obama tending to his political needs in the light of upcoming Congressional elections? One must remember that although the Jewish vote is relatively numerically small, evangelical supporters of Israel may represent a huge negative voting bloc.

Some people simply don't trust the president. "Can a man whose middle name is Hussein be trusted,?" the Dry Bones comic strip once asked? Frankly, I don't put too much emphasis on the name in and of itself, but I do worry about some of Obama's practices.

It's as if Obama has a speech impediment. He simply cannot utter the word "Islam" in the context of the evil we have seen perpetrated in the name of the religion since 9/11. His inhibition becomes unmistakable when Islam is directly connected to terrorism by jihadists or other fundamentalist radicals and when he then repeatedly finds ways to avoid using that word.

That is not to say that Obama cannot speak of Islam at all. When he speaks of it in glowing terms, as he did in his Cairo speech in June 2009, he had no difficulty lauding its contributions to American society and paying tribute to Islam as a religion of peace.

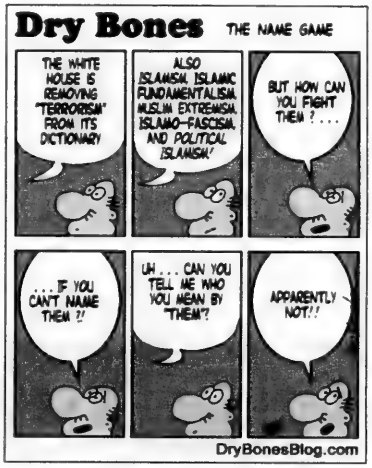
The examples of Obama's reluctance to couple Islam with negative, malicious associations are numerous. Take for example the case of Nadal Malik Hasan's terrorist attack. When Hasan shot and killed 13 soldiers and wounded 32 others at Fort Hood on Nov. 5, 2009, everyone everywhere knew what his motive was. He told us as much when he yelled " Allahu akbar" (" Allah is the greatest") to accompany his murderous attack. He was killing for his Islamic god. But Obama was quick off the mark to make sure that nobody jumped to that conclusion. His immediate response was precisely that. Don't prejudge this matter, he told the world. Although there were other times when Obama rushed to judgement, as in the case of black scholar Henry Louis Gates' arrest by a police officer in Cambridge, Mass. In that instance, Obama jumped quickly to the erroneous conclusion that the officer was motivated by racism .

Well, did the president jump to any conclusion about the motive of Abdul Mudallad on a flight from Amsterdam to Detroit on Christmas Day in 2009? Mudallad tried but failed to blow up the airplane. This time, Obama took his time before he spoke to the people of the United States and the world, and when he did, he condemned Al Qaeda for this latest obscenity. But once again he managed to avoid any reference to the Islamic influence on this terrorist perpetrator, whose failure was a lucky escape for close to 278 passengers. The motive for Mudallad's attempted slaughter of innocents may have been Al Qaeda, or it may not have been Al Qaeda, but for sure it was Islamic terrorism, as we were to find out.

After the latest failed terrorist attack against the United States by Faisal Shazhad to explode a car bomb in Times Square, Obama had the following to say: "Around the world and here at home *there are those* [italics mine] who will attack our citizens, who will slaughter innocent men, women, and children in the pursuit of their murderous agenda." I was looking in vain for his explanation of the cause of such murderous intent, and his reference to "those" indefinite persons in the world was yet another instance of Obama dodging the truth about Islamic radicalism.

Of course, this evasion by Obama is not actually due to a speech impediment, as I hinted – not seriously – above. I began to wonder about the psychological defences of a man who grew up during part of his early and formative years close to Islam, as both his father and stepfather were Muslims, as are currently his sister and half-brother. Was it now too much for Obama to have to admit that this part of his existence is the source of the hostility and danger to his country? I'm afraid we are unlikely to answer this question without psychoanalysis of the president of the United States, which is certainly outside the scope of this essay. However, whatever Obama's personal psychological inhibitions with respect to identifying the enemy in the current terrorist war, these boundaries have now been transformed into official American policy.

The Obama administration has recently announced its intent to ban all words that allude to Islamic terrorism from important national security documents. An Associated Press report had the following disturbing details: "President Barack Obama's advisers plan to remove terms such as 'Islamic radicalism' from documents outlining national security strategy and will use the new version to emphasize that the U.S. does not view Muslim nations through the lens of terrorism."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But this gag order goes beyond national security documents. The Obama administration has apparently issued an internal order that forbids any official statements to include interpretations of the Islamic religion in a negative light. A case in point recently had Attorney General Eric Holder Jr., during questioning before the House Judiciary Committee, desperately and ludicrously trying to avoid uttering the term "radical Islam" when that reality was staring him and the committee in the face. So excessive is Obama's demand for linguistic obfuscation that last year, a publication of the Department of Homeland Security listed Jewish extremism and various forms of Christian extremism as threats, but it made no mention of any form of Muslim extremism.

Does Obama really think that appeasing Muslims by fudging language will somehow alter Islamic radicalism's war against the United States. Perhaps he does! In the Cairo speech early in his presidency, in which he promised to ameliorate relations between America and Muslims, he stressed the role of language as follows: "I consider it part of my responsibility as president of the United States to fight against negative stereotypes of Islam wherever they appear."

But while he soothes his own psyche and placates Muslim sensitivities, he is missing out in explaining to his people in accurate language exactly who and what they have to watch out for. If the president of the United States cannot be straight on the question of national security, there's no doubt in my mind that this enhances the power of dangerous jihadists and weakens American ability to prepare and respond. Why? Because, the United States cannot defeat an enemy that its president, and hence his administration, is unwilling to name.

Sally Zerker is a professor emeritus at York University.

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Rising for Albert and his famous baseball song

By EDMON J. RODMAN
JTA

LOS ANGELES — At the ballpark this summer, when you rise for the seventh-inning stretch to sing *Take Me Out to the Ball Game*, stretch a bit taller – one of the song's writers was Jewish.

The unofficial song of America's pastime, *Take Me Out to the Ball Game* is the product of a Jewish-Episcopalian collaboration: Jewish songwriter Albert Von Tilzer wrote the melody, lyricist Jack Norworth penned the words.

Prior to writing baseball's hit tune, the lore goes, neither had attended a ball game.

Their famous collaboration, which is sung publicly somewhere in the United States every day from mid-spring to early fall, is believed to trail only *Happy Birthday* and *The Star-Spangled Banner* as America's most performed songs.

Since sportscaster Harry Caray first began belting it out at Chicago's Comiskey Park in the mid-1970s, and later at Wrigley Field, the song has become a regular feature at major league and minor league ballparks across America. They even sing it in Japan.

Yet considering the song's fame, Norworth and Van Tilzer go largely unrecognized by baseball officialdom, and Von Tilzer scores barely a nod in the Jewish community. Their story resembles the song's famous punchline: "and it's one, two, three strikes, you're out at the old ball game."

According to the Songwriters Hall of Fame website, Norworth wrote the lyrics to the universal seventh-inning stretch anthem in 1908 "while riding a New York City subway train." He had spotted a sign that said "Ballgame Today at the Polo Grounds" and "baseball-related lyrics started popping into his head."

His partner, Von Tilzer, already had a successful career in songwriting and music publishing in the Jewishly influenced Tin Pan Alley in New York when he wrote the music for what was to be his most enduring creation.

In 2008, the U.S. Postal Service issued a stamp commemorating the 100-year anniversary of the song, but there's no mention of the songwriters.

Von Tilzer died in 1956 and Norworth three years later, but word now comes from AOL columnist Chris Epting in a story titled "Stepping Up to Bat for Jack Norworth" that in Southern California where Norworth is buried – just a mile or two from the site of this year's Major League Baseball All-Star Game in Anaheim – the stone marking his grave site is worn and barely readable.

A Facebook group has formed recently dedicated to raising Norworth's visibility and "getting a groundswell going." Its goal is to have the marker re-done on better quality stone, adding words marking Norworth's role in co-writing the famous song.

But since Norworth has no known next of kin for approval, the Melrose Abbey Memorial Park is not allowing any do-overs, although it is open to discussing a plaque elsewhere on the grounds.

And what of Von Tilzer's grave?

Von Tilzer is buried in Glendale, N.Y., in a family plot in the New Mount Carmel cemetery. The headstone, simple in design with just a name and date, has no words memorializing his part in celebrating America's pastime.

In an era of sheet music, "Von Tilzer wrote the music for 20 million-copy-selling songs," said Tim Wiles, director of research at the National Baseball Hall of Fame in Cooperstown, N.Y., one of the authors of *Baseball's Greatest Hit: The Story of Take Me Out to the Ball Game*.

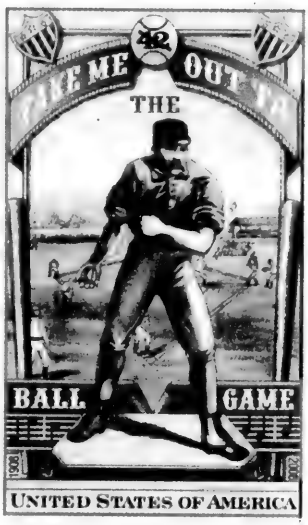
Von Tilzer, who changed his name from Gumm (originally Gumbinski), was one of five brothers from Indiana who all had careers on Tin Pan Alley and in vaudeville.

In Indianapolis, where Von Tilzer grew up, "The Gumbinskis owned a shoe store," Wiles said. "Upstairs was a performance space where they could kind of get their feet wet."

Despite their achievements, the Baseball Hall of Fame hasn't done anything permanent to commemorate the composer and lyricist of baseball's most often-heard song.

Wiles says Von Tilzer and Norworth don't fit into any of the four categories recognized by the hall: "player, umpire, ownership and pioneers."

"Von Tilzer's and Norworth's cultural contribution was one of the most important that has ever been made to the game," he said. "A contribution that is worthy of being remembered."



In 2008, the U.S. Postal Service issued a stamp to mark the 100th anniversary of *Take Me Out to the Ballgame.*

Wiles recalled that in 1997, the hall of fame did have an exhibit.

And what recognition has Von Tilzer received in Jewish circles? The website of the National Jewish Sports Hall of Fame and Museum in Commack, N.Y., less than 40 miles from where Von Tilzer is buried, states its goal is to foster "Jewish identity through sports." The hall has honoured athletes, sportswriters, broadcasters, columnists and a photographer, but no songwriters. Von Tilzer has yet to be inducted.

Why not add a plaque singing the praises of Von Tilzer? We already stand and sing his song at every game.

Like the song says, if he doesn't win it's a shame.

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Israeli fencer wins bronze in Europe

JTA

LEIPZIG, Germany — An Israeli fencer won the bronze medal at the European Fencing Championships.

Noam Mills, 24, lost in the semifinals to Germany's Imke Duplitzer, who went on to win the gold medal July 18 in Leipzig, Germany.

Mills, who competed in the 2008 Beijing Olympics, is a native of Kfar Saba. She is entering her junior year at Harvard University and was captain of the women's fencing team there last year.

She finished seventh in last year's European championships.

HISTORIC CUNEIFORM TABLET UNEARTHED IN ISRAEL

A document containing a law code that parallels portions of the famous Code of Hammurabi, the ancient code of law enacted in 1750 BCE by Hammurabi, the king and chief priest of Babylonia, has been uncovered in Israel. The recently found code, written on fragments of a cuneiform tablet, also dates from the 18th to 17th centuries BCE, the Middle Bronze Age. The cuneiform tablet was discovered by researchers from the Hebrew University of Jerusalem earlier this summer at the Hazor dig site in the north of Israel.

[Israel Sun photos]

NO BAKE KEY LIME MARGARITA PIE

1-1/4 c crushed pretzels
1/4 c sugar
6 tbsp butter, melted
1 can (14 oz.) sweetened condensed milk
1/2 c lime juice
1 envelope Kool Aid lemon lime unsweetened soft drink mix
1 tub (8 oz.) thawed whipped topping

Mix together crushed pretzels, sugar and butter. Press firmly onto bottom and up sides of 9" pie plate. Refrigerate until ready to fill. Combine condensed milk, lime juice and drink mix in large bowl until well blended. Remove 1/2 c whipped topping; set aside. Gently stir in remaining 2-1/2 c whipped topping. Pour into crust. Freeze at least 6 hrs. or overnight. To serve, let stand at room temperature 15 min. or until pie can be cut easily. Garnish with reserved whipped topping before serving. Store leftover pie in freezer.

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REMEMBERING OUR YESTERDAYS

By BILL GLADSTONE

HARRIS DELICATESSEN, CIRCA 1909-1914

The Harris Delicatessen, at Queen and Simcoe streets, was reportedly Toronto's first Jewish delicatessen. In this photo, which likely dates from between 1909 and 1914, various meats and delicacies sit along the counters, canned and bottled goods line the walls, several scales are suspended from the ceiling, and a cash register is visible at left. Sarah Harris, shown, was the mother of Dr. Lou Harris and the grandmother of Judge Sydney Harris. At the back, a poster advertises a play at the Lyric Yiddish Theatre. ***[Ontario Jewish Archives photo]***

So long Israel. Hello Ivy League

By AVRUM ROSENSWEIG

Slowly but surely, the Americanization of our youth is seeping into our community. What began a number of years ago in the United States – the pursuit of money that trumped a love of Israel and our people – is now happening here.

This summer, I've had the chance to speak with day school students, Jewish campers and staff, as well as shlichim (Israeli emissaries).

URBAN WRITER

Over and over, I've heard that many of our Jewish teens and university students view Torah study skeptically and as a religious imposition, and they care less and less about Israel – in fact, they frequently see it as the aggressor in the Middle East.

Individuals who were madrichim (leaders) on trips such as the March of the Living and Birthright have told me that programs participants have changed and are becoming less passionate about their Judaism and Eretz Yisrael.

Of course, times are changing and young people will look at our peoplehood differently than do our Holocaust survivors and those who were at the Christie Pits riot in 1933. Our youth don't generally experience or see anti-Semitism. They feel much safer than our parents and grandparents did.

That being said, the changes we're witnessing are still very disconcerting, particularly as Israel and the Jewish people become more isolated on the world stage.

If our youth aren't learning to appreciate and love Judaism, Torah and Israel, who can our Israeli brothers and sisters rely upon? Are we hanging Israel out to dry? Do we use Israel when we need her? Is Judaism and community a movement of commerce and fun?

When a shaliach tells me that his campers are unfamiliar with the name Gilad Schalit, we're in trouble. This is even more problematic when we consider the massive investments we've made in Israel programming.

The expectation of the Jewish community is that when we send young people to Israel, they'll come back and stand tall when our homeland is under siege. Ask Jewish university professionals if that's the case. Are these students better represented at Israel rallies?

Brave campus professionals have told me that they're highly disappointed in the turnout of Jewish students – especially those who have travelled to Israel under community auspices – when a strong, unified voice is needed to mute those of our enemies and adversaries.

Clearly there are Jewish children, teens, university students and adults who stand courageously in support of Israel. You know them when you see them, because they're the ones with purpose in their hearts and soul and an obvious recognition of the simple fact that, without Israel, a land "promised to us by God," the Jewish people aren't safe, nor are we living out our destiny.

But alas, these youthful ideologues will also tell you that they're on their own.

Mistakes are being made in our community, leading to a place where we're becoming far less aware of our Judaism and less caring of Israel.

Instead, what is foremost in our students minds is achieving high grades to get into Ivy League schools so that they can reach the ultimate goal: making lots of money, but for what I'm not sure.

We're failing our youth, ourselves and leaving Israel to fend for herself. Parents are spending fortunes to send their children to day schools (and Talmud Torahs), yet the investment, more often than not, doesn't produce Zionists and lovers of Israel.

We must look very closely at the underlying message we as parents, educators and leaders are sending to our progeny. Is it, "Work to become wealthy," or is it, "Know and embrace your roots and be aware of the Jewish value of loving Israel?"

To comment, go to http://avrum.net.

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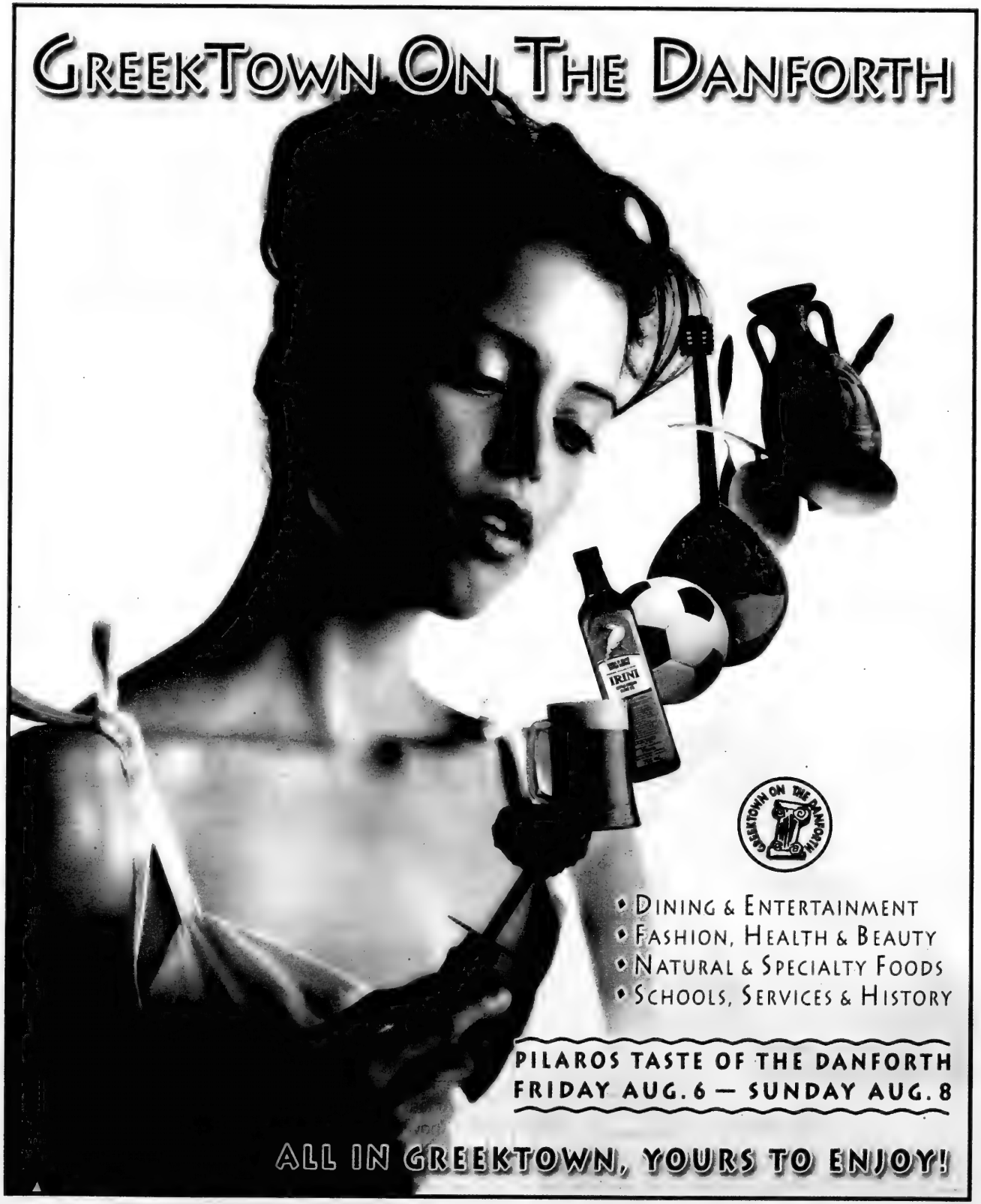
GREEKTOWN ON THE DANFORTH



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PILAROS TASTE OF THE DANFORTH
FRIDAY AUG. 6 — SUNDAY AUG. 8

ALL IN GREEKTOWN, YOURS TO ENJOY!

GREEKTOWN ON THE DANFORTH

Discover A New "Taste" at Pilaros Taste Of The Danforth

Toronto's favourite festival offers fun for the whole family

Toronto's favourite street festival has a whole new way to celebrate the fun and flavours of Greece and summer in the city. Every year in August, the city of Toronto flocks to GreekTown on the Danforth. Now celebrating its 17th year, the Pilaros Taste Of The Danforth is Canada's largest street festival, welcoming approximately 1.3 million visitors. A Decima Research poll reported that 90% of respondents identified "The Taste" as their favourite GTA festival event — beating out such iconic events as the Toronto International Film Festival, Caribana and Pride Week.

Canada's largest street festival is favourite event of GTA residents

The GTA has more than 200,000 residents of Greek ancestry, the third largest Hellenic community outside of Greece, and between August 6th and August 8th, 2010, everyone who comes to the Danforth gets to be Greek for the day.

This year, as in 2009, Pilaros International Trading Inc. is proud to be the Title Sponsor of the Taste of the Danforth. Pilaros is a leading importer of Mediterranean food products, primarily olives and olive oil — what the ancient Greeks referred to as "The Essence of Life".

This year's Pilaros Taste Of The Danforth has loads of fun, family-friendly activities for your entertainment and enjoyment. For a full list of attractions and events, refer to page 13 of this section.

On Friday afternoon, August 6th, as part of our "Pre-Show", celebrities, politicians, members of the media and corporations will be kicking up their heels with "Beds On Wheels" at the 5th Annual Danforth Dash Bed Race, in support of the Toronto East General Hospital Foundation. To date this event, in conjunction with the GreekTown On The Danforth BIA, has raised in excess of $100,000 towards the purchase of new electric hospital beds for TEGH. In addition to supporting The Danforth Dash, over the years the GreekTown on the Danforth BIA has raised more than $1 million in support of Toronto East General Hospital.

Over $1,000,000 raised in support of Toronto East General Hospital

There will also be opportunities to win an Aegean Splendour Trip For Two To Glorious Greece, courtesy of Transat Holidays. This is a eight days/seven nights trip consisting of a four-night Greek island and Turkey cruise and three nights in Athens, Greece.

With great food, great entertainment and great family fun, a splendid time is guaranteed for all.

We look forward to seeing you at the Taste. Opa!

This year, Montreal-based Pilaros International Trading is once again gratified to sponsor the 17th Annual Taste of The Danforth. To President Miltiadis ("Milton") Antypas, the Taste is much more than a branding opportunity.

"When we were approached last year about sponsoring the Taste, we were aware of its history, and excited at the chance to be involved. We knew it was a wonderful cause. Now that we've come aboard, we are even more impressed at the community's participation and the passion they bring to the event, at all levels.

We share that passion. Our entire team is focused on ensuring that this year's Taste is the best ever.

We are proud to associate our name with such a prestigious event. But it's much more than a marketing opportunity. It's a chance to help save lives. We'd like to thank everyone involved — the Toronto East General Hospital, the merchants, and especially, you the public — for helping to make this a reality. Opa!"

Miltiadis Antypas
President, Pilaros International Trading Inc.

DISCOVER A GREAT TASTE

Presented by The GreekTown on the Danforth BIA

Pilaros TASTE OF THE DANFORTH

AUGUST 6–8, 2010

• Celebrity Stage: FREE live performances from members of the Toronto Symphony Orchestra, Second City, Stage West's tribute to Neil Diamond & Tom Jones, Smashbox Cosmetics Celebrity Makeover and more • Meet the Stars of So You Think You Can Dance Canada™ • Sports Zone including challenges and prizes from the Toronto Maple Leafs, Toronto FC, Toronto Blue Jays, Toronto Argonauts and Toronto Rock • Kids' Fun Zone featuring Centre of Gravity Circus Training Studio and mini-Olympiada • Greek Stage featuring Greek music, song and dance • Chance to win an Aegean Splendour trip to Glorious Greece courtesy of Transat Holidays • Loads of FREE samples and prizes • Food, food and more food!

For more information, please visit www.tasteofthedanforth.com

The GreekTown on the Danforth BIA is a proud supporter of the Toronto East General Hospital, with over $1 million donated.

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GREEKTOWN ON THE DANFORTH

Sun Valley a paradise for food shoppers

If you value quality, hate spending hours schlepping through faceless supermarkets and need more than the corner store can offer, **Sun Valley Fine Foods** is tailor-made for you.

Larger than a neighbourhood European food store, yet small enough to navigate your way through quickly, Sun Valley is boutique food shopping at its very finest. Just about every sought-after brand name is here, from gourmet grocery items to breads, cakes and pastries. And if there's a hot new product on the market, you'll find it here first.

The produce here is simply spectacular. The fruit has fewer blemishes than the average Hollywood actress. The meat, fish and poultry are exquisite, a boon to homemakers and BBQ enthusiasts alike.

Unlike most supermarkets that include high-end brand names and quality as part of their overall mix, Sun Valley sells nothing *but* quality. You won't have to sift through five brands to find one good one. And the layout of the store lends itself to ease and efficiency, with the produce, bakery and grocery areas surrounding a central meat department. You'll find exactly what you need for your family and special occasion dining with friendly, knowledgeable personal service.

It's these attributes which keep customers coming back — not only the locals, but shoppers from North York, Thornhill, and even Richmond Hill, armed with the temperature-controlled bags that have become standard equipment among shoppers willing to go the extra mile for the very best.

People come from outside GreekTown to shop Sun Valley "for the same reasons they patronize the restaurants," says Spiro Aravantinos: "quality, freshness, flavour, and value."

Ah yes, value. What Aravantinos doesn't mention — but what's common knowledge among Sun Valley shoppers — is that they've resisted "snob appeal". In true GreekTown spirit, they've kept their prices affordable even as their reputation has continued to grow.

The bottom line is that under this one roof you'll find exactly what you want in less time — yet at a more leisurely pace — than in the "big box" supermarkets. And, if you're a husband who'se been "commissioned" to bring home the groceries, your chances of getting a glowing report card on arrival are better here than just about anywhere else.

The reason is simple. Sun Valley just doesn't sell anything that won't get the spousal seal of approval — no matter how hard that may be to come by in your household.

Sun Valley *Fine Foods*
583 Danforth Ave.
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www.sunvalleyfinefoods.com
Open to 9 p.m. 7 days • Delivery available

Christina's authenticity has universal appeal

If one restaurant can be said to embody all the good qualities that GreekTown is known for, **Christina's** is that place.

Authentic Greek cuisine served in a festive ambience. A choice of dining indoors with elegance and intimacy, or outdoors on a convivial patio. And a bit of je-ne-sais-quoi — that intangible magnetism that makes celebrities and local Danforth-goers alike choose this restaurant over dozens of others at their disposal.

Christina's appeal stems from all of the aforementioned attributes, but food is always first and foremost in GreekTown. The term "authentic" is ubiquitous — you'll see it on almost every menu — but here it really carries weight, as those who've travelled to Greece will attest.

The fresh fish and seafood is a prime example. "Fresh catch of the day" heads the menu; it's what you'd typically be served in a Greek fishing village, and here is no different. Also popular are the Grilled fresh Atlantic salmon (brushed with herbs and spices) and Filet of sole (lightly pan fried with herbs and garlic).

As any Greek will tell you, "authenticity" means allowing the full flavour of the food to emerge, not smothering it in elaborate sauces to create the illusion of grandeur. With fresh fish that sometimes means "less is more", using exactly the right amount of herbs and seasoning for optimum taste — not a shake or sprig more.

The Lobster Tail broiled in garlic butter is a long-time favourite among the seafood entrées, but don't overlook the subtle synergy of tastes and textures in a Seafood Platter. For two, the *Aegean* brims with Shrimp, scallops, salmon and mussels sautéed in a tomato herb sauce; for several, the *Mediterranean* combines lobster tail, tiger shrimp, salmon, scallops, kalamari and mussels.

The meat entrées and vegetarian options are also first-rate, but don't expect to be confused by hundreds of choices. Christina's philosophy has always been to offer only as many specialties as they can prepare perfectly — a "Mother Knows Best" approach you'll find in any good Greek home. Or any good Jewish home, for that matter.

Live music and belly dancing on Friday and Saturday, an extensive wine list and the opportunity to host intimate private parties add to Christina's appeal. Partners Bill, Tony and Kathy are proud of their multiple awards, but the smile on your face is the trophy they covet most.

Christina's
On The Danforth
492 Danforth at Logan
416-463-4418 christinas.ca

"Great respect for the food they serve" — Sara Waxman
BEST GREEK 2007, 2008 — *Where Toronto*
Best in the City, Best Greek Restaurant 2008 — *toronto.com*

Astoria's second location more of a good thing, say customers

How do you duplicate a one-of-a-kind? You don't. You make a second one in the general image of the first, retaining its best characteristics and adding a few proprietary tweaks of its own — then invite the former's fan club to discover the latter.

To say that Astoria's Mississauga location was an overnight success would be misleading. True, it was instantly embraced by Greek food lovers. Many who live or work west of the 427 were gratified to trade in traffic jams on the 401 and the QEW for quicker access to their favourite restaurant. Some Astoria regulars east of the 427 have found it to their liking simply as a change of pace, or for the novelty of free parking. And, says Company Director Peter Kerasiotis, the expansion was carefully coordinated with major renovations to the GreekTown location to ensure a slow, smooth transition to a new, brighter and bolder Astoria.

"We measure our success by customer satisfaction"

"Any art critic knows a cheap reproduction from the original. It's the same with food. You don't take a brand with a 40-year history of success and give it a quick facelift, nor do you cookie-cutter it." Lifelong Astoria customers, he says, have developed such a proprietary relationship with Astoria that "they consider it theirs — and it is. Their loyalty and support over four decades gives them an ownership stake. It may not be on paper, but as a bond and a partnership it carries equal weight. Everything that's been done has been done with our customers in mind, and in response to their wishes." Responding to customer feedback is a constant, he says. "We're not expanding so much as growing the brand. In some people's minds, expansion implies dilution. That's not our m.o. We felt the way to achieve that and maintain quality control and consistency is by doing it slowly. We're not a fast food restaurant charting growth by how many franchises we can open in a year. We measure our success by customer satisfaction, one meal at a time."

The cornerstones of successful restauranteuring — freshness, quality, and friendly personal service — are unfailingly apparent at both locations. Astoria still imports staples such as feta cheese, olive oil and olives in small quantities directly from Greece. Their staggering portions still quell the most outrageous appetites.

While customer feedback is Astoria's #1 barometer, a little third-party corroboration never hurts. Judged **"Best of the City"** by *Toronto Life* and **"Best of Toronto"** by *Now*, Astoria is also a multiple winner of the **Toronto Sun's Readers' Choice Award** as Toronto's favourite Greek restaurant, and was rated "Best Greek International Restaurant" by *Where*.

New generations of Greek food lovers with increasingly sophisticated palates have prompted many restaurants to overhaul their menus. Astoria has resisted sweeping changes in favour of subtle tweaks, while retaining the favourite dishes beloved by young and old alike. If it ain't broke, don't fix it; Astoria's souvlaki, moussaka and grilled fresh fish taste as good today as they did four decades ago. It's hard to improve on perfection.

ASTORIA
shish kebob house

"The Future of Greek Dining"
390 Danforth Avenue
at Chester subway
416.463.2838

1970 Dundas St. East
Unit 1, Mississauga
905.615.1444

www.astoriashishkebobhouse.com

"Best of the City"
Toronto Life

Greek appetizers like grilled calamari and creamy homemade tzatziki are a welcome prelude to your feast, if you can keep your Astoria-induced souvlaki craving at bay long enough to sample them.

It's no accident that the first signs of an upcurve in the popularity of Greek cuisine coincided with Astoria's opening, nor is it coincidental that Greek food's continued growth in popularity parallels that of the Astoria we know today.

It's too early to tell if Astoria's Mississauga location is the start of a GreekTown West. Some old customers for whom the Danforth location will always be the Mother Ship wouldn't go elsewhere if you paid them. For others, the new location is like having a favourite relative in another city: something to look forward to when you travel. Either way, there's more of Astoria to love.

GREEKTOWN ON THE DANFORTH

Pantheon redefines freshness for fish lovers

They say you can't catch lightning in a bottle. But if "they" saw the lightning quickness with which chef Nick Parousss turns fresh fish into the most delicious oceanic offerings you've ever tasted, "they" might well revise that proverb. "Pantheon's catch of the day is lighting in a bottle" sounds right.

It's an exaggeration, of course. But it's no exaggeration to suggest that the perfect timing required to maximize the inherent flavour and freshness of each variety of fish is better captured by Pantheon than any other restaurant. In 12 years since dropping anchor on the Danforth, this bastion of seafood bounty has become the pre-eminent destination for fresh fish and seafood, not only in GreekTown but city-wide.

The popular favourites like red snapper, Atlantic salmon and sea bass are here in abundance, but so are many other exotic selections you're unlikely to find elsewhere. Pantheon eliminates the need to call around to see who has what: if it resides in the ocean depths, it's here. Baby sea smelts and fresh anchovies are imported directly from Greece. Striped bass, orange roughy, black porgy, red mullet, sea smelts, and many others, impeccably prepared and seasoned, gratify the most discriminating fish and seafood lovers. At Pantheon, you could dine on a different fresh fish every day for a fortnight.

407 Danforth Avenue
ACROSS FROM CHESTER SUBWAY
416-778-1929
OPEN 11 AM – MIDNIGHT, 7 DAYS
www.pantheonrestaurant.com

"... a winning charm ..."

"... fresh fish, care with good products and little razzmatazz nudges Pantheon ahead of most competitors ..."

"As golden and desirable as an Olympic medal"

But freshness and selection alone do not a reputation make. The overall excellence across the entire menu and the gracious hospitality that allow a newly-minted restaurant to double in size after only six years in business are also in evidence. Parousss' partner John Troupis and his son Bobby Troupis understand that food is not merely sustenance, but art and soul. In that spirit, they do their utmost to ensure that each customer's visit is a sensory experience.

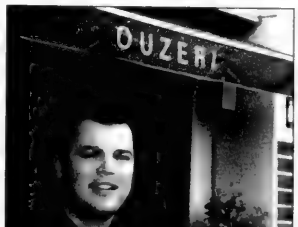
Embodying that spirit are two bright, spacious dining rooms. Semi-private dining with a comforting fireplace is available in the east room. Best to reserve to avoid wait times.

In a business where turnover is the norm, Pantheon's continuity stands out. The same head chef and most of the same wait staff present when it opened are still in place. People enjoy working here, they like the clientele, and the clientele likes them. Continuity fosters loyalty, and vice versa.

The Olympic Pantheon was blessed with the opportunity to taste the Ambrosia and Nectar of the Gods. The Olympics happen every four years, but at Pantheon, in the heart of GreekTown, you can indulge in those same taste sensations whenever the mood strikes you.

Ouzeri: Danforth's most relaxed dining

A splash of vibrant colour, sweeping sky-blue awnings, and a festive patio beckon you inside. It's as if you stepped straight off the sidewalk onto the beach. **Ouzeri** has the unique ability to relax you in seconds — a valuable asset when you consider that the enjoyment of any meal hinges first and foremost on the absence of stress. This is the one GreekTown restaurant that feels like one giant patio. Even when you're seated inside, the open, airy ambience gives you a sense of freedom, of letting go.



500A Danforth Ave. 416.778.0500
www.ouzeri.com

Like their pride and joy, brothers Chris and Alex Trahiotis are bright, cheery, welcoming people whose love of the restaurant business comes naturally, since they grew up in the business.

Marrying European fine dining with Greek cuisine, Ouzeri's eclectic menu is focused on quality, not volume. The kind of quality that will stir your fondest memories of home cooking. Sacrilegious though it sounds, Ouzeri's Avgolemono Soup will have you drawing favourable comparisons with your Bubie's chicken soup — high praise indeed.

Famed for their appetizers, Ouzeri also offers a number of intriguing entrées. *Strydia Ouzeri* is topped with spinach, tomato, kaseri cheese and Ouzeri's special sauce, then baked to perfection. Lamb rosemary pie, offered in your choice of lamb shank and feta or chicken with a rosemary and mushroom sauce enveloped in filo, is warmly recommended. The moussaka — both meat and vegetarian — is as good as it gets in GreekTown, and the seafood richly deserves the "authentically Greek" label you'll encounter everywhere on the Danforth. Fresh fish is available daily, and may feature Red Snapper, Sea Bass, Salmon, or whatever catch happens to be freshest on the day you visit.

Ouzeri's extensive Greek wine list has a selection that will perfectly complement any of the entrées, or stand on its own as an after-work or after-dinner libation.

The service is friendly and extremely thorough, with ample wait staff to keep pace with your needs. Like the awnings, they're dressed in an extremely comforting shade of blue.

Whether you're looking for a quick bite or a long, pleasurable meal, Ouzeri's three levels of dining all convey the same gentle message: Relax. Relax. *Relax*.

"One of my favourite summer patios" — *Saul Korman*

"What do you think this is, a restaurant?"

Mothers worldwide have an informal copyright on this question. If you've ever had the temerity to tell the family matriarch that anything other that what she's put on your plate might be more to your liking, then you've been on the receiving end of this missive.

At Zorba's, Mom is Dad. But you'll never hear owner and chef Kosta Carasoulos pose the aforementioned question. He's far too nice — and you'll be far too busy enjoying whatever he's prepared to even think of alternatives.

Like your Mom, he cooks whatever he feels like cooking on any given day. What he puts on the table is what you get. Like an artist setting a fresh canvas, he goes wherever his brush takes him — cooking not from a formula, but from the heart.

Zorba's differs from home in one respect; here, you're not limited you to one or two choices. The prolific Carasoulos gives you 10 to 20 selections, enticingly arrayed on is a steam table. You choose what you're in the mood for and are generously served by one of seven or eight Carasoulos family members. "We have an informal family reunion here every day," jokes son Bobby.

They have menus here if you insist on à la carte, but unless you're ordering a fresh salad, a shish kebob or hamburgers and French fries for the kids, you can do just as well without them.

Heavenly scents beckon from the steam table. Today, there's moussaka, pastitsio, lamb shank, lamb fricassee, roast chicken, roast potatoes, green beans with zucchini, carrots, or cauliflower, soup, and a variety of other specialties. Tomorrow? Only Carasoulos knows. This is less a restaurant than a home kitchen feeding a huge extended family, of which you are now a de facto member. You can call ahead to see what's available, but why spoil the fun? Most of Zorba's customers just show up with an appetite and a smile.

681 Danforth Ave. at Pape
416-406-1212

Having each dish on piping hot display makes deciding what you want a lot easier; taste buds respond better to immediate stimuli than to menu suggestion. In that respect Zorba's *katsarola* (Greek for "pot", a metaphor for home cooking) is much like a holiday dinner that your Mom has slaved over. It's a labour of love that sees all your old favourites materialize before your eyes.

That's the good news. The bad news is that once these *haymishe* specialties are gone, they're gone, and with an eager clientele weaned on home cooking, it's best to arrive early for best selection.

The service is warm and courteous, but there are no grand formalities here — just the familial ease and grace of people who, like an old friend who never changes, are always easy to be with.

The prices are so low they're almost guilt-inducing; rarely will you enjoy so much food for so little. That may explain why during the week, the take-out lineup sometimes rivals the sit-down crowd. You just can't cook at home for less.

Eating here will, however, rekindle all your good memories of home cooking and of a simpler time and place in life that most of us would dearly love to get back to, if only for an evening.

Here, you can.

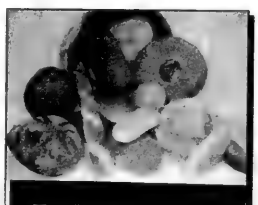
Select Bakery lives up to symbolic standard

More has been written about bread than perhaps any other food. Millions of words — in every conceivable literary medium and in almost every language — have been devoted to it throughout history. At the most elemental level, it symbolizes sustenance.

Sadly, modern mass production has obscured that quality while obliterating taste. Fortunately, there are a select few bakeries still making bread replete with the kind of fundamental goodness that we once took for granted.

Select Bakery takes you back to that artisanal era. Your childhood forays into the local bakery — and the irresistible urge to eat everything in sight — come rushing back.

Row upon row of freshly-baked perfection awaits. It's GreekTown, so try Select's signature Kalamata Olive bread. Get there early before it sells out. The European Village Bread — crusty on the outside, buttery soft on the inside — is also highly recommended.



405 Donlands Ave. 416.421.2400
www.selectbakery.ca

But Select is much more than bread. It's noshing heaven on a grand scale. Huge (5,000 sq. ft.) yet intimate (GreekTown's only bakery with a dedicated seating area), the majestic array of baked bounty is the gustatory equivalent of surround sound.

It's kid-in-a-candy-store syndrome, but better. You get to set adult limits on how many fresh-daily delectables to ingest — then disregard those limits as your resolve crumbles faster than a sheet of phyllo pastry. Think you can limit yourself to just one chocolate-covered baklava? Are you prepared to state that under oath?

Enhancing Select's seductiveness is the colour scheme (tan on caramel on chocolate) and a refinement of presentation worthy of the illustrious cafés of Europe after which it's modelled.

The Katsamakis family — father Emmanuel, sons Kosta and Nick, and daughter Areti — lead a cheery staff of skilled bakers and pastry chefs. A full range of traditional Greek, European and continental pastries (baklava, *galaktobourèko*, petits fours et al) is complemented by the aforementioned European breads, specialty cakes of the highest order, and sublime specialty coffees.

For weddings and other events, Select's special occasion cakes score a 10 on 10 for artistic merit. Your input is welcome in the design process, though doing so feels a bit like advising Michelangelo on sculpting techniques.

Further distinguishing Select are its prepared foods. Moussaka, *pastitsio*, and many other entrées — plus the full gamut of Greek dips and sauces — are made fresh daily. Many entrées are available fresh or frozen, and most are suitable for freezing. Need to entertain on short notice? Select is a one-stop destination for party trays, rolls, and related comestibles. And its ultraconvenient location on Donlands just south of O'Connor has ample, inexpensive meter parking at the front door.

Bakeries are the stuff of childhood longing; each is measured against our favourites of yesteryear. This bakery belongs in that Select group.

GREEKTOWN ON THE DANFORTH

Kalyvia's food or home cooking? Same thing.

Those who take issue with describing restaurant food as "home cooking" haven't eaten in GreekTown lately. And they *definitely* haven't eaten at Kalyvia.

This apparent oxymoron is easily explained. "Home cooking" is not just the standard most restaurants aspire to; it is, in large part, the reason they exist. Go back one or two generations in any Greek restauranteur's family, and you'll find a home cooker who was famous in his or her home town or village. Go back 400 years, and you'll find a home cooker who wouldn't even know the meaning of the word "restaurant." Wouldn't even understand the concept.

What he or she *might* understand is that this "restaurant" is your only way of preserving the family legacy of home cooking in a world that's now too busy for many of us to pick up a frying pan, let alone use it.

In the case of Kalyvia and the Tsafatinos family, pride of ownership goes beyond upholding the family standard. It's about bragging rights. The World Cup of soccer may have ended a few weeks ago, but equally intense regional rivalries persist in the culinary arena. Like, Kalyvia, Greece vs. Kalyvia, Greece, with the winner advancing to the next round vs... Kalyvia, Greece. That's right: with several towns of the same name, each boasting their own regional specialties, you've got to prove your mettle on the domestic front before you can represent your country.

The competition is good-natured, of course, but underpinning the friendly banter is genuine pride. Coming from the Tsafatinos' home town and being unable to cook is like coming from Venice and being unable to stay upright in a gondola.

The high esteem in which the Tsafatinos family is held by their customers is mirrored by the respect from their peers. Like most GreekTown restauranteurs, they adhere to the unwritten rule that mutual support trumps one-upmanship.

"Is our souvlaki good?", says Jimmy Tsafatinos. "Yes. Is our moussaka great? Yes. Are our dips amazing? We like to think so. But we can say our food is good without putting ourselves on a pedestal, or saying we're better than our neighbours. It's up to the customer to decide who's best. If you're too busy pounding your chest, then you're not spending enough time listening to your customers. And no one likes a prima donna."

KALYVIA
420 DANFORTH AVE.
416 463-3333
WWW.KALYVIA.COM

Humility is an important part of the GreekTown restaurant psyche, he explains. "We're happy to be one of many good restaurants with something to offer. We work together to create a family environment, an area that everyone will enjoy coming to. One night they might eat here, the next night at our neighbour's. As long as they come to GreekTown, we're happy."

Now, which town of Kalyvia cooks better than the next town of Kalyvia...that's another story. That's a rivalry everyone can get with — a tasting competition in which no holds are barred, no one takes themselves too seriously, and the customer always wins.

Exactly as it should be.

Culinary art worthy of the Louvre at Pappas

"The art of Mediterranean cuisine" is a ubiquitous phrase in culinary circles. For Pappas Grill it's doubly relevant.

In 1988, founders Bill and Meropi Kliants were sourcing a new location for their art gallery (Williams Gallery at Yonge and Eglinton) when they stumbled on a sprawling space in the heart of GreekTown. Too large and too ambitious for their small gallery — but too loaded with restaurant potential to pass up — the serendipitous space wooed the Kliants family from one art form to another.

A lengthy and painstaking transformation ensued under the direction of architect Robert Chan of Hirschberg Design Group, with considerable input from Bill and Meropi. The breathtaking result instantly captured the fancy of a dining public eager for an eclectic departure from traditional Greek fare.

"We didn't want to open just another Greek restaurant," says daughter Jane Kliants, who with brother John now oversees all of the restaurant's day-to-day-operations. "There was no point in duplicating what was already being done by our neighbours." In the art world, if you bring nothing new to the table, you're either uninspired or a copycat. Clearly, the Kliants family's art experience transmuted to their restaurant ethos.

Pappas' winning mix of elegant Mediterranean dining in an airy, light-filled, tri-level dining room has captivated GreekTown goers since Day One, not only for the quality of its cuisine but also for its unique ability to adapt to any occasion or mood. It's fine dining, yet casual and relaxed. It affords privacy, yet provides sweeping sightlines. It's the epicentre of GreekTown activity — letting the outside in like a beautifully landscaped public square disguised as a restaurant — yet it's a secluded shelter in which to pause and reflect.

Jane and John keep close tabs on all aspects of the business, but are careful not to micromanage — especially with their chefs. "Artistic people need artistic license," smiles Jane. "If you take that away their freedom, you stultify their creativity. We buy market fresh ingredients every day, give them to our chefs, and tell them to make something wonderful."

The result is always novel and often spectacular, she says. "Our customers look to us for new taste experiences. That doesn't mean changing the menu every six months, it means creating a complete new set of dinner specials every week."

These take the form of a seven-day Prix Fixe menu which revitalizes your palate without devitalizing your portfolio. $25 gets you a choice of hot or cold soup, two appetizers, and four entrées. That's exceptional value for any fine restaurant, let along one that racks up awards like others rack lamb.

Pappas Grill
440 Danforth Avenue
416-469-9595
www.pappasgrill.com

Speaking of this Mediterranean staple, there's more care and attention to detail in Pappas' Oven-Roasted Lamb Shank than in some entire menus we've seen. Slow roasted for eight hours in Greek oregano, fresh garlic and spices, it stews longer in its own juices than your mother-in-law after a putdown of her cooking. The Pappas Rigatoni (spicy homemade Greek sausage, sweet peppers and garlic with feta, parmesan and kefalotri cheese in a rich white wine cream sauce) has seen more than one Italian chef add Opa! to his vocabulary. The Mediterranean Shrimp sautéed in white wine is a seafood relevation.

Pappas cooks most of its dishes in extra-virgin olive oil, but the extra cost of this and other premium ingredients like white wine is not reflected in its prices. "Using fresh, pure ingredients isn't a "bonus," says Jane, "it's standard. You don't like a contractor cutting corners on your house; we don't cut corners in creating your meal."

All Pappas' dishes are made fresh from scratch on the premises. No MSG, additives or preservatives are used — ever. "Mediterranean cuisine in its pure state is intrinsically healthy," says Kliants. "We keep it that way."

Ditto for the Saturday and Sunday continental Brunch, where you can enjoy eggs in any style imaginable, including a decadent chicken benedict, with charred-to-perfection chicken complemented by two poached eggs and a wonderfully creamy Hollandaise sauce.

Fame may be fleeting, but not at Pappas Grill. If so, its cameo appearance in *My Big Fat Greek Wedding* would be long forgotten. Truth is, Pappas' cuisine had made a lasting impression on the Toronto dining consciousness long before its foliated frontage lit up the silver screen.

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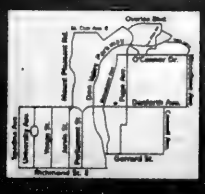

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VOTED BEST GREEK RESTAURANT BY TORONTO SUN READERS' CHOICE FOR 6 YEARS AND RUNNING!

2010

GREEKTOWN ON THE DANFORTH

World leaders agree: 521 a better event venue

Ever since the G20, the debate has raged. Was downtown Toronto the best place to hold it? (Most say no). Was $1.2 billion excessive? (All say yes). Where should it be held next time? (521 guesses).

This is one meeting place about which there's no debate — and those who enjoy its friendly confines will give you 521 good reasons to do likewise. The best beverages money can buy, at prices that are easy on your pocketbook. The kind of relaxed atmosphere that would induce warmongers to broker peace, hotheads to take a chill pill, and kvetchers to be content. In short, the kind of ambience that says RELAX in a language so universal you cannot but heed its call.

In a tzimmes? 521 will extract you from it. Got tsuris? 521 will chase it. However challenging your day, 521 will smooth out its rough edges.

If Lambros and Frank Babatsikos work hard at making your life easy, they certainly don't show it. When you're weaned on the restaurant business, gracious hospitality and a pleasant demeanour become second nature. Work becomes play.

Such is its aesthetic appeal that 521 has become a magnet not only for Danforth regulars, but also those for whom an oasis of calm and comfort is everything.

The Babatsikos brothers may be easygoing, but they've never been content to rest on their laurels. Since opening Café 521 in 1999, they have renovated it twice. The most recent upgrade, courtesy of George Foussias of Hirschberg Design, has elevated the trendy spot to iconic status. In typically Greek fashion, the bar celebrates man's imperfection by making perfect harmony out of a cluster of asymmetrical components. The bar and seating area at front, the dining area midway, the back patio and private lounge at rear are connected by three huge portals. The resulting depth perspective affords guests a telescopic view of the street.

A warm summer's hour on 521's back patio with a cool beverage is as close to perfect relaxation as this imperfect world gets.

Toronto's finest scotches, martinis and specialty mixed beverages — as well as delicious light meals — make 521 the ideal gathering spot. There are no Fortune 500 companies on the Danforth, but through their enterprising manner and irrepressible good nature, the Babatsikos brothers are making this 500 number famous for better reasons: good food, good service and good cheer. And, needless to say, a better return on your enjoyment dollar.

Whether you're looking to enjoy a quick lunch or an after-dinner drink — or turn a relaxing dinner into a very relaxing evening — this hot spot gives you 521 reasons to chill out.

And 521 reasons for visiting dignitaries to follow your good example.

521 DANFORTH AVENUE
416.463.3968

Hot new taste arrives on cool island breeze

Everyting irie, mon.

GreekTown's growing culinary diversity has seen its restaurant ranks swelled by participants from the four corners of the world. Heretofore, however — apart from a token presence on some take-out menus — West Indian cuisine has been noticeably absent from the mix.

Until today. A cool island breeze has swept across the Danforth, beanng a wave of tropical delights. If you're taking attendance, you can mark West Indian cuisine emphatically **Present**.

But before we sample these delicacies, one question. Why is the Danforth's first full-service Jamaican restaurant named **To The World**? Simple, says owner Sandy (Rosa) Small. This taste is far too big to be confined to a one-country frame of reference. Once these compelling flavours set sail from Jamaican shores, grins Small, "they belong to the whole wide world."

TO THE WORLD
CARIBBEAN BISTRO
786 Broadview Avenue at Danforth
647-351-3330 • www.totheworld.ca

As usual, Danforth-goers get first dibs on a hot new culinary phenomenon.

How hot?

The notion that all West Indian food's over-the-top spicy is misguided, says Small. "Jamaican cuisine is milder than East Indian food. The taste doesn't need to be acquired; you can enjoy it right away." Facilitating your indoctrination is the ability to specify just how hot you'd like your food. "Your server will always ask you whether you'd like it mild, medium, hot, or extra-hot," says Small.

Most restaurants offering geographic cuisine bill themselves as "authentic." If you're at all familiar with Jamaican fare, a quick perusal of the menu renders this declaration superfluous. This is back-home cooking that would make any Bubie proud. And well it should, for it was Small's grandmother who inspired her to open the restaurant in the first place. "I'm repaying a debt," says Small. "She put so much love into everything she made that I'd have to cook a whole lifetime just to give it back."

Assisting her in the endeavour is chef Tayyib Thomas, whose boatload of specialties is as Jamaican as coconut palms and Irish Moss. Two hybrid offerings cater to more mainstream palates: Jerk Wings ("because everyone likes chicken wings, and some people just need to wade in slowly before jumping in with both feet," says Small. And a vegetable medley of the freshest local produce available on any given day, stir-fried in a coconut sauce.

Seasoning isn't just a flavouring technique here, it's an art form. All of To The World's dishes are seasoned with up to eight freshly hand-picked spices, translating into heavenly aromas and equally celestial taste. On the intrinsically warmer end, signature dishes include Jerk Chicken, Curried Goat, and Oxtail. On the cooler side, Jamaica's national dish — Salt Cod with Ackee — is a must-try, as is the Mackerel Run Down.

Everything's made fresh from scratch here, including the desserts. If you're as well-steeped in wisdom as the Jamaican Fruit Cake is in prime island rum, you'll prep your palate with a savoury entrée before ascending this sweet crescendo.

To The Word's bistro-relaxed setting offers a main dining area and a cozy rear patio where you can watch your food being grilled, backyard-like, within easy reach of your table.

With hospitality as warm as the tropical sun, ambience as relaxed as a swaying palm, and a taste as big as the whole wide world, this little slice of island paradise will carry the taste of Jamaica clear into your heart.

There is one house rule, however, that all guests must observe, without exception. All worldy cares must be checked at the door.

Everyting irie.

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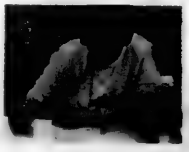
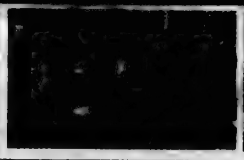




GREEKTOWN ON THE DANFORTH

"Today, everybody's running. Here you don't run. You enjoy."

fine dining and mainstream Greek cuisine. The traditional Greek dishes like souvlaki and moussaka are first-rate, as are the many choices of fresh fish and seafood. But if you're in the mood for steak, the Palace does it as well as any steak house and better than most.

THE RESTAURANT PALACE
722 Pape Avenue
416.462.1166
www.eatatpalace.com

If an edgy, fast-paced, noisy environment is your idea of a good time, this restaurant is not for you.

If, however, you like to enjoy your meal slowly, peacefully, one luxurious bite at a time — in complete comfort — no other restaurant does it like The Palace.

Delicious food and gracious service are the cornerstones of Greek dining, and nowhere are these qualities better exemplified than at the Palace. It bridges the gap between conventional

On the ground floor, the main dining area is split into two levels. On the second floor, a sprawling party room awash in natural light accommodates up to 150 guests in complete privacy. For birthday parties, anniversaries, corporate functions and large office luncheons, it's a refreshing departure from cookie-cutter banquet halls.

On both levels, the tables are elegantly set with fine linens. The service is prompt, but never rushed. There's a quiet grace and easy pace to the proceedings that evoke the familial gentility of a bygone era — a quality brought to light in the recently-published *Our Danforth*, in which

The Palace's rich history is detailed and owner Peter Hadjis is pictured with a group of customers including famed singer Nana Mouskouri.

The seating arrangements ooze comfort. Says Hadjis, "You need elbow room in order to digest properly and enjoy the food. Today, everybody's busy — running, running all day long. Here you don't run. You sit and relax. You enjoy."

To that end, Hadjis, wife Stella, son John and staff provide the kind of service that comes only from the heart. The kind that has built relationships lasting not just for years, but for generations.

True to its name, the Palace really does treat you royally. The red carpet rolled out on Day One hasn't been rolled back since.

Food, fun, relaxation anyone? At the Pilaros Taste of the Danforth, every bite you take raises lifesaving funds for the Toronto East General Hospital Foundation. Opal

GREEKTOWN ON THE DANFORTH

Pan: GreekTown's biggest little dining experience

A hockey, football or basketball player who's small in stature but performs fearlessly is said to "play big". **Pan On The Danforth** may be GreekTown's version of that player.

No, Pan is not a sports bar. Quite the contrary, it's one of Toronto's most refined Mediterranean restaurants, proving that big things often come in small packages.

More has been accomplished here in less space than in perhaps any other restaurant in Toronto. Interleaved brickwork, gleaming hardwood floors, a cachet of curtains, nested wine rack and ensconced fireplace capped by an embossed copper ceiling merge seamlessly to form Toronto's coziest, most intimate dining environment.

Owners Chris and Soula Christodoulou are always on the premises, greeting customers personally and attending to the finer details. It's a hands-on approach that's worked so well for them they couldn't change it even if they wanted to. "There are some things you can delegate, and other things you never should," says Chris. "This business is very personal. You don't send someone to your child's graduation on your behalf. You go. You're there for them. We feel the same way about our customers."

Chris, who hails from Cyprus, knows a thing or two about overachieving. In life, as in the restaurant business, "it's not about how big you are, it's about making the best use of what you've got. One look at the State of Israel will tell you that."

A quaint dining environment is a big plus — as are live music and belly dancing Friday and Saturday — but it's the cuisine that makes or breaks a restaurant. Here, Pan shines. They don't just serve Mediterranean food; they bring it to life. And in order to encourage their always-steady traffic flow to continue unabated, they have extended their highly popular Prix Fixe specials (lunch $15, dinner $25), which as of this writing were still available in addition to the regular menu.

The Christodoulous have spent most of their adult lives in the restaurant business, yet they've retained the youthful enthusiasm of their teens. "When it becomes a job, then it's time to get out," says Chris. "When you go home for dinner, is it acceptable for whoever's cooking to go through the motions? No. It's even less acceptable here. Anyone who walks in this door has chosen us, out of hundreds of other restaurants. That's a huge compliment and we will never it for granted."

PAN
Mediterranean Cuisine
516 Danforth Ave. 416-466-8158
www.panonthedanforth.com

"The greatest Greek Food Toronto has ever known" — *Globe & Mail*
"Freshness and textural detail of the essence" — *Toronto Life*

New twist has Akropolis pies on upward spiral

Having your life spiral out of control isn't always a bad thing. Just ask Peter and Bill Gekas of **Akropolis Pastries**.

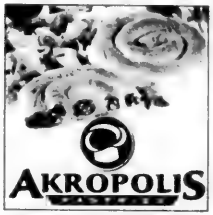
Involved since childhood in their parents' business (Akropolis Pastries at 708 Danforth Avenue), both boys took an adult hiatus to pursue other careers — Peter in teaching, Bill in operations management. During this period, while continuing to help out their parents, they watched the demand for Akropolis' handmade products grow to exceed supply and the ability to replenish it by traditional methods. Says Peter, "It occurred to us that if we could produce our pies on a larger scale without compromising quality, it might enable us to meet demand and create new markets for our products."

Extensive testing and tweaking led to a recipe that would allow them to produce their *Spanakopita* (Spinach/Feta), *Tyropita* (Feta/Ricotta), *Kreatopita* (Beef), and *Bougatsa* (Custard) pies in larger quantities with the same old-world quality and flaky pastry as the hand-made variety. They then had a brainstorm: Why not change the shape of things to come? Thus was born North America's first and only "twister": a signature swirl of proprietarily-prepared pastry that, much like a twister bagel, offers endless undulations to enjoy.

That's when things began to spiral out of control.

It didn't take long for the Gekas twister to whip up a tornado of wholesale activity. Pusateri's and Highland Farms quickly bought in, and other fine stores, including Whole Foods in the U.S., soon followed. Today, dozens of better food stores and restaurants proudly sell Akropolis' pies — in twister, mini rolls, and other formulations.

Further enhancing the line's appeal is the fact that all the pies are egg-free and trans-fat free, made with non-hydrogenated vegetable oil and unbleached flour. The combination of great taste, healthy ingredients and reasonable prices has proven irresistible to vendors and consumers alike.



STORE	FACTORY
708 Danforth Ave.	746 Warden Ave. Unit 4
416-465-8175	416-615-2774

akropolispastries.com

The increased popularity of Akropolis' products has made staying ahead of the production curve a full-time job. Through constant machinery and equipment upgrades, the Gekas brothers have spared no expense to ensure a steady flow of supply to their eager clientele.

Akropolis' state-of-the-art factory in Scarborough is open to the public for large catering and party orders. The hubbub of production, however, is nowhere in evidence at the original Akropolis Pastries on the Danforth. At the little shop that Thomas and Aliki Gekas opened in 1979, nine years after immigrating from Thessaloniki, serenity is the rule. "Our parents are old-school," says Peter. "They sell our products but they still make all the sweet pastries by hand — the baklava, the galaktoboureko, the loukoumades, the kataifi."

At the pleasant, licensed Akropolis bakery restaurant, in addition to the pies, pastries and a variety of coffees, you can also enjoy a combination platter consisting of your choice of spinach, meat or cheese pie with a Greek salad and tzatziki for a mere $6. "We may be innovative, but our prices are retro," says Peter.

So the next time your hectic lifestyle has you spiralling out of control, head down to the Danforth or to your nearest fine food store for the antidote: another type of spiral that goes down smoother than a Scarlett O'Hara staircase.

BBQ EXPERTS
NAPOLEON
We salute our sizzle brothers in GreekTown. Opa!
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Eating in? Cook like a pro with the best BBQs money can buy, including rugged Canadian-made grills from NAPOLEON that allow you to use gas and charcoal in addition to infrafred.
With possibly the biggest selection of barbecues in Toronto, we are THE place to find the perfect barbecue, smoker or fryer. After all, IT'S ALL WE DO! In addition to the many BBQ brands and models we carry, we are barbecue experts ready to help you make the tough decisions: gas or charcoal, built-in or stand, infrared, rotisserie... you name it, we'll make you a backyard hero.
We service all makes and models
SoBie's
162 Willowdale Ave. 224-2526
(North of Sheppard, near Yonge)
www.sobies.com

Toronto East General's lifesaving commitment to community

Since 1994, the Taste of the Danforth has raised over $1,000,000 for the Toronto East General Hospital. Members of the GreekTown on the Danforth Business Improvement Association and their Chair Constantin Voidonicolas (third from right) recently visited the Hospital to celebrate the milestone.

There are bigger hospitals — but none more committed to serving the community and to saving lives.

Throughout its history, **Toronto East General Hospital** has earned a reputation as the quintessential community hospital. No other institution better exemplifies the cornerstones on which such a legacy is built: accessibility, personal connection with patients, and community outreach.

Ironically, the fact that TEGH doesn't "feel" like an institution may be its greatest appeal. That quality resonated with Teresa Vasilopoulos when she joined the TEGH team in 1995 with a view to giving back to a community she'd called home since early childhood.

Above and beyond the obvious opportunity to save lives by enabling the hospital to continue offering an exceptional quality of care, Vasilopoulos saw in TEGH a community spirit and a positive energy that transcended institutional boundaries. "It always felt more like a friendly neighbour who shows up when you really need them."

During her tenure at Toronto East General, Ms. Vasilopoulos has become known for her efficiency, approachability, geniality — and focus. "We're here to save lives. That's as basic as it gets. We need everybody rowing in the same direction."

Or, in the case of the bed race, *running* in the same direction. In its capacity as charity designate of the Pilaros Taste of the Danforth, TEGH gives new meaning to the term "active participation". Anyone who has witnessed the annual bed race has seen TEGH medical personnel display athletic prowess that makes the emergency medical teams on *24* and *ER* look like lollygaggers.

In 17 years since the inaugural Taste of the Danforth, the TEGH Foundation has received over one million lifesaving dollars, mostly in support of the TEGH Special Care Nursery. Further revenues from the Taste will go towards the $60 million in private sector funds required for a new $200,000,000 Patient Care Centre. Outpatient services will be consolidated on the first two floors and will see a significant increase in inpatient rooms.

The half million people in the TEGH's catchment area, consisting of some 70 distinct linguistic groups, were recently designated by the U.N. as one of Canada's most diverse communities. To the CJN's many readers for whom "None Is Too Many" is still front of mind, the embracing of minorities further enhances an already-appealing charity. A dynamic board of directors, including GreekTown icon Saul Korman, oversees a highly efficient and fully transparent growth process.

"Saul has been a marvellous spokesperson on all levels — for the hospital, for the Taste, and for the entire community," says Vasilopoulos. The synergy between these three elements makes the whole greater than the sum of its parts, she says. "We have a unique and very personal relationship with the people we serve, and that includes the merchants on the Danforth who go out of their way to help during the Taste. I know of no other scenario in which a hospital and its community are so closely connected by a major annual event."

Vasilopoulos and her family have experienced the myriad benefits of TEGH first hand. Her three children were born at TEGH, and she and her immediate family have personally been treated in enough of its departments that "we're running out of services to sample," she chuckles. On a serious note, Vasilopoulos says "this is one hospital where the physician who examines you in emergency is likely to be the one who performs your surgery." This continuity of care, she notes, gives patients an added comfort level and fosters relationship-building all round: between patient and physician, patient and hospital, physician and -hospital. "Nobody's a number here," says Vasilopoulos.

TEGH donors are made to feel that every dollar counts. The Foundation wants to ensure they never get that drop-in-the-bucket feeling. "We welcome donors to visit our hospital to see the results of their contribution with their own eyes. Our donors consistently tell us that they can see, touch and feel the difference their donation makes." And taste it — at the Pilaros Taste of the Danforth, where every bite they take helps save a life.

Team Bank of Montreal dashes down the Danforth in the 2009 Danforth Dash Bed Race

Two generations for one suits Korry's clientele jus

From the store that pioneered the two-for-one suit, we've always expected great value. But this two for one is priceless.

Actually, it's a three for one. Joining the father-son team of Saul and Michael Korman (60- and 27-year veterans of the clothing business, respectively), son Shawn makes it a hat trick.

There's nothing abrupt about this passing of the torch. In hockey parlance, you might say the wily old centreman continues to feed his two young wingers with deft passes, all the while imparting the knowledge and experience of six decades in the shmatah business.

For Shawn, joining the Korry's team after a career with the Teamsters Union — and a stint as a CEO and celebrity bodyguard — is a homecoming of sorts. "It's in my blood, I guess," he smiles. "I enjoyed my previous endeavours, but this is more than a livelihood; it's a legacy."

In keeping with the genealogical theme, today's clothing trends beg the question: Can a generation both lead and follow at the same time? The 50s comeback says yes. Remember those old plaids dad wore? The luxurious fabrics and classic styles that lasted forever and a day? They're back for fall, in a big way. Combine them with the ongoing slimming trend and you've got a look that's both timeless and trendy, says Michael Korman.

"You've got the glamour of the Bogey and Bacall era in slim, tapered cuts that accentuate a good physique and improve an average one. You've got pinstripes with panache — not just white and black, but a hint of seasonal colour like pink or green. It's a subtle twist that works well with a white shirt but is also sensational with pastels."

"When people look at you, they're looking at us"

In the summer palette, purple is prominent — the full gamut from lilac through mauve into indigo. Cool mint green also glimmers. For fall, ever-present staples black, gray and blue have been joined by a now almost-equal partner: dark brown.

"Again, it's the 50s renaissance," says Michael. "If you're a 50s baby, your dad probably owned at least one brown suit. Now you're him. That might not have been cool 40 years ago, but it is now. We're going back to basics."

In this case, says Michael, "basics" does not mean a lowering of the bar; quite the contrary. It means returning to the high standard of yesteryear, when suit and tie or jacket and tie was *de rigueur* in the professional workplace. Casual wear is still acceptable in most circles, he says, but only insofar as it conforms to a high standard of quality. Most power dressers will gravitate to suits and jackets, embracing the cashmeres, soft leathers and other luxurious fabrics that are coming back into style.

The veteran centre flanked by his wingers (l

Again, full circle. What's old is new again. With a difference: there's infinitely more variety now, in fabrics, styles and patterns, and more freedom to mix and match. The possibilities are endless — making all the more valuable a store that can help you run the gauntlet of choices and pick what's right for you.

A store with, say, several hundred years of experience on the floor at any given time. A store that won't let you leave looking like less than a million bucks.

"We don' low-grade It's not in c

"If you look like 900 thousand, we've failed," chirps Saul.

"It's advertising," offers Michael. "When people look at you, they're looking at us. Everyone who wears a Korry's suit is like a mobile ad for Korry's. I'd better not say that too loud," he grins, "or my customers will start asking for royalties." Most well-dressed wear their clothes like a badge of honour, notes Korman. It's empowerment like this, he says, that keeps the confidence flowing like water from the tap. "The statement you make is important to us. We're not going to rubber-stamp anything that just looks OK."

Nor will they

KOR
569 Danfort
416-463
www.kor

t fine at — you guessed it — 569 Danforth Avenue

to R): Shawn, Saul and Michael Korman

leave any stone uncovered in conveying their message. Between them, Saul and Michael extol the virtues of Korry's on five radio stations. Any more carriers and their handful of detractors might be calling for a CRTC inquiry into too much Korman content. Saul's signature off-the-cuff style was reality radio two decades before the advent of reality TV. And, some would argue, told a better story. Most listeners love his spontaneity and frankness. A few grit their teeth. But they listen: no one's ever bored by a Korman spot. Many multinational corporations spending billions on ad campaigns wish they could say the same about *their* ads.

't sell a garment. our DNA"

"What's more interesting than the truth?" says Saul. "Nothing. Like the Pilaros Taste of the Danforth, doing so much good for charity. Started from nothing 17 years ago by people coming from a good place and now it's Canada's largest street festival. Right here on the Danforth. Now that's *my* street."

RY'S
h Avenue
-1115
ys.com

Over its six decades of existence, Korry's has become famous as a suit store. When Torontonians think suit, they think Korry's. This share of mind — and a level of service unparalleled in men's retail — has generated a volume of business that keeps seven full-time tailors busy onsite doing alterations and custom tailoring.

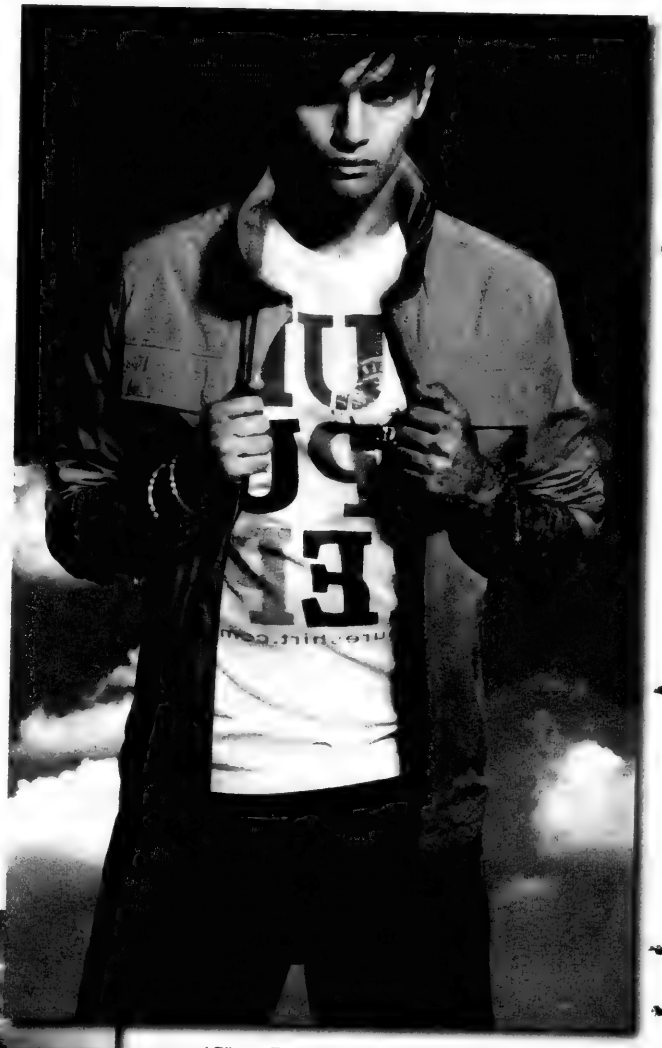
It's a suit store, to be sure — but casual wear, sportswear and accessories have been occupying an ever-increasing share of the mix. "We can outfit you from head to toe," says Michael. "If you wander around a shopping centre you might find some of the things you're looking for, but here everything's at your fingertips."

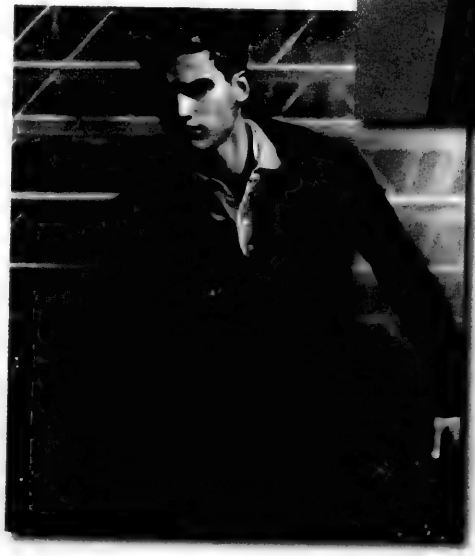
And — as Saul is quick to point out — who needs to wander around a mall looking for one good restaurant when you've got 100 good ones within a two-step on the Danforth? "You don't need to find a restaurant here," says Saul. "They find you."

What's on the menu at Korry's?

The Hugo Boss, Canali, Pal Zileri and Coppley collections anchor its high end, while its own Roberto label dominates the midrange. But don't think for a minute that taking advantage of the Roberto two for one means settling for second best. "'Proudly made in Canada and Italy still means something," says Saul. "That's what you get when you buy Roberto." Its quality, notes Shawn, rivals that of imports costing double the price. "We don't sell a low-grade garment," interjects Michael. "We can't. It's not in our DNA."

Korry's contributions to the sartorial splendour of Toronto men are mirrored by its contributions to the community. Its annual golf tournament — ably hosted this year by the Scarboro Golf and Country Club — raises significant funds for the Toronto East General Hospital Foundation, on whose board Saul serves. And his promotional efforts on behalf of the annual Pilaros Taste Of The Danforth, which to date has raised over $1,000,000 for the Toronto East General — are tireless. This, too, is part of the legacy Michael, and now Shawn, are inheriting.





While the old master may have lost a step — two double knee surgeries will do that to you — his passion for the menswear trade burns unabated. More than brand value, knowledge of fabrics and the art of fitting, it's that passion he most likes to impart — not only to his sons, but to other members of the Korry's team. "Love your trade, and it will love you back," he says. "If you're as excited about menswear as we are, you're a candidate to join our team."

With two generations of Kormans at the helm, that team never looked better — as will you when your menswear shopping brings you to Korry's. With constant reminders of its location emanating from your favourite radio station, it's certainly not hard to find. But, like your mother's noodging you to wear a sweater, the reminders just keep on coming. "Where? In the heart of GreekTown. At five six nine Danforth Avenue. And it's called....Korry's."

Music to a fashion maven's ears.

GREEKTOWN ON THE DANFORTH

City Pharmacy offers holistic approach

This pharmacy's a throwback.

If it wasn't so modern, orderly, and immaculate — and so environmentally friendly — it could be deemed an anachronism. A nostalgic reminder of an era in which the corner drugstore was operated by a compounding pharmacist who dispensed care and caring advice along with his custom remedies.

With the growth of the big chains, that modus operandi has become increasingly rare. Championing its renaissance is **City Pharmacy Remedy'sRx,** which nurtures relationships with patients through a highly informative, multidisciplinary approach.

That model appealed greatly to Malay Panchal, R.Ph., when he graduated from the University Of Toronto's prestigious School of Pharmacy. A visit to City Pharmacy at 238 Danforth Avenue quickly reveals his success in implementing an educational focus and his committment to parient care.

To measure City merely on the merits of its throwback qualities would be to minimize its scope, however. Here, expert advice streams you'd normally have to tap into and ferret out from a variety of disciplines, sources and places are consolidated under one modest roof.

Eliminating runaround. In addition to mainstream dispensing and medical advice, City Pharmacy provides basic naturopathic, holistic, and nutritional consultation. This multidisciplinary approach, says Panchal, enables patients "to compare medicinal and therapeutic alternatives in a more efficient and timely manner. It's much easier to digest information from one informed source than from many."

Panchal has studied natural medicine and is therefore well-positioned to offer patients this added layer of expertise. "It's our mandate to give parients as much relevant information as possible to assist them in making well-informed decisions."

Key to this approach, says Panchal, is that City Pharmacy treats each patient as an individual. "We do not subscribe to cookie-cutter solutions, nor do we have hidden agendas to recommend one product or procedure over another. We educate, provide information, and refer patients to the appropriate professionals as needed." Clearly this m.o. resonates with patients, many of whom come from outlying municipalities. Some even continue to rely on City Pharmacy after moving far from the GTA.

All of which is gratifying to Panchal. "Giving people health advice is a sacred trust," he opines. "Just like physicians, we are bound by an oath to heal the sick."

City Pharmacy is a designated Canadian Diabetes Association supply centre and is widely recommended by medical practitioners for whom the strong clinical backgrounds of City's pharmacists carries weight.

City Pharmacy offers several additional services, including:

- Free MedsCheck consultation as prescribed by the Ontario Ministry of Health and Long-Term Care;
- Diabetes and Cardiovascular education;
- Daily seniors discount;
- Free delivery throughout the GTA;
- Premium breast pumps and expertise in pre- and post-natal breastfeeding needs.
- Premium medical compression stockings with a certified fitter onsite;
- Onsite blister packaging.

City Pharmacy Remedy'sRx fills a valuable niche in the Danforth's increasingly health-centric west end. For those seeking a personal approach to their healthcare needs, it's just what the doctor ordered.

City Pharmacy Remedy'sRx® The Local Drug Store™

238 Danforth Ave. 416-469-1898

Thuna Herbals' past a beacon for future

It's a delightful anachronism reminiscent of an old English apothecary shop. Fifteen hundred glass jars, each filled with a different herb or root, stacked high in orderly rows. The original creaking hardwood floor. And a proprietor who's all about knowledge and caring.

Established in 1888 (how's that for history?), this family business is now run by Evelyn Dorfman, the granddaughter of founder Dr. Max Harriman Thuna, and a staff of qualified herbalists on the original turn-of-the-century premises at 298 Danforth Avenue.

Over the years, the Thuna family has seen the use of herbal remedies — once the *de facto* method of treatment for most medical problems — lose ground to the synthetic drugs that have flooded the marketplace.

More recently, however, the pendulum has slowly but surely begun to swing back, as more and more people seek alternatives to mainstream medicine. Thuna's doesn't diagnose problems presented to them; rather, they advise customers seeking a diagnosis to obtain it from their medical practitioners. Some come with the blessing of their GP, but many are referred by naturopathic practitioners. Typically, clients come in on their own initiative.

Saul Pasen helped pioneer herbalism in Canada

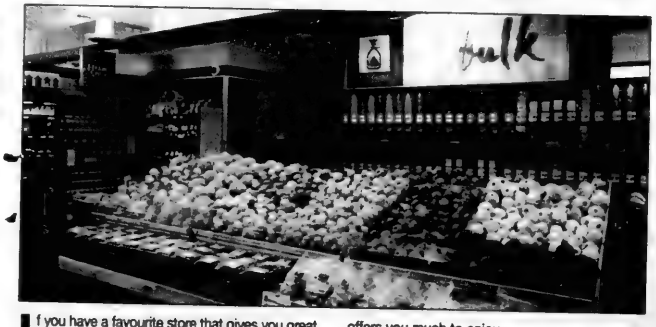
THUNA HERBALS
298 Danforth Avenue
416-465-3366

Drawing on their schooling, Dorfman and staff choose from some 2,000 herbs, berries, roots, and leaves the precise combination most likely to alleviate an ailment presented to them. To cite but one example, a formula for bladder infection, or even interstitial cystitis, might include uva-ursi leaves, buchu leaves, parsley leaves, marshmallow root, corn silk, and goldenseal leaves.

Dr. Thuna and his children, including son-in-law Saul Pasen, pictured above, helped pioneer herbalism in Canada.

The current premises stand as a rich reminder of Canadian history. Even if you have only a passing interest in herbalism, you owe it to yourself to visit this Toronto landmark. And who knows — by asking a few questions, you might become further enlightened on this ancient practice.

Big Carrot certified by Ecocert Canada: over 700 products and counting



If you have a favourite store that gives you great service, you tend to keep shopping there — especially when part of that service is the expert advice needed to make an informed purchase. The Big Carrot has become that destination store for an entire generation, and its customers have reciprocated with a level of loyalty unparalleled in the retail food business.

If you shop at The Big Carrot, you'll understand why it doesn't "feel" quite like any other store: it isn't. It's businesslike, but in no way "corporate"; the personal touch is ever-present. Because it's a worker-owned co-op, its members have an all-for-one and one-for-all attitude and never lose sight of the big picture: putting the customer first.

Ironically, in exemplifying the qualities typically associated with a small business, The Big Carrot has gotten bigger. Three separate expansions in the past 11 years have seen it almost double in space. Metropolitan Toronto's largest Canadian-owned purveyor of products for healthy living offers you much to enjoy.

The Big Carrot is really three stores in one: a health food store and market; a holistic dispensary; and an organic juice, coffee and sandwich bar. It caters to a loyal clientele that embraces both its ethos and its products: minimally processed, organically grown, cruelty free, environmentally safe and, increasingly, non-GMO. Many of these products are also Kosher-certified.

Health-conscious customers seek out The Big Carrot for its extensive organic fruit and vegetable department (over 100 varieties at peak season) and its unmatched selection of organic bulk foods, dairy products, frozen foods, and packaged goods. Its extensive body care department boasts Canada's widest selection of personal care products for the entire family, including baby.

On June 30, 2009, the Organic Products Regulations (OPR) came into effect, making the new Canadian Organic Standards (COS) mandatory. The OPR legally requires organic products to be certified according to the COS if they are traded across provincial or international borders or use the long-anticipated Canada Organic Logo. This label is your assurance that the product bearing it has met the Canadian government's regulatory requirements for organic products.

The Big Carrot was one of Canada's first retailers to certify to the new Canadian Organic standard, underscoring its 26-year commitment to good organic stewardship. Ecocert Canada has certified The Big Carrot to process and package over 700 organic products in its juice bar, bulk, spice, cheese and produce departments. The vegetarian deli is in the process of being certified as well.

Retailer certification is not required by the CFIA, but at The Big Carrot it is seen as an important part of preserving the integrity of the entire supply chain. "We see our certification as our responsibility, to both our producers and our customers, to ensure that the hard work of the organic farmer is being preserved," notes Big Carrot Standards coordinator Maureen Kirkpatrick.

For natural and organic pastas, breads, buns, bagels, flatbreads, cookies, muffins, and other wholesome nosherie, no other store — or bakery, for that matter — even comes close. There are literally dozens of choices here, many of them wheat-free, dairy-free, Kosher-certified — or a combination thereof. Rudi's organic Kosher breads have been a hit for their incredible flavour and moisture.

Other Kosher-certified products, to name but a few: Sunflower Kitchen dips, pesto and soups; Imagine Foods Tetra Pack Dairy-Free Soups (the ultimate in convenience); Nature's Path Organic Cereals; Organic Meadow Yogurts & Pressed Cheese; Amy's soups, pizzas and frozen entrées; Enjoy Life Nut and Gluten Free Cereals, Cookies and Snack Bars; and an immense variety of chips and other snack foods.

The Big Carrot houses Toronto's only 100% organic juice bar. There are over 50 choices of juices, blender drinks, nutritional boosts, shakes, and fair-trade organic coffees, as well as sandwiches and other treats. The Deli counter offers more than 50 mouthwatering selections, both hot and cold.

The Big Carrot has remained the leader in an increasingly crowded field by offering products that are as good for the environment as they are for its customers, and by providing a level of expertise and personal service unmatched in the industry. It also demonstrates its environmental friendliness by heating its water tank by solar panels.

Through its ongoing expansion, The Big Carrot has retained the humility and friendliness of its early years. This is a store that's down to earth in every possible sense, and a real pleasure to visit. It's an oasis of calm amid the chaos of everyday life. A visit here isn't just grocery, supplement and cosmetics shopping; it's a balm to the spirit.

THE BIG CARROT
"SEARCHING FOR NATURE'S FINEST"
348 Danforth Ave. 416-466-2129
Wholistic Dispensary 416-466-8432
www.thebigcarrot.ca
Mon–Fri 9-9 • Sat 9–8 • Sun 11–6

GREEKTOWN ON THE DANFORTH

PILAROS TASTE OF THE DANFORTH

FRIDAY AUGUST 6 — SUNDAY AUGUST 8, 2010

WHAT'S ON

• CELEBRITY STAGE •

- **SECOND CITY** Hilarious, interactive comedy
- **STAGE WEST**: A tribute to Neil Diamond and Tom Jones
- **TORONTO SYMPHONY:** A lively performance by TSO's stellar brass quintet
- **SO YOU THINK YOU CAN DANCE CANADA:** Meet some of last season's top winners
- **A TASTE OF BEAUTY**: Smashbox Cosmetics Celebrity Makeovers
- **FRANK D'ANGELO** with his 15-piece R&B band energizes The Taste of the Danforth
- **ZERO GRAVITY** Street performers
- **OPA DANCERS OF LONDON**
- **JEANINE MACKIE:** Enjoy phenomenal R&B and jazz
- **DANIEL CANNIS:** Broadway music
- **THE IMBAYAKUNAS:** Music from Ecuador
- **SOL DE CUBA:** Music from Cuba
- **JORGE MIGUEL:** Flamenco music
- **YIANNIS KAPOULAS WITH ENA K'ENA:** Amazing Greek music
- **ARKADIA** Lively Greek music
- **JESSE LABELLE AND ALYSSA REID BACK TO BACK ON SATURDAY AUG 7 AT 8 PM**

... and many more great performers.

• BROADVIEW STAGE •

Featuring an eclectic array of music and lifestyle-related programs and performances, including:

- **SWAMP DAWGS** Blues and rock
- **BATKUCADA CARIOCA SAMBA & GRUPO AFRO LUSOPHONE DANCERS** Brazilian dance and music group
- **SOULS OF STEEL ORCHESTRA**
- **DANIEL BARNES TRIO** Jazz at its best
- **ROCK'N BLUES BUTCHER BAND** Get rockin'
- **EMBRUJO FLAMENCO DANCERS**
- **ARGENTINE TANGO MILONGA**
- **DANCING ON THE DANFORTH**
- **FELINITY**
- **HOOPS**
- **FREE NIA CLASSES**
- **HANNAN'S BELLYDANCING**
- **TASTE MOB FLASH DANCE** Learn the choreography and join the Taste Mob Flash Dance Fri., August 6, from 1 pm to 3 pm

• GREEK STAGE •

- **PAREA** Greek Music
- **ARABESQUE DANCE COMPANY** Belly Dancing
- **YIANNIS KAPOULAS WITH ENA K'ENA** Greek Style Music
- **YIA MAS** Music
- **LEVENDIA X** Dancing
- **ALEXANDROS HATZIS** Music
- **KNOSSOS CRETAN ASSOCIATION DANCERS** Dancing

• SPORTS ZONE •

Including challenges created by Toronto's professional sports teams. Lots of chances for people to test their skills and win prizes:

- **TORONTO MAPLE LEAFS** visit the Leafs' Mobile Dressing Room
- **TORONTO ARGONAUTS** test out your football-throwing arm at the Argos' Football Toss
- **TORONTO BLUE JAYS** test your baseball prowess in the Jays' batting & pitching cages
- **TORONTO FC** amazing soccer challenges
- **TORONTO ROCK** lacrosse challenges

• KIDS' FUN ZONE •

Offering fun-themed activities for all the kids, including:

- **THE CENTRE OF GRAVITY CIRCUS TRAINING STUDIO - "YOU CAN TRY IT" CIRCUS** kids from 5 to 14 can try out the classical area circus hoop
- **THE OLYMPIADA** featuring:
  - Dress like an Ancient Greek
  - Build the Acropolis
  - Learn Greek dancing
- **THE TORONTO ZOO** Experience the amazing "Touch Table" and meet their Polar Bear Mascot
- **THE CNE** brings you Alex the Beaver plus free children's tickets to The Ex
- **THE EAST YORK MIRROR KIDS' ACTIVITIES TENT** Giveaways and contests, colouring and crafts
- **FREE OWL KIDS MAGAZINES**
- **THE TENNIS PATHWAYS FASTEST SERVE ZONE** Clock the speed of your serve

BEER, WINE & SPIRIT GARDENS

Quench your thirst at our two Carlsberg Beer & Spirits Gardens and one Wine Garden

GREAT CONTESTS, PRIZES & FREE SAMPLES FROM A HOST OF EXHIBITORS INCLUDING:

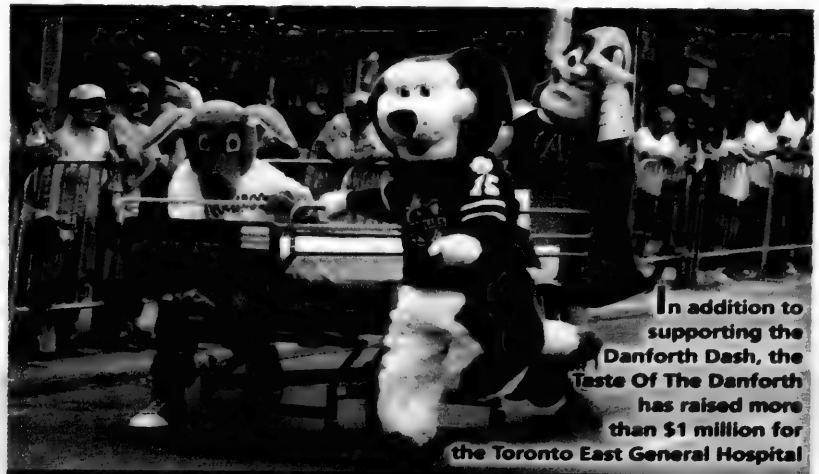
- Free samples and coupons from Smashbox Cosmetics
- Free samples and coupons from Lacoste
- Free samples and coupons from ricesworks: Gourmet Brown Rice Crisps
- Free samples from Hidden Valley Ranch
- Free samples from Coke
- Free samples from Sensodyne
- Free restaurant coupons from Dine.To
- Win prizes from Cheetah Power Surge
- Great deals from FIDO

WIN AN AMAZING TRIP OPPORTUNITY

8 days / 7 nights trip consisting of a 4-night Greek island & Turkey cruise & three nights in Athens

Check online for updates on performers and schedules at

www.tasteofthedanforth.com



In addition to supporting the Danforth Dash, the Taste Of The Danforth has raised more than $1 million for the Toronto East General Hospital

The Pilaros Taste of the Danforth is a great community event that is having a profound impact at TEGH. The 5th Danforth Dash Bed Race will take place at the event on Friday, August 6th at 1 pm on Danforth Avenue, just east of Broadview. Come down and cheer on your favourite teams dashing down the Danforth as we welcome Toronto's sports teams, mayoralty candidates, media teams, mascots, our emergency services and so many more...

A Taste of What To Expect

Entertainment & Fun for the Whole Family

All three stages offer incredible free entertainment. Who wouldn't want to see a free mini concert from the Toronto Symphony Orchestra's brass quintet or have fun with Second City? Who wouldn't want to meet some of the winners from 'So You Think You Can Dance Canada' or get the opportunity to volunteer for a Celebrity Makeover from Smashbox Cosmetics? There is even a tribute to Neil Diamond and Tom Jones.

The stages feature all sorts of music: R&B, jazz, flamenco and rock, as well as music from Greece, Ecuador, Brazil, Argentina and Cuba. The Sports Zone features challenges and prizes from the Toronto Maple Leafs, Argonauts, Blue Jays, Toronto FC and The Rock. There is also an amazing free Kids' Fun Zone including the 'You Can Try It' Circus, an Olympiada, the Toronto Zoo's amazing 'Touch Table', free kids' tickets to The Ex from Alex the Beaver, and more.

GREEKTOWN ON THE DANFORTH

Erietta's magic angle on fashion

It's magic.

Nothing else explains how this little bird's nest of a shop gives its customers so much latitude to spread their wings.

Cornering the Carrot Common with uncommonly good taste for 18 years, **Erietta** ushers in its Chai anniversary the same way it began — radiating a special energy within and without.

To behold its obtuse-angled, picture-windowed frontage is to feel its ethereal magnetism. Those within a 50-foot radius who are possessed of a visual aesthetic are irresistibly drawn to it. From this sunny spot, traffic-stopping window displays are a fresh-daily event.

Even its caretaker — savvy fashion retailer Erietta Gatos — can't fully explain the phenomenon. "I didn't make the window; I just dress it."

Too modest. Did Dégas fabricate his canvasses? No, he just painted them. "And gave wings to his subjects' feet," laughs Erietta — admitting, in the same breath, that she got her start in fashion selling dance shoes. Some 26 years later, with the help of an inspired staff, she's still helping customers take flight.

Sassy dresses from Sweet Chemise; fine knits from ça va de soi; vintage-inspired collections from Free People, including Lisa Brooks jewellery; spirited separates from Dex, Mexx, and others...Erietta's selections make a visual impact without appreciably impacting your bottom line.

To Erietta's coterie of loyal clients, her buying acumen is legendary. "She's a mindreader," says one. "A visionary," coos another. To Erietta, however, her "mystique" is humanistically- and holistically-based.

"A garment is more than a piece of fabric held together by buttons and thread," she says. "It's a living, breathing entity created by an artist, to dress *you* — not a mannequin. When it's right for you — when *you're* the woman he envisioned in it — it becomes part of you. It *is* you. You know it as soon as you lay eyes on it. You just know."

Erietta

320 Danforth Ave.
416•778•8363

Erietta needs to have that "just know" feeling before her customers do. She enjoys her buying forays, but they're working holidays. She's a fashion *shadchan*, and the matchmaking mojo is always front of mind. "This garment for that client," she smiles. "If I can't see one of my customers in it, I don't buy it."

Speaking of made for one another, no discussion of Erietta Boutique is complete without a mention of Erietta's late husband, Jim, whose passing in a 2007 car accident left a void Erietta still struggles to fill. To meet him once was to be instantly touched by his innate good nature and lack of ego. "He was totally supportive of my ambition and my *pamossse*," says Erietta. "I honour his memory by continuing to give one hundred percent every day. When I make the shop beautiful for my customers, I'm also doing it for him. I know he's watching."

Inside, clients never cease to be amazed at the expansive aura of this tiny space. "Your surroundings feel as big or as small as the energy you create," smiles Erietta. "A small, bright balcony can be less confining than a dark auditorium." Likewise for the contents of that space: "a handful of the right pieces gives you a better selection than dozens of the wrong ones."

As a fashion retailer, the magical matchmaking of client with garment — and the subsequent spreading of wings — is Erietta's biggest source of pride.

Quality and style at a fitting price in a Blue Shoe Box

Long. Slender. Elegant. The picture of classicism. A perfect fit.

That's the *store* we're talking about; we haven't even slipped on a shoe yet!

Fortuitously, the shoes offered here are the aesthetic equal of the shop that sells them. In 2002 proprietor Eliséo (Tony) Staffiere opened **The Blue Shoe Box** at 499 Danforth just west of Logan. A second location soon followed at 693 Queen Street West.

The Danforth store occupies a diminutive space, but its design is magical. The elongated, reed-thin premises — conceivably a metaphor for a long, slender foot — have an architectural history. An intricately moulded 120-year-old copper ceiling soars over cappuccino spaccoed walls, exposed red brick, butterscotch oak shelving and a gleaming hardwood floor.

The Blue Shoebox
499 Danforth Ave. 416-289-6727
693 Queen St. W. 416-366-6727
www.theblueshoebox.ca

A background in retail footwear is a prerequisite for any fine shoestore, but Staffiere's background goes one step further. His father and grandfather were both shoemakers in their native Italy, and the considerable knowledge he acquired from them by osmosis was later augmented by his own experience in shoe manufacturing.

That means the quality you buy at The Blue Shoe Box comes with the assurance of a perfect fit backed by years of expertise. From the made-in-Italy Johnston & Murphy shoes for men to Mephisto, Pikolinos, Arche, Born, Josef Seibel and other fine lines for both men and women, the Blue Shoe Box carries quality and quality only.

You expect to pay a premium for these famous brand names, but you won't — at least not at The Blue Shoe Box. "You may pay more in other areas, but not on the Danforth and certainly not on Queen Street," says Staffiere. (The Blue Shoe Box rarely has sales, but when they do you're well-advised to make a beeline for the Queen Street store. "All women want slim, elegant feet; no one, male or female, wants inflated prices", smiles Staffiere.

Today's men and women, he notes, want it all: quality, style, and comfort at reasonable prices. "You wear a pair of shoes more than any outfit. Most people put more miles on their shoes than on their car," he smiles. "All the more reason to be good to your feet."

If the shoe fits, wear it. More and more Torontonians are finding that fit at the right price in a Blue Shoe Box.

Salon takes the slow lane to rapid growth

If you're a client of a hair salon with a small, attentive staff, you might have mixed feelings about it experiencing spectacular growth. Will it still give you the same attention and personal service? Or will you just become a number?

bob + paige SALON

412 Danforth Ave.
416.850.9719
bobandpaige.com

If you're a client of bob + paige Salon, those questions don't even cross your mind. You know they're going to treat you the same way today as on your last visit and on the visit before that: with full attentiveness and full focus.

It's precisely because of how Frank Calandrino, Violet Volovik and staff treat their customers — devoting as much time as it takes to ensure your hairstyle is a work of art — that they've experienced such explosive growth.

"After two years we're at year five of our five-year plan," says Frank. "It's very flattering, and a little scary."

The clientele who followed F and V to bob & paige — and the new clients who've come on board since it opened — enjoy the mix of high energy and relaxed pace in this exquisitely nouveau-retro setting. It's a refreshing alternative to the hair-styling "factories" that dazzle you with pizzazz, noise and loud music, only to assembly-line you through their system and whisk you out the door before you know what hit you — and your hair.

"We're not into the numbers game — never will be," says Frank. Acknowledging that they've received offers to open additional salons elsewhere, he says they will never jeopardize or sacrifice the personal relationships they develop with customers.

Growing and nurturing relationships in the community is also important to F and V, who support a number of local charities and enjoy excellent relations with neighbouring businesses and residents.

Staying in the slow lane means that standard services which are extras elsewhere — like a deep scalp massage before your styling — are still standard. "You don't build by subtracting," says Volovik. *Au contraire*, new services and treatments are added as they become available and prove beneficial. One example is Keratin Complex, a highly effective hair smoothing and defrizzing technique in which all of bob + paige's stylists are trained. The salon also carries industry-leading hair care products and Ego, the Rolls Royce of blowdryers. (It may be the only Ego you'll encounter in this modest, down-to-earth group).

Bob + paige's visual cachet earned it *Salon Magazine*'s prestigious Salon Interior Design Award. A major renovation synergizes the warmth of exposed red brick and the coolness of steel and slate gray, offset by earthy brown tones and offwhite tiles. But the transformation Calandrino and Volovik made to the premises pales in comparison to what they'll do with your hair — if you'll sit back and let them.

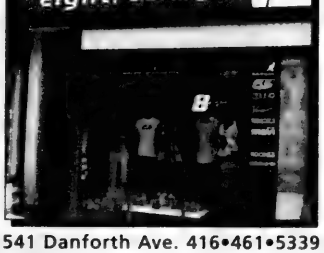
Volovik works best when given freedom to create. Accordingly, many of their customers limit their directions to "make me look beautiful".

Though the salon counts celebrities among its clients, they don't engage in name-dropping, and they treat every customer with the same reverence and respect. You'll never get bumped or lost in overbooking hell, and punctuality's a priority.

Descending these few steps remains an uplifting experience.

Eighth wonder of the fashion world

If your fashion shopping brings you to **Eight**, you've definitely arrived. The fashions are hot, the music is hip, the service warm and personal. Using a formula that's 20 parts Queen Street urban chic, 40 parts Bloor Street style and 100 parts fashion flair — at *très* friendly prices — Eight flat-out rocks.



541 Danforth Ave. 416•461•5339

Can a store be stroller-friendly, yet still cater to a mature crowd? Eight does. Here, women and men of all ages coexist and co-shop not just peacefully, but *gleefully*. Eight short years after Eight's touchdown in GreekTown, fashion shoppers city-wide continue to feel its vibe.

Part of Eight's special energy emanates from owner Karin Kassabian, whose expertise and unassuming demeanour resonate with customers. "We operate on a 100 percent comfort zone, not 99 percent," she says.

This comfort level extends to fitting, where K's keen eyes ensure that you'll look great in whatever garment you try on — or it won't leave the shop with you.

Eight is particularly popular among women in the 25-50 age group, though everyone from 16 to 66 feels at home here. Eight's target market is "anyone who wants to look good and feel good," says K. And anyone who's digitally inclined will enjoy connecting with Eight on their informative and up-to-the-minute Facebook page.

Eight is living proof that high enthusiasm can be combined with a laid-back approach. "Buying clothing is one activity you cannot enjoy unless you're comfortable with the salesperson," says K. "Period."

Though Eight carries scads of hip denim, it's much more than a jeans store. From hot mainstream styles to beyond-the-edge, Eight carries the later-than-latest in casual clothing from Italy, Amsterdam and other European fashion hotbeds — think Milan style meets London swank — as well as carefully selected domestic fashions from promising new designers like Mark Foreman.

Because Kassabian's buying is intensely personal — "I wear what I sell" — you won't find Eight's pieces all over town. This suits K and her clientele just fine. "My taste may take me out on a limb, but lots of people have climbed onto that limb with me."

Her recommendations carry weight. Customers have been know to have a fashion "epiphany" as the result of a Kassabian-recommended outfit they'd never have dreamed of trying on their own.

K buys with a view not only to style but also to transitional value. "If you really love a piece, you'd like it to carry from season to season insofar as possible," she says.

Obviously, Kassabian feeds off customer satisfaction. "I want you to leave smiling," she grins.

We are. Must have been something we *eight*.

GreekTown on the Danforth: Canadian heritage in the making

More than a tourist area, GreekTown on the Danforth is a community. In the summer, when the trees reach their full green and Toronto's restauranteurs put out their patio tables, GreekTown puts on its Mediterranean face.

Here, when friends and acquaintances greet, you are as likely to hear *"Kall' imera! Ti kanis?"* as "Hi! How are you?" In the restaurants and cafés, you hear patrons converse in every language of the world.

While the music of Greek polysyllables will appeal to your ears, the most important thing is not the language, but the fact that people do greet each other. Bustling and busy as the community is, everyone — not just tourists, but everyone who lives and works here — is as liable to stroll as to hurry.

There is plenty on the Danforth to woo your senses, and make you want to slow your steps: bright color and exotic decor; the sounds of the bouzouki; the aroma of lamb souvlaki wafting from a grill; and the tastes of exotic foods. It is the restaurants above all — and the atmosphere they help create, at once lively and relaxed — which draw people from all over the city and beyond.

Alexander The Great Parkette at Danforth and Logan: a popular spot to pause, relax, and reflect

Plenty to woo your senses

Many restaurants capture, in their decor, the pleasing colours and terraced style associated with the Greek islands and mountainsides. And while souvlaki is everywhere on the Danforth, its dining establishments take pride in offering the full range and flavours of Greek and other Mediterranean cuisines.

But the Danforth boasts many other fine ethnic restaurants as well. To name but a few, Japanese, Italian, and East Indian cuisine are well represented. And its cafés and dessert houses are unparalleled, both in number and quality.

GreekTown is also home to Toronto's finest natural and specialty food stores and many alternative health practitioners. And it's become a leading fashion destination, with a host of fine specialty boutiques for men, women, and children, as well as European-quality beauty salons and spas.

There is plenty of live entertainment here. At many establishments, audience participation is the rule, though after a fine, full meal, you may feel disinclined to dance on a tabletop.

There are a few other Toronto streets which are wider in actual metres, but the Danforth has an expansive feel about it which you don't find anywhere else. Majestic trees shade well-kept homes; here and there are streetside parks, where you can sit and rest your feet.

If you look closely, you see there is a solid community here. You see not only the tourists, but also the elderly and the children, as they shop, stroll or sit and chat in the cafés and parks. In the restaurants, waiters and bartenders offer everyone prompt, friendly service; there are plenty of regular guests whom they greet by name.

Nor is it just staff who do this. You will see the owners showing guests to their tables, greeting them warmly; in GreekTown, customers are family.

Also here are the institutions that belong in any healthy city neighborhood: schools, houses of worship, clubs, and community centres. People not only work here, they *live* here; and it is in great part because they keep GreekTown pleasant to live in, that it is pleasant to visit.

If you really want to get to know the community, chat a little with the staffs of different restaurants; you'll find that everyone knows everyone else. There is plenty of competition here, but it is friendly. To thrive, a restauranteur has to cherish the firm conviction that his or her establishment is the best; but in GreekTown, they do so without knocking the competition. If anything, the reverse is true.

A solid community with solid values

It is from this wealth of restaurants that the "Taste of the Danforth" festival was born. This annual event has become so popular that GreekTown is closed to traffic for its duration. It's a great opportunity to sample the Danforth's culinary delights while enjoying its ambience, all in support of worthy charities like the Toronto East General Hospital Foundation.

While the Danforth is a community, it has never been a closed enclave. Saul Korman of Korry's Clothiers, an active member of the Jewish community, is also an enthusiastic promoter of GreekTown. Having been there for half a century — Korry's is now celebrating its 50th anniversary — Korman knows the people of this community, many of whom started as dishwashers and short-order cooks in the '50's and '60's, then opened the first modest Greek restaurants in the '70's. Many of them came here seeking both prosperity and freedom; the late Andreas Papandreou (a recent Prime Minister of Greece) lived in Canada from 1969 to 1974.

Korman shares with the people who live and work on the Danforth their joy in the prosperity and freedom of Canada. If you come to GreekTown, you are breathing, hearing and tasting Canadian heritage — not in a museum, but as contemporary history in the making.

GREEKTOWN ON THE DANFORTH

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401 Danforth Ave. at Chester • 416-461-9577
www.avlirestaurant.com

"Friendly Greek" more than a name

One visit to The Friendly Greek should be enough to convince you that the "Friendly" isn't just a buzzword.

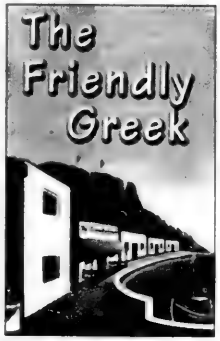
It's "Friendly" as in the way you're greeted when you enter the restaurant. "Friendly" as in the courteous service you receive throughout your visit from servers who really know how to treat you and who understand the menu.

"Friendly" as in the large bowl of superb sesame seed garlic bread that's plunked on your table — no charge! — with your meal selection.

"Friendly" as in the relaxed atmosphere and inviting decor (a colourful panorama of white stuccoed walls painted with seascapes and other Greek scenes).

"Friendly" as in the huge outdoor patio that rubs shoulders with the Danforth.

Last but not least, "Friendly" as in prices. It's really quite incredible what you get here for your dining dollar. In the best Danforth tradition, portions are huge, yet many entrées are priced under $12. Many appetizers are still under $5, and you can order a bottle of wine from the extensive wine list for as little as $19.95. Side orders are so reasonably priced you'll think you're in a time warp.



551 Danforth Ave.
416.469.8422

The Friendly Greek exemplifies the qualities the Danforth has become famous for: traditional Greek food, huge portions, and people who serve you as if you were family — because, during your visit, you are.

Included among the entrées are authentic Greek recipes like *Loukaniko*, a delicious Homemade Wine Sausage (two pieces) served with Greek salad, rice, roast potatoes, tzatziki and garlic bread, all for only $11.95; *Ofto Kleftico* (roast lamb the Friendly Greek way), prepared oil-free and served with Greek salad, roast potatoes, rice and garlic bread, only $13.95.

For a heavy-duty feast, try another Friendly Greek house specialty: the *Hot Piklia For Two*, with two pieces of lamb chops, two pieces of quail, one chicken filet, roast lamb, two pieces of seftalia, two pieces of biftekia, served with Greek salad, side order of roast potatoes, rice and garlic bread, all for only $38.95. (Your odds of actually finishing this mammoth platter are about the same as the Maple Leafs going undefeated in 08-09).

You can't go wrong in life being friendly, and you can't go wrong in GreekTown at The Friendly Greek.

Historical flavours come alive at Messini

When visiting most websites, you're tempted to "Skip Intro" as prompted. You want to get to the heart of the matter ASAP.

Visit Messini's website, however, and you'll find yourself engrossed in the historical introduction; at Messini, history *is* at the heart of the matter.

A sequence of richly-textured, sepia-toned photographs of the southern Greek village of Messini, circa 1930, set the historical stage for the taste treat you'll experience at 445 Danforth.

After 23 years of restauranteuring in Europe, owner Marinos Dafnas opened Messini with the singular goal of elevating gyros preparation to the lofty level it enjoys in Greece. If you know gyros only as meat on a pita, Messini will open your eyes — and your taste buds — to an exciting new dining experience.

So how does the Messini version of gyros rise above the rest?

- **Meticulous preparation.** Roasted to perfection on a spit, the gyros (pronounced *yee'-ros*, from Modern Greek *gyros*, "turning") combines the finest marinated cuts of moist and dry meat to ensure that it retains its juiciness and tenderness throughout the cooking process. Unlike your typical fast-food gyros, Messini's are prepared fresh from scratch: no freezing, no precooking;
- **Quality and freshness of trimmings.** The tzatziki, red onions, parsely, spices, and French fries (as per Greek tradition), like the meat, are all up-to-the-minute fresh;
- **Pita made fresh daily on the premises.** As with any fresh homemade bread vs. mass-produced, there's simply no comparison.
- **Variety.** Messini caters to a wide range of palates and dietary preferences by offering chicken and vegetarian gyros in addition to the traditional meat.

MESSINI AUTHENTIC GYROS

445 DANFORTH
416-778-4861
WWW.MESSINI.CA

The result: a whole that's greater than the sum of its parts — a sandwich that melts in your mouth with a rich blend of subtly interwoven flavours.

The prices are more than reasonable, with gyros dinner entrées starting from $9.25, lunch specials from $6.50. The menu also includes mainstream Greek selections, but you'll do yourself a disservice if you don't at least try the gyros.

Messini's immaculate interior flanks an open kitchen. Pleasant brown and cream tones — gleaming ceramic tile floor, rich wood trim and comfortable seating — create an aura of casual dining elegance.

The beaches of Peloponessos may seem far away, but at Messini, some of southern Greece's best tradition and culture is right here for the sampling.

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GREEKTOWN ON THE DANFORTH

Thessaloniki, in northern Greece, is the country's second largest city and the capital of Macedonia. It retained a Jewish majority for centuries and has rich Sephardic origins.

Greeks with a Taste for building something bigger than themselves

Circa 447–432 B.C., the Greeks built the Parthenon. Today, the same tradition of architectural excellence is alive and well in GreekTown, under the watchful eyes of Takis Liris, Adonis Artemakis, and their dedicated crew. The showcase of their efforts is a small, nondescript storefront at 921 Danforth Avenue.

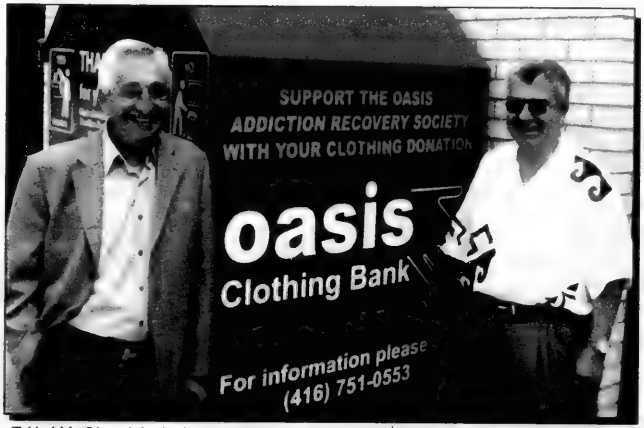
A storefront on Danforth Avenue? A showcase for architectural excellence?

No towering columns? No sculpted statues?

A different kind of architectural renaissance

If the venue seems odd, it's because this team of "architects" specializes in historical reconstruction — not of buildings, but of people. Under their direction, a team of volunteers helps those laid low by alcohol and drug addiction to rebuild their lives and self-esteem and become functioning members of society.

With financial assistance from Employment Ontario and the City of Toronto — as well as funds generated from the sale of clothing donations to the Oasis green bins throughout the GTA — the **Oasis Movement** acts as an umbrella organization for a myriad of programs designed to assist addicts every step of the way through the recovery process. There's an Employment Preparation Program, a Pre-Employment Personal Life Management Program, a Volunteer Program including participants from Toronto Social Services and the general public, a Job Development and Employment Placement Services Program, Casual Labour Placements, and the Oasis Employment Resource Centre.



Takis Liris (L) and Andonis Artemakis: providing a necessary Oasis for recovering addicts

Building is nothing new to Artemakis. A fireplug of a man, he has been instrumental in many important initiatives both inside and outside the Greek community. In 1993 he was involved in changing the name of the then Danforth Village to the current GreekTown On The Danforth. The following year, Artemakis and several other key players — including Stephane Abbat, Dr. Andy Syriopoulos, Sue Graham-Nuttier, and Saul Korman — spearheaded the creation of the Taste of the Danforth. The financial support of title sponsors Krinos Foods (1994–2008) and Pilaros International Trading (2009–2010) — plus the ongoing contributions of many others — has enabled the Taste to grow from a small festival with a first-year attendance of some 6,000 to what today is North America's largest street festival with an annual attendance in excess of one million.

Despite his key role in heightening the profile of Toronto's Greek community and its important contributions to the GTA's culture and economy, Artemakis sees the Danforth as "a multicultural community with a Greek character. The beauty of a cultural mosaic is that each culture or "tile" enhances the others," he says. "We have here a dynamic of mutual enrichment that all communities should be proud to be part of."

If the growth of the Taste makes him smile, the work he and Takis Liris are involved in at Oasis makes him positively light up. Says Liris, who founded the Oasis Movement in 1992, "To assist someone who is already on an upcurve is nice. But to help someone who's down pick himself up — now *there's* an accomplishment. We may think we know what it's like to hit rock bottom, but unless we've experienced it ourselves or seen it first-hand, we really don't know what it's like. When we can reach out to someone in that position and help him or her regain the ability to function, be gainfully employed, mend broken relationships, restore their faith — that's a success story for everybody."

The birth of an area, the Taste, a movement

Continues Artemakis, who's been involved with Oasis since 1992 in a supportive and Advisory capacity, "There's no stage here, no award presentations, no trophies. Everyone who is here is part of something bigger than themselves. People talk of "relationship building". Here, we are helping people rebuild their relationship with themself. No office tower, theatre or concert hall is a greater monument to a person's accomplishment than helping another human being get back on his feet again."

For more information on the Oasis Movement, call 416-461-7739 or visit www.oasismovement.org

Once upon a time in Vragiana: a modern Greek odyssey

They are unrelated by blood, but consider themselves *mispocheh*.

Between them, they own four Danforth businesses: three restaurants and one convenience store.

But this story — a modern Greek odyssey — is not about what these establishments are doing or where they're going. It's about where they've come from.

It's not about the business acumen of this "extended family", it's about their family acumen.

It's about a hometown bond so strong that the promise of a better life in Canada was superseded only by the prospect of a better life *together*.

In the same neighbourhood.

On the same street.

In the same business. (Except for the variety store, which adjoins and, technically, lies *within* one of the restaurants).

In GreekTown, this story is not atypical. Many Greeks immigrated to Canada in the 50s and 60s, worked hard — not just in GreekTown, but wherever they could find gainful employment — and their family followed. Sometimes blood relations, sometimes hometown friends — but always, family.

The Vragiana connection (clockwise from left): John Hadjis; honourary member Saul Korman, Nick Babatsikos and Peter Hadjis; Jim Babatsikos; Chris Antaras; Lambros (L) and Frank (R) Babatsikos with employee; Alex Antaras

Good luck finding Vragiana (last recorded population 124) on a map without a computer

Good luck finding Vragiana on a map if you don't have access to a computer. Situated in the province of Karditsa, some 300 km northwest of Athens, this town — last recorded population 124 souls — was home in the 1950s to Peter Hadjis, Nick Babatsikos, and Alex Antaras. Today — together again, some 8,000 km across the pond — they ply their *parnosse* a few blocks apart from each other in GreekTown. All that's changed is the country code.

The first to leave was Hadjis, who moved to Athens in 1962. Nick and Eleftheria Babatsikos followed Hadjis to Athens in 1964 and worked with him there in the hotel and restaurant business. Alex and Eva Antaras immigrated directly to Canada in 1967, where Alex found work in Loew's Westbury Hotel.

Hadjis came to Canada in 1965, joining Antaris at Loew's soon after. Nick Babatsikos followed in 1967, and soon opened Dionysus Restaurant.

Lambros and Frank Babatsikos, weaned on the restaurant business since early childhood, took a brief sabbatical from Dionysus to open a café in Athens in 1996, but returned to Canada in 1998. Obviously, they missed home cooking.

In 1983, Hadjis opened the Palace Restaurant on Pape. In 1987 Alex Antaras, wife Eva and son Chris opened Detroit Eatery at 389 Danforth. In 1999, Lambros and Frank Babatsikos opened Café 521 at 521 Danforth, while brother Jim opened Lucky Spot Main at 521a.

The three restaurants are as different as night and day. The Palace Restaurant offers traditional Greek fine dining. Detroit Grill serves breakfast, burgers, and casual food. Café 521 is a bar and café serving light meals.

You expect wonderful food when you come to GreekTown. But more than the food, what draws many Torontonians — and the Jewish community in particular — here is the family values, says Saul Korman of Korry's Clothiers. "We see families working together, families who came here with nothing and turned it into something. In that respect, we see ourselves."

Having worked side by side and developed friendships with all three original Vrgagianans and their families, Korman is considered an honourary member of their fraternity. "We're going to give him the key to Vragiana," chuckles Peter Hadjis, "once the city can afford to make one. Maybe in another 20 years."

Or maybe when the rest of Vragiana's dwindling adult population moves here. Alas, it's an unlikely scenario. As newer generations emerge with a myriad of opportunities their parents didn't have, stories like the Vragiana Connection grow fewer and further between. .

But the children involved are all happy with their lot, and none think in terms of "missed opportunities." Working with his parents came naturally, says John Hadjis. "My parents never forced me to work in this business. I just did it and I enjoy it," he says.

The ongoing hometown reunion that sees these three families greet every new Danforth day in the same neighbourhood is a bond to be celebrated and savoured. "To come from the same tiny place, cross an ocean and wind up a few blocks apart is pretty special", says Lambros Babatsikos. He and wife Vicky are young enough to see the future, but old and wise enough to realize that value of communicating this heritage to their children. "Tradition takes many forms," he says. "This many not meet the classical definition of tradition, but it *is* tradition."

Brother Jim who with wife Maria is also raising a young family, concurs. "And you can't beat the travel time to your parents' place", he laughs, referring to the omnipresence of Nick and Eleftheria, who are usually on the premises or nearby.

"We're going to give him the key to Vragiana...once the city can afford to make one"

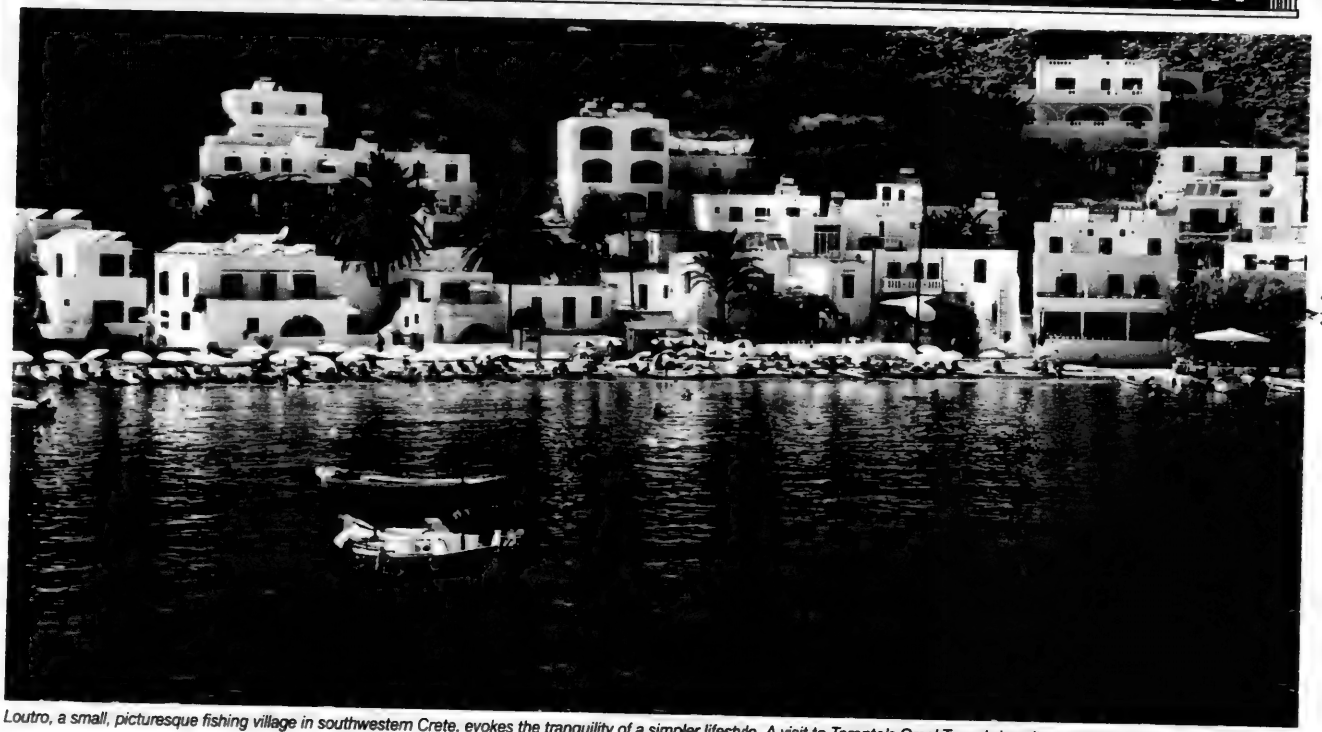
Chris Antaras echoes that sentiment. "I don't need to get in the car or pick up the phone to speak to my Mom or Dad, he says. "I just need to speak. They're often in the same room."

While it's become fashionable for successive younger generations to want to do their own thing, the Vragiana trio saved their children the burden of choosing a vocation, says Frank Babatsikos. "We never saw a career counsellor," he laughs. "We didn't need to. Our career was ready-made."

As these Vragianans show, home is where your *mispocheh* is. And knowing thyself is knowing the difference between wanting to do your own thing and being a slave to ambition. For what nobler ambition can there be than loyalty to family and friends — for being there *for* them and *with* them, whether it means travelling across an ocean or staying exactly where you are?

Once upon a time in Vragiana...

GREEKTOWN ON THE DANFORTH

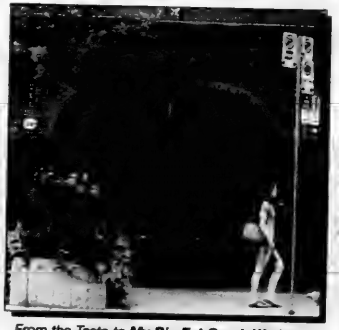


Loutro, a small, picturesque fishing village in southwestern Crete, evokes the tranquility of a simpler lifestyle. A visit to Toronto's GreekTown brings its warmth and values closer to home.

Why good things happen in GreekTown

It's around this time, leading up to the Pilaros Taste of the Danforth, that some Toronto neighbourhoods not named GreekTown start exhibiting symptoms of mild discomfort. This malaise, first observed in 1994 — the year of the inaugural Taste of the Danforth — could best be termed *GreekTown Envy*.

If you're in business, it's only natural to admire the success of your competitors and attempt to emulate it. And make no mistake about it — neighbourhoods do compete for your shopping, dining and entertainment dollar. There are BIAs (Business Improvement Areas) all over Toronto racking their brains at this very moment in an attempt to attract you to their neighbourhood and secure your patronage.



*From the Taste to **My Big Fat Greek Wedding**, GreekTown's good mojo casts a welcoming net*

The resounding annual success of the Taste — Canada's largest street festival — speaks to GreekTown's penchant for making good things happen. It took a few big thinkers to get the ball rolling back in 1994, and it's taken plenty of sponsorship and grassroots support since then to sustain the momentum. Without the collective will of everyone involved, even the biggest of ideas goes nowhere.

Most other neighbourhoods give GreekTown its due. Those that don't — the GreekTown wannabees — will tell you that the Taste Of The Danforth could have happened anywhere.

That's not the point. The point is, it happened in GreekTown. It happened in GreekTown not only because of the energetic forward thinkers who conceived it, but also because of the fertile soil in which they planted their seed. It happened in GreekTown because the welcoming spirit of the restaurants and shops from Broadview to Jones is precisely the kind of environment that allows such an undertaking to flourish.

Street festivals are a source of food, fun, and family entertainment. When you can parlay all that into significant financial support for a community hospital (Toronto East General), you're accomplishing something special.

So, it's no accident that the Taste of the Danforth originated here. Nor is it surprising that the exuberant 2002 hit movie *My Big Fat Greek Wedding* chose to shoot some scenes here. The festive spirit of a community capable of lavishing affection on its guests — and laughing at itself — attracts positive energy. The area's increasing ethnocultural diversity and cosmopolitan flavour merely enhance its appeal.

It's a big world we live in. Whether you're five or 55, if you dropped everything right now and spent the rest of your days travelling this planet, you'd barely begin to cover it. Even if you confined your travels to a much smaller area — like Greece — you would experience a small part, at best, of its wonders.

You can't know the entire planet, but a visit to GreekTown will get you off to a running start.

In this *thouliamou*, they don't count the hours

Thouliamou. Parnosse. Livelihood. It's what most of us are lucky to have. And what most of us still complain about in our weaker moments.

The most common complaint is long hours. For many of us, 12- or 15-hour days mean overtime. For the average GreekTown restauranteur, they're standard time.

For most of us, one a.m. and unable to sleep means it's time to take a sedative. For the GreekTown restauranteur, it means it's time to serve another customer.

Long hours? Long days? These people eat long days for breakfast.

In fact, some of their days are so long, they finish up just in time to see their *children* eat breakfast.

Passing the torch is a metaphor frequently used in GreekTown. Mom and Dad or Dad and Uncle start a business, build it up, and pass the torch to their children. Here, the metaphor's doubly apt because with the hours some restauranteurs keep, that torch could well be a flashlight.

Time was, it was almost automatic for children to take up that torch. Today, less so. Times have changed. Children can now count their options because Mom and Dad didn't count their hours.

Good thing they didn't. How could they? In this business, serving food is just the tip of the iceberg. In order to be able to serve it, you have to first take inventory, buy supplies, bring them to the restaurant, and prepare them. As well as do a few other things like cleaning, washing, maintenance, linens, laundry, cutlery, payroll, hiring, paying bill after bill after bill — a triplication of your bills at home — the list goes on.

Unless you're so successful you can afford hired help for everything, you won't get it all done in eight hours. You might not get it done in ten hours. But in 12 or 15 hours, slowly slowly, you get it all done. Or enough of it to enjoy the few hours of sleep that remain — far more than the eight hours you *wouldn't* enjoy if you left all those loose ends hanging.

Times change, but values don't. Of the restaurants featured in this section, the vast majority are family businesses. Some have been passed on from parents to children, but in many of them, the parents are still active.

The inability to count can be habit-forming; many of these people don't count the years, let alone hours. Why should they? Why pass the torch when you're having so much fun carrying it yourself?

The children who do take up that torch — because the restaurant business is locked into their DNA — inherit not only a lifestyle but a lesson.

They learn that in this *thouliamou*, time is a relative concept. It's easier to work the hours than to count them. And it's relatively easier to work them with a relative or two working alongside you.

They learn that the 12- or 15-hour days that Mom and Dad worked — those long hours that might have deprived them of their favourite audience for a hockey game or soccer game or dance class — weren't really too many hours all. Turns out they were just the right number of hours needed to put bread on the table.

They learn that even though it's impossible not to feel enslaved by the business occasionally, it's more often liberating to discover just how much you can accomplish when you push your limits. And how much more time you had than you thought you had when less time is spent sleeping.

Most importantly, they learn that — in this *thouliamou* at least — long hours aren't the problem.

They're the *solution*.

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This Week

National

Mike Feldman set to retire from city politics. **Page 6**

Spice of Life

Blueberry recipes for any time of the day. **Page 25**

Heebonics

Ryerson grad writes for new TV series. **Page 26**

Arts & Travel

Maury Chaykin was a veteran TV and movie actor. *Obituary.* **Page 34**

Index

National	3
Editorials & Letters	8
Perspectives	9
Opinions	10
The Kirshner File	11
Jewish Life	12
On Campus	15
Yiddish Corner	18
According to Reports	18
Family Moments	21
What's New	22
Obituaries & Notices	24
Spice of Life	25
Heebonics	26
Israel & the Jewish World	27
Health & Lifestyles	30
Arts & Travel	33
Classified	36

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Canada Post Publication Agreement #40010684
Publication Mail Registration #09894

Red Cross admits Schalit failure

'We've done everything we can,' official tells The CJN

By PAUL LUNGEN
Staff Reporter

Four years after Israeli soldier Gilad Schalit was taken prisoner by Hamas in a cross-border raid, the International Committee of the Red Cross (ICRC) acknowledged all its attempts to provide humanitarian aid to the hostage have failed.

Schalit, who turns 24 later this month, has been held in Gaza in secret while Hamas has refused the ICRC access to him, and even denied access to letters and other communications with his family, said ICRC media relations officer Marçal Izard.

Please see editorial on page 8

The Red Cross has contacted Hamas directly and worked through intermediaries behind the scenes to try to convince the Islamist rulers of Gaza to permit humanitarian contact with Schalit.

"We've had humanitarian diplomacy. I can't go into details so as not to compromise contacts," said Izard, though he acknowledged that so far, the ICRC has been powerless to budge Hamas.

"We've received e-mails from concerned citizens all over the world who want to know what the Red Cross is doing for Gilad Schalit and saying we're not doing enough," he said. "We've answered all the e-mails and explained what the ICRC does. We've done everything we can do to get access to Gilad Schalit."

That view is not universally accepted.

In the July 15 edition of *The CJN*, columnist Norma Baumel Joseph suggested the Jewish community boycott the Red Cross. She wrote: "Gilad is a prisoner of war and the Red Cross has not seen him once. They have allowed Hamas to bamboozle them with an excuse of non-availability and security! What kind of humanitarian organization is that? Why haven't they insisted on seeing Gilad? If the tables were turned, the world would be demanding access. So now the Jewish world should boycott the Red Cross, demanding access and news of Gilad until he is released. That is our job."

Two years ago, Schalit's father, Noam, was quoted by Israel's Arutz Sheva news service saying he was "disappointed that the ICRC is unable to impose its humanitarian agenda on a Palestinian organization and compel it to comply with the Geneva conventions and international humanitarian law.

"We would like the ICRC to be more assertive, more active and more persuasive. After all, Hamas often relies on the ICRC for humanitarian matters, so we were expecting that, similarly, the ICRC would succeed in getting what it needs and wants from Hamas."

Continued on page 27

Gilad Schalit's parents, Noam and Aviva, sit in front of a flag depicting an image of their son at a tent outside Israeli Prime Minister Benjamin Netanyahu's residence in Jerusalem. Together with thousands of supporters, the Schalits are campaigning for the release of their son, who has been held captive by Hamas for four years. The International Committee of the Red Cross has not been allowed to establish any contact with the captive soldier.

[Flash90 photo]

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This issue of The CJN went to press on July 30.

The News in Brief

Canada

Davis Ran N.B. Store

SAINT JOHN — Businessman Abraham (Abe) Davis, who owned a well-known Saint John, N.B., clothing store for almost 50 years, died July 13 in Toronto at 97. A funeral was held in Toronto on July 14 for Davis, who ran Ideal Stores on Union Street with his wife, Goldie, from 1947 to 1994. It was followed by a burial service at Shaarei Zedek Synagogue the next day in Saint John.

Rabbi Goes Full-time

TORONTO — A Chabad rabbi has become the first rabbi since World War II to join the Canadian Forces full time. Rabbi Lazer Danzinger, 54, transferred from the reserves to full-time service July 16. He's been assigned to CFB Borden, 100 kilometres northwest of his home in Toronto. He'll serve students in its training facilities. He tends to all soldiers, regardless of religion. "Soldiers do not often care that I am Jewish. They are in need," he told Chabad.org. "They might need help after they get home from the war, or they need help with their families. They might have nightmares after Afghanistan. They are trying to cope. They have issues."

World

Swedish Shul Hit

STOCKHOLM — A firecracker exploded on the steps of the synagogue in Malmo, Sweden, a day after a bomb threat was taped to the building. The firecracker exploded at 3 a.m. on July 23. The bomb threat that had been taped to the shul the night before was the second such threat in two weeks, and security was increased in response.

Jewish Leader Flees?

CAIRO — The head of Egypt's tiny Jewish community allegedly fled the country after being convicted last month of fraud and ordered to jail. An Egyptian court convicted Carmen Weinstein, 82, and sentenced her to three years in jail, as well as $8,000 in fines and restitution for selling a Jewish community building that didn't belong to her and refusing to return the money. She said documents saying she sold the building were forged. Weinstein reportedly went to visit the United States days before the ruling. She heads a community of a few dozen, mostly women, and rents out a few buildings to raise funds.

Nazi Dies Unpunished

BERLIN — An ex-Nazi SS officer died in Germany last week two months after an investigation into his connection to massacres of Jews was reopened. Erich Steidtmann, 95, who allegedly led Nazi police units that mass murdered Jews in eastern Europe, died in Hanover, where he lived. The Simon Wiesenthal Center expressed frustration he was never prosecuted. The case was reopened in April based on a letter he wrote in October 1943 that placed him in the area of the massacres when they occurred rather than at home on leave as he told prosecutors in the 1960s.

Death Sentence Upheld For Yemeni Killer

SANAA — Yemen's Supreme Court has upheld the death sentence of a Yemeni man who killed a Jewish fellow citizen after demanding that he convert.

The court on July 24 affirmed the sentence of death by firing squad levied by an appeals court on Abdel Aziz Yahia al-Abdi, 39, for the December 2008 slaying of Masha Yaish Nahari, a father of nine from Raydah. Abdi killed Nahari after saying that Yemeni Jews should convert or be killed.

In 2009, an appeals court overturned a lower court ruling that ordered Abdi to pay blood money to the family. The Abdi family appealed to the Supreme Court.

Abdi, who is alleged to have murdered his wife two years before he killed Nahari, is said to be mentally unstable, according to the *Yemen Post*.

Nahari's children moved to Israel after the murder. His parents, wife and siblings remain in Yemen. Fewer than 200 Jews still live in Yemen, down from 60,000 in 1948.

Heirs Sue Hungary

NEW YORK — The heirs of a Hungarian Jewish banker filed suit in the United States against the Hungarian government and museums it oversees seeking the return of $100 million in artwork that allegedly was confiscated by the Nazis. The heirs of Baron Mor Lipot Herzog are seeking the return of more than 40 works by masters such as van Dyck and Monet, the *New York Times* reported, calling it the world's largest unresolved Shoah art claim. The heirs have petitioned Hungary for the past two decade, but have been rebuffed.

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The Canadian Jewish news

Vol. XL, No. 30 (1,959)*

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CIRCULATION
Total circulation: 36,586 copies.
Total paid circulation: 35,729 copies.
CCNA verified circulation Aug. 12, 2009

SUBSCRIPTIONS
Canada: $37.80, 1 yr. incl. taxes
$68.00, 2 yr. incl. taxes
Online edition:
$20.95 1 yr. incl. taxes
U.S.A. / Foreign:
$135 Cdn. funds, 1 yr.

Postmaster: Please return 29Bs and changes of address to CJN, 1500 Don Mills Rd., Ste. 205, North York, Ont. M3B 3K4.

Postage Paid at Toronto
Canada Post Publication Agreement #40010684
Publication Mail Registration #09894

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We acknowledge the financial support of the Government of Canada, through the Publications Assistance Program, towards our mailing costs.

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JVS Toronto helps inner-city youth

By ANDY LEVY-AJZENKOPF
Staff Reporter

JVS Toronto wants at-risk youth living in Toronto's impoverished Gabian Way neighbourhood – located in the Eglinton Avenue West and Caledonia Road area – to know that the Jewish community is there to help.

The non-profit agency has been using a $298,584 grant from the federal government to effect change in the city by quietly implementing a three-year pilot project called Circles of Success, which aims to find the best ways to stem youth crime.

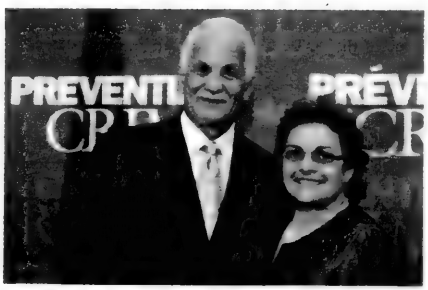
The funding covers the length of the project, which began in April 2008 and ends March 31, 2011.

"Crime is high in the Gabian Way. The drop-out rate is high. Murders happen there. We believe in investing in this community… this is tikkun olam," Karen Goldenberg, executive director of JVS Toronto, told *The CJN*.

"We want [these neighbourhoods] to know the Jewish community cares about everybody."

In a joint announcement last week at JVS Toronto's head office, Goldenberg and Vic Toews, the federal minister of public safety, highlighted the ongoing government-sponsored program.

Circles of Success focuses on giving employment training, conflict resolution training and arts-based programming



Federal Public Safety Minister Vic Toews and JVS Toronto executive director Karen Goldenberg.
[Stephanie Lake photo]

to at-risk young people "to promote positive behaviours, volunteerism, and connectedness to their community, all of which will help to create strong and healthy neighbourhoods that are resistant to crime," Toews said.

Goldenberg said the project is providing participants "with positive and creative alternatives" to reach their potential.

"We know that, with the right kind of support and empowerment, youth in Gabian Way can and will get jobs and contribute to their community and to Toronto. We believe that we can help youth connect with their dreams and reach their personal goals," she said.

JVS Toronto received the funding after applying to the Ministry of Public Safety's National Crime Prevention Strategy (NCPS), which the ministry gives $40 million annually and describes as a "funding support mechanism for selected projects that help prevent crime and increase knowledge about what works in crime prevention."

Asked how the funding total for JVS Toronto was reached, Toews said organizations submit their own cost breakdowns on their applications to the NCPS.

"The [NCPS] funding usually only covers things like infrastructure and salary costs for a project," he said.

Toews said the government's aim is to try to help "young people to find the right path" and the JVS program fits this mandate.

"Despite the fact we take a hard line on crime, our government believes very strongly that if we can reach out to young people and provide them with skills that will keep them out of a life of crime, that's something we need to do," he added.

Jewish Vocational Services Toronto was founded in 1947 to help Holocaust survivors find employment in Canada and establish new lives. It now provides services to more than 23,000 people each year in the Toronto area.

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Greater Toronto Area

All Israel was his congregation

A great many people sing well. But only a very few are singers. And of these few singers, only a handful appear every several hundred years or so to bring to the rest of us a better, purer understanding of what Heaven intended for Earth through the creation of song and music.

Cantor Louis Danto was one of that handful.

From the editor's desk...

Had he lived 2,000 years ago and leading the Temple choristers in Jerusalem in Sabbath or holiday hymns, he would have undoubtedly distracted the priests in the performance of the sacrificial rites. They would have interrupted their duties to focus on and enjoy the voice soaring higher than their own supplications on behalf of the people. So stunningly unique was the quality of his voice.

It had a multi-dimensional aspect. Clearly defined like a precise line of light in a dark room, it could sound at once like a joyous proclamation or a tearful cry. Even as a whispered caress, it was authoritative, certain of itself, confident, yet never without the beseeching quality that so defined its matchless sound.

But of course, voice is also a manifestation of character. It was, in truth, from the character of the man that the voice achieved its profundity.

He understood human suffering.

Ten years old when the Nazis rolled into his hometown of Suwalki, Poland, he "lost" his parents and five siblings to the murderers' evil mayhem. His voice, essentially, saved his life. For he was at a special music school when death descended upon his family. (*See the obituary "Cantor remembered for musical talent and giving nature" in The CJN, July 29, Toronto edition and online.*)

His profoundly personal experience of suffering, however, was not the key distinction of his life. It was a guidepost, a directional vane pointing him toward empathy, compassion and humanity. It informed his every approach to individuals: their stories, their concerns, their plights, their joys, their pettinesses, their magnanimities.

The silvery blue of his eyes were the gentle accompaniment to an invariably frequent smile.

That he cared for people was evident in the way he treated us.

How often we saw him – a maestro of the musical world and acknowledged as such around the globe – guiding a youngster through the boy's first heart-pounding duet with him during the Shabbat or holiday service at the Beth Emeth Bais Yehuda Synagogue in Toronto, where he was the cantor for more than a quarter century.

Cantor Danto would stand to the left of and very close to the nervous

Cantor Louis Danto

boy, nearly hugging him with his outstretched right arm, almost enfolding him in the flowing waterfall of his seriously official-looking robes. His right hand always rested on the boy's shoulder, tenderly assuring him through the flow of warmth and strength from his hand, that no shame, no embarrassment would result from the lad's courageous decision to sing before the vast assembly of hyper-critical worshippers and hard-to-please liturgical experts.

Wherever on the staff of the music the boy's tentative first notes happened to fall, the cantor unfailingly secured them in a pleasant musical place with his uncanny ability to underpin the boy's often shaky notes with his own steadier notes, always a perfect, harmonic third away. The joining of the two voices was as sweet as the smile on a young child.

That Louis Danto cared for others was also evident in the way he interpreted music.

He took great pride in mastering the meticulous detail of music. The secrets and the magic of music, he believed, were reachable only through true and faithful rendering of the composer's intentions and hopes for the composition. Indeed, being loyal to the technical demands of a particular piece of music was the maestro's testament of respect and gratitude to the composer for the labour of his art.

The maestro knew that mastering detail and technique did not preclude spontaneous effusions of emotion or sparks of passion from the heart. To the contrary. They were the necessary entry point to music's many-chambered palace of enchantment, enjoyment and pleasure.

Thus, through the uncommon combination of his love of people and his devotion to music, Louis Danto carried us often and always warm-heartedly to that enchanted palace.

Whether chanting the *Kol Nidrei* or singing *Il Lamento Di Federico*, he inspired us to reside in the higher places of our soul and to think of the higher purposes that our lives might embrace.

All of Israel was his congregation.

Cantor Louis Danto died in Toronto on July 23 at the age of 81. At this very moment, his soul is likely singing to the angels. Oh, how pleased they must be.

– MBD

SeeJN

PM MEETS KING ABDULLAH IN AMMAN

Israeli Prime Minister Benjamin Netanyahu, left, met with Jordan's King Abdullah II in Amman in an unannounced, two-hour meeting last week. "The two leaders discussed the need to ensure direct, serious and effective negotiations between Israel and the Palestinians that would address all final-status issues and create a solution of two states for two peoples in which Israelis and Palestinians will live in lasting and secure peace," said a statement put out by the Prime Minister's Office.

[Israel Sun photo]

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YT NEBOARDS

After 18 years, Feldman bows out

'It's time that someone else comes in'

By CARA STERN
CJN Intern

After 18 years on both the old North York city council and Toronto City Council, Mike Feldman has announced he won't be running for re-election as councillor for Ward 10 in the Oct. 25 election.

"I figured that I've paid my dues," Feldman told *The CJN* after his constituents received a letter last week announcing his intentions.

He joined municipal politics at age 62, when he grew "tired of being retired" from his business career, he said.

"You never get a day off when you're retired," joked the now 82-year-old former deputy mayor of Toronto.

But don't expect him to truly retire – he plans to start another business or sit on some boards.

"I've got to have a reason to get up in the morning," he said.

Recalling his time in municipal politics, he described himself as a "capitalist that has concern for people," and he said that while on council, he has positioned himself "on the right, with a social conscience."

His ward stretches roughly from Steeles Avenue to Highway 401, and Allen Road to just east of Bathurst Street, an area that encompasses large swaths of Toronto's Jewish community, including many of its largest synagogues and community institutions.

But he said councillors need to look beyond their own ward boundaries to do what's best for the city as a whole.

Feldman said his vision for the city has been inspired by European traditions, such as the idea of creating bicycle lanes that are truly separated from lanes for motorized vehicles. For example, he favours roads that have sidewalks meant for bikes alongside ones reserved for walking.

He said he visualizes a city in which pedestrians can walk along streets such as Sheppard and Wilson avenues and look through the windows of local businesses, as they can on Danforth Avenue, which he described as the best street in the city for that reason.

He said he tried to push for that vision on Sheppard Avenue between Wilmington Avenue and Allen Road by insisting that the bottom floor of new mid-rise condo buildings, which have been built close to sidewalks, be reserved for shops. Although those spaces currently house mostly offices, he's hoping storefronts will evolve naturally.

"It was a philosophy of mine to create the European model," he said.

Feldman said he also favours building a more extensive subway network. While noting that some people say the city can't afford it, he said Toronto was in no better financial shape in 1954 when the Yonge subway line opened.

One of the accomplishments he's most proud of is the colourful mural on the wall of the 401 at the south-east corner of Bathurst Street and Wilson Avenue. He said he helped raise funds for the $60,000 project, which has been plasticized to avoid graffiti damage.

The painting was completed in 2006, but he said he still receives thanks from the community for it.

He said he sees problems with the way the current council operates, largely because it has too many left-wing members.

"The council was polarized, [with] left, right and a mushy middle," he said. "Since the left were on what they considered to be the side of the god, the mayor [David Miller], he was in total control."

Although he has no problem with the mayor "being in total control," it means "democracy had somewhat left the chamber."

He said he fears city council is evolving to the point where councillors only look out for their own wards.

"As a result, you don't have as many global thinkers as you should have on council," he said.

He proposed a model that involves cutting the number of ward councillors in half and creating four districts (Scarborough, Etobicoke, North York and a central area) with three people elected from across each district. He'd then like to see council's executive committee being made up of those 12 elected district politicians, rather than ward councillors appointed by the mayor, to ensure the mayor can't impose his or her will on the committee.

Mike Feldman

He said working in politics poses unique challenges, such as dealing with people who say they want one thing, then contradict themselves later. For example, he said, people often don't want buses running on their streets, yet they want close, frequent bus service. Or, they don't want a condominium built because it'll bring too much traffic, but then they complain if there isn't enough parking on the condo's property.

Feldman is an active member and past president of Beth Emeth Bais Yehuda Synagogue, which honoured him with its *Yakir Hakahal* – precious to the community – award in 2005 for his "personal commitment to community work and interfaith work," said Pearl Grundland, the shul's executive director.

His retirement is a loss for the community, but he will still be actively involved in local issues and will always be a part of the synagogue family, she added.

"He's been a wonderful councillor. He's very inclusive with everybody in the ward, and in the office, too. Everybody gets treated equally," said Nancy Oomen, Feldman's executive assistant, who has worked with him for over 10 years, who last week was considering running to replace him.

(Even before Feldman's announcement, eight candidates had already entered the race in Ward 10, including local school trustee James Pasternak.)

"He's extremely well connected in the community, and he's been very responsive when people call our office," Oomen said of Feldman. "I wish it could go on, but as they say, all good things must come to an end."

Feldman echoed that sentiment.

"I figure that the ward is better for my having served it, but now it's time that someone else comes in and takes over," he said.

The CJN will begin coverage of the municipal elections in September.

Greater Toronto Area

Israeli military analyst sees war on horizon

By ANDY LEVY-AJZENKOPF
Staff Reporter

According to Elliott Chodoff, an Israeli military analyst and Israel Defense Forces reserve major, his country's doomsday clock has moved one tick closer to midnight.

Chodoff was in Toronto July 6 to speak at the Beth Tikvah Synagogue and share a message of caution with the 500 people who came to hear him.

His talk was hosted by the Speakers Action Group and the Canadian Jewish Civil Rights Association.

Presently, Israel faces its greatest existential threat since it fought to preserve its newfound independence in 1948, Chodoff said.

Elliott Chodoff

With the looming possibility of a nuclear Iran, increasing signs of a new Hezbollah-instigated war in the north and Turkey now "facing the East," he said, supporters of Israel must brace for a new conflict that could occur at any time.

He said the prospect of a new war with Hezbollah is a "near certainty." Over the last three months, the terror group has been attacking UNIFIL peacekeeping soldiers, "driving them back" from the Lebanese border, a sign the group is preparing to fight Israel again, he said.

"Today, Israel has a de facto border with Iran... it's called Hezbollah," Chodoff said. "Hezbollah today has an arsenal of 8,000 rockets that can reach the Negev. We are also concerned they have chemical weapons," although that intelligence is unconfirmed.

Chodoff said there are two scenarios that could drag Israel into an immediate war. The first, which he called the "nursery school scenario," posits that a rocket from Hezbollah or Hamas manages to land in a school, killing innocent children.

"If that happens, Israel is at war that day," he said.

The second, or the "Imad Mugniyah" scenario – named after the senior member of Hezbollah who was killed by a car bomb in 2008 and whose death is blamed on Israel – would see a senior Israeli diplomat assassinated by Hamas or Hezbollah.

The blockade of Gaza is strategically important

"If they succeeded in doing this, we're at war," Chodoff said. "These are the things Israelis hope they don't wake up to in the morning."

Speaking about the May 31 Gaza flotilla incident, Chodoff led with some gallows humour.

"I like to look at the positive. [Israel] is now the destination of choice for a whole new cruise line," he said to laughter from the audience.

He stressed that the blockade of Gaza is strategically important for two reasons. The first is to prevent Hamas from re-arming. While not foolproof, he said, the blockade is "keeping a lid" on the terrorist organization's weapons build-up.

The second is that the blockade prevents Hamas from transporting captured Israeli soldier Gilad Schalit.

"Hamas wants to get Schalit on a boat to Iran, where Israel would never get to him" and this cannot be allowed to happen, he said.

As for the worldwide effort to delegitimize Israel, Chodoff sees the radicalization of the Turkish regime as one of the worst omens for the Jewish state.

Though Turkey has a huge secular population, he said that "[Turkish Prime Minister Recep Tayyip] Erdogan understands that he can rally people of disparate beliefs by using Israel and Jews as scapegoats" to garner support for his new Iran-friendly policies.

Chodoff then launched into a humour-filled take on Iranian President Mahmoud Ahmadinejad.

"I like Ahmadinejad. I really do," he said. "I like honest murderers. It makes my job as an analyst easier. Because when he says he wants to destroy Israel, he means it. He isn't saying anything the Iranian regime wasn't thinking since 1979. He just has a big mouth."

Chodoff then warned the crowd that what he would say next was no joke. Invoking the spectre of nuclear war, he said Israel would not survive a nuclear strike. "This is the reality. We know it, and they know it."

He said allowing Iran to acquire nuclear weapons is not an option for Israel, since the likelihood of a nuclear strike on the country would become "a near certainty."

"No responsible Israeli government can allow this. Which means unless the world does something – and it won't – the likelihood Israel will strike Iran is high. But Israel wants to be able to say it exhausted every other alternative solution first before attacking Iran," he said.

In closing, Chodoff said he believes Israel is looking "at an immediate future that is very dangerous."

Sheikh Hassan Nasrallah, leader of the Hezbollah in south Lebanon, remonstrates against Israel. *[RNS photo]*

ב"ה

A World of Jewish Experience

It is with great sadness that the Clergy, Executive, Board of Directors and Staff of the Beth Emeth Bais Yehuda Synagogue extend heartfelt condolences on behalf of the entire congregational family, to Rouhama Danto, Annette Danto, Denise Lash, David Danto and grandchildren Maya & Gabriel Lash on the passing of their beloved husband, father and grandfather

Hazzan Louis Danto ז"ל

Acknowledging Hazzan Danto's many years of devoted service and accomplishments to our Synagogue and the Jewish Community. He was a pillar of our community and an inspiration to all who knew him. He will be deeply missed.

May his memory be for a blessing and may the Danto family find comfort with all the mourners of Zion and Jerusalem.

Beth Emeth Bais Yehuda Synagogue [illegible]
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Let's press the ICRC

In her July 16 *CJN* column, ("Is he really MIA?"), Norma Baumel Joseph urged the Jewish world to "boycott the Red Cross, demanding access [to] and news of Gilad [Schalit] until he is released." Schalit is the Israeli soldier kidnapped by Hamas more than four years ago. He has been held captive by his Hamas tormentors all these years without any international aid, and without any humanitarian or non-governmental organization having been permitted to visit him to see if and how he lives.

"Gilad is a prisoner of war, and the Red Cross has not seen him once," Joseph wrote. "They have allowed Hamas to bamboozle them with an excuse of non-availability and security!"

How painfully and maddeningly true Joseph's conclusions are. It is, therefore, imperative that we not allow the International Committee of the Red Cross (ICRC) to bamboozle us.

The organization's responses to questions about its efforts to date are pathetically meek and self-serving.

"We've done everything we can to get access to Schalit," Marcal Izard, the ICRC media relations officer told *The CJN* last week, seeming to shrug his shoulders in untroubled resignation at the abject failure of his organization to move the conscience of the Hamas leaders.

In a statement posted on the ICRC's website June 23, Beatrice Megavand-Roggo, the ICRC's head of operations for the Middle East, purports to explain to an inquiring public what the organization has actually done on Schalit's behalf.

"Our efforts [to be allowed to visit Schalit] have lost none of their intensity, despite the fact that Hamas has thus far firmly rejected all of our pleas… We have also been constantly reminding his captors of their obligation under international humanitarian law to protect his life, to treat him humanely and to let him have regular and unconditional contact with his family. Security considerations cannot… justify a refusal to permit the exchange of news between Gilad Schalit and his family," she writes assertively. Her hardest armour against the jabbing accusations of a frustrated, angry public is the following: "On 14 June, however, we said publicly that Hamas, by not allowing contact between Mr. Schalit and his family, was violating international humanitarian law. *This was the first time we said this publicly*" (my emphasis).

According to Megavand-Roggo, making public the pronouncement that Hamas is violating international law is the sharpest arrow in the ICRC's quiver. And they were finally moved to let it fly. How that public statement must have unnerved Hamas!

Nowhere in its web statement does the ICRC actually condemn Hamas. Nowhere is there even a whisper that Hamas must suffer a consequence of some sort for its violation of international law. Nowhere does the ICRC suggest that it cannot be business as usual with Hamas as long as they mock international humanitarian law and torture the Schalit family.

"What kind of humanitarian organization is that?" Joseph correctly asked. A failed one, we must respond. Let us heed Joseph's call. Let the Jewish world, at least, mobilize to press the ICRC to bring Gilad home to his family and his people.

25 years ago in *The CJN*

Israel's two chief rabbis, Sephardi Mordechai Eliyahu and Ashkenazi Avraham Shapiro, said they'd stick to their demand that 10,000 Jews from Ethiopia – who had arrived the previous winter – would have to undergo ritual immersion, a conversion rite. The refusal of some local rabbis to marry Ethiopians who hadn't undergone immersion triggered angry protests.

Dry Bones
IN THE "OLD DAYS", A TEENAGER SITTING QUIETLY AT THE DINNER TABLE
SHOWED THAT HE WAS POLITE AND "WELL MANNERED"
THESE DAYS WHAT IT SHOWS IS THAT UNDER THE TABLE
...HE'S TEXTING!
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'Assault' at the Kotel

Kol hakavod to the Israeli authorities for arresting those who would trample all over our sacred laws and beliefs, and make a mockery of some of our most cherished customs ("Activist decries haredi control of Kotel," July 29). More than a century ago, the Reform movement decimated Orthodox Jewry in Germany with an aggressive assault on Orthodox institutions – often in collaboration with the German authorities – and now that assault is directed at the Kotel. Not satisfied to tamper with the Almighty's decrees in their places of worship, they now seek to do so in front of the remains of His house. One can only wonder if these same people would show the same level of disrespect to the traditions – and practitioners – of other faiths. Thank God the Kotel is under the administration of those who protect our beautiful heritage and seek to preserve it according to the mores of our righteous ancestors.

Jeffrey Wald
Toronto

* * *

Homosexuality prohibited by Torah law

I am shocked and dismayed. UJA Federation of Greater Toronto, the Canada-Israel Committee (CIC) and Canadian Jewish Congress have betrayed the values of the Jewish community and Israel by their endorsement of the recent "gay pride parade" in Toronto. How did the CIC ever decide it was in Israel's best interest to endorse the proclamation "Tel Aviv Is the Gay Capital of the Middle East" through the placement of an advertisement in a Toronto daily newspaper. Talk about a self-inflicted wound. Imagine the joy and laughter this ad brought to our Muslim enemies. Does homosexuality fall within any of their mandates?

Homosexuality is prohibited by Torah law. There are no errors or omissions. We have survived through the ages because of our Torah law and moral precepts, not because of our wealth or numbers. One of the major Jewish characteristics is the quality of sympathy (*rachmonis*). Homosexuals are no less deserving of such sympathy and respect. Unfortunately, in our time there is great confusion between a "human right" and a "human ill." Tolerance and sympathy for the homosexual is not sufficient grounds for granting full acceptance and status of homosexual behaviour within a Jewish framework.

UJA Federation could do far more good by funding a sex reorientation program rather than by celebrating the homosexual dilemma in a parade. Therein lays a world of difference between a mitzvah (a Torah commandment) and an *aveira* (a Torah violation).

Chaim Leib Medjuck
Thornhill, Ont.

* * *

Praise for home-based shuls

I grew up in a home-based shul. It was my family's playroom table that I set for kiddush. I was also responsible for distributing siddurim to any latecomers, and I was the first person adults turned to when the belt needed to be tied around the Torah or a youthful voice was desired to lead *Adon Olam*. I always felt I was important to the group, and even though more than 30 years have gone by, I carry so many vivid memories with me of that time. I firmly believe it is these home-based shuls that keep Jewish kids in the Jewish community ("Vaughan takes a look at home-based shuls," July 1).

We blame so many institutions and parts of society for reasons why Jewish kids don't remain Jewish and we invest many dollars into the same. If those "25 to 30 complaints about home-based congregations" that Vaughan Ward 5 Coun. Alan Shefman received were instead statements of praise, I think we'd have the problem solved.

Lisa Galet Klug
Toronto

* * *

The Mormon church's mission

A spokesperson for the Mormon church, Mark Paredes, stated that there is "99.99 per cent" compliance today with the 1995 memorandum of understanding that was signed between the Mormons and Jewish leaders to stop the posthumous baptism of Holocaust victims ("Baptizing deceased Jews against Mormon policy: spokesperson," *CJN* Montreal, July 15; "Mormons violate their church policy," *CJN* Toronto, July 15). They say statistics don't lie, but liars use statistics. It is absolutely true that no more than a few hundred Mormons, out of millions, are violating church policy by baptizing Jews murdered in the Holocaust. But the fact is that the Mormon church knows who these people are and they are doing nothing about it. Why? Because the stated mission of the Mormon church is the salvation of the human race, both living and dead, by offering the Gospel of Jesus Christ to deceased people, including Jews murdered in the Holocaust.

Gary Mokotoff
Bergenfield, N.J.

Dry Bones
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Perspectives

A chance to change universal jurisdiction?

BY ZE'EV SEGAL
© Ha'aretz Daily Newspaper Ltd

The British ambassador to Israel, Sir Tom Phillips, who is widely admired in Jerusalem for his erudition and knowledge of the Middle East, has concluded his term and has left the State of Israel a going-away gift.

Over the past four years, Phillips and Israel's ambassadors in London have dedicated much effort to conveying to the British government Israel's strong opposition to Britain's universal jurisdiction rules. These provisions in effect permit any individual to file a petition in a lower court for the arrest of persons suspected of committing "war crimes," without having to produce substantial evidence.

Last month, the British government announced it will soon be introducing new legislation in Parliament barring the issuance of arrest warrants on suspicion of "war crimes" without the approval of the chief prosecutor. The amendment to the existing law seeks to create a balance between the British commitment to ensuring that suspected war criminals are brought to justice, and the requirement that there be solid evidence that justifies limitations on a person's liberty.

Last year, an arrest warrant was issued, and then rescinded, for Israeli Defence Minister Ehud Barak while he was visiting Britain. Pro-Palestinian activists also initiated such warrants against former foreign minister Tzipi Livni for her diplomatic involvement in the war in Gaza in 2008-09. For this and other reasons as well, Livni cancelled a visit to London, but her case led to pressure on the British government. Meanwhile, senior Israel Defence Forces officers, both past and present, are avoiding visits to the United Kingdom out of concern that their presence will trigger arrest warrants.

It is not only in Britain that problems of this nature have arisen. The United States has shown interest in the subject, and brought about the repeal in Belgium of a law supporting universal jurisdiction after the United States threatened to withdraw NATO command headquarters from Brussels.

In the meantime, through direct contact with the British government, Israel has stepped up its activity on the issue over the past year as well.

The legal situation in Britain is unusual. There, it is a question of invoking universal jurisdiction against foreign nationals who were not involved per se in activities against Britain or its citizens. In 1957, the British Parliament passed the "Geneva Convention" law, which turned the provisions of the convention into concepts anchored in local British law. As a result, anyone in Britain can at present approach the courts and seek

Sir Tom Phillips

to invoke the law in an effort to turn ostensible international war criminals into criminal offenders in violation of British law.

The law in question had not been invoked until it was "discovered" in 2005, when an arrest warrant based on this law was issued for Israeli Maj.-Gen. Doron Almog, who was about to land in Britain. The warrant was premised on allegations involving the destruction of 30 homes in the Rafah area. Decisive action on the part of the Israeli ambassador in London at the time, Zvi Hefetz, prompted Almog not to get off his El Al plane, in response to the instructions of the most senior officials in Israel.

I was in London at that time, and met immediately afterward with the legal advisers to the British Foreign Office, who expressed determination to invoke the law in the future, even though it had been a "dead letter" since it was passed. The British seem to view every piece of legislation as "vintage wine" and vigorously reject Israeli contention that there is selective enforcement of this law when it comes to Israelis, in contrast to a lack of enforcement against other nationals.

I presented their position to the relevant officials in Israel and did not get the impression that they took seriously the prospect that, at the request of any person or organization, high-ranking Israelis would be arrested in the United Kingdom by low-level courts, where some of the judges may not be professionals.

The advent of David Cameron's Conservative government has created the possibility for a change in the law. Indeed, British Justice Secretary Kenneth Clarke has announced that he will introduce a bill in Parliament amending the "Geneva Convention" statute. It should be remembered that no one is talking about repealing the 1957 law that deems that acts involving international war crimes are criminal, as per the British system.

The issue will in the future be thrown into the lap of the chief prosecutor, who is not considered political by nature. He can approve a judicial arrest warrant, but in such a case, the senior Israeli or other official can probably manage to leave British territory on time. That's much better than the current situation, but it's not an insurance policy.

U.K.'s Cameron critical of Israel

By DANNA HARMAN
© Ha'aretz Daily Newspaper Ltd.

ANKARA — British prime minister David Cameron, who has often described himself as a "friend of Israel," harshly criticized Israel's blockade of the Gaza Strip last week, telling a group of Turkish businessmen in Ankara that the strip is a prison camp.

"The situation in Gaza has to change," he said. "Humanitarian goods and people must flow in both directions. Gaza cannot and must not be allowed to remain a prison camp."

While Cameron has made similar remarks in the past in the House of Commons, his decision to repeat them in Turkey – whose relations with Israel have severely deteriorated recently – gave them a more prominent significance.

Cameron's remarks, made on his first official visit to that country, were sure to endear him to his Turkish hosts, but managed to both surprise and anger Israel.

David Cameron

The Israeli Embassy in the United Kingdom issued a response to the remarks, saying that "the people of Gaza are the prisoners of the terrorist organization Hamas. The situation in Gaza is the direct result of Hamas' rule and priorities.

"We know that the prime minister would also share our grave concerns about our own prisoner in the Gaza Strip, Gilad Schalit, who has been held hostage there for over four years, without receiving a single Red Cross visit," the statement continued.

Cameron did not mention Schalit in his speech. However, he did mention the events of May 31, when Israeli commandos boarded a Gaza-bound aid ship and clashed with Turkish activists in a confrontation that resulted in the deaths of nine activists. Cameron said the incident was "completely unacceptable."

The British prime minister called for a speedy and transparent Israeli inquiry into the incident, but stopped just short of calling for an international probe.

In a later press conference, Turkish Prime Minister Recep Tayyip Erdogan heaped further criticism on Israel, calling Israel's reaction to the incident aboard the Turkish boat an act of "piracy," and comparing Israelis to Somali pirates.

"The pirates are there in Somalia, [but] when a similar situation occurs here... political leaders, who are there to establish a fair life for everyone – they should not remain silent," he said.

Israel was not the only ally of Britain taken aback by the content of Cameron's speech in Turkey, as Cameron went on to encourage the European Union (EU) to accept Turkey's bid to become a member of the union – a move opposed by France and Germany.

Cameron said he was angered by the slow pace of the accession talks, and warned against shutting Ankara out because of anti-Muslim prejudice.

"When I think about what Turkey has done to defend Europe as a NATO ally and what Turkey is doing now in Afghanistan alongside European allies, it makes me angry that your progress toward EU membership can be frustrated in the way it has been," Cameron told the Turkish businessmen. "I believe it's just wrong to say Turkey can guard the camp but not be allowed to sit inside the tent."

He further argued in his speech that a close alliance with Turkey is especially critical now, in light of the new EU sanctions against the Iranian nuclear program. "We need Turkey's help in making it clear to Iran just how serious we are about engaging fully with the international community," he said.

Turkey voted last month against fresh UN sanctions on Iran over its controversial nuclear program.

The EU opened accession talks with Turkey in 2005, but has so far only begun looking at 13 of the 35 policy areas, called chapters, that a candidate country has to successfully negotiate prior to membership, with matters such as Turkey's refusal to open its seaports and airports to Cyprus holding it back. French President Nicolas Sarkozy and German Chancellor Angela Merkel have suggested that Turkey be offered a "privileged partnership" rather than full membership, a proposal that Ankara categorically rejects.

"We know what it's like to be shut out of the club," Cameron told the Turks, referring to Charles de Gaulle's description of the United Kingdom before vetoing its EU membership. "But we also know that these things can change."

Opinions

My anonymous hero

I don't know my new hero's name. Actually, I've seen her only once, serving coffee at a Second Cup.

But this big-hearted barista had a mission: to put a smile on everyone's face. I had run into her cafe looking for a quick caffeine fix. To be honest, like most other customers, I was a lot less congenial than I should have been. She accepted my order gracefully, and with a few kind words, she managed to make me smile. This hero had offered a moment of uplift and made a difference in my day.

Rabbi Chaim Steinmetz in Montreal

Now, calling this cheerful coffee server a "hero" might seem like an exaggeration, but it's not. Yes, we aspire to live by the Mishnah's saying that "one should greet people with a pleasant face." After all, that's how our mothers raised us. But there's a lot more than manners at stake.

Smiles are in short supply nowadays. People are far busier and stressed than they were 50 years ago, and much more isolated. Most people are unable to name all of their neighbours. People may live next door to each other, but they aren't next-door neighbours. We have retreated into well-insulated cocoons, entertained by the illuminated screens of the electronic age, communicating virtually with virtually everyone, but truly knowing virtually no one. True community spirit has disappeared.

Along with the collapse of community has come the collapse of civility. There's no time left to chat with anyone. After all, we have to get down to business. E-mail is even worse. It has the linguistic ambience of a fast-food order. Greetings are omitted, leaving only blunt requests demanding us to "CALL JIM NOW."–We're stretching the social fabric a bit too thin and experiencing an epidemic of grumpiness.

And grumpiness makes a difference. I was stunned when a former MP told me that governments are deeply affected by the moods of their leaders. A prime minister arrives in a foul mood because he had a fight with his wife, and all of a sudden, initiatives are upended and ministers demoted. Grumpiness is not just a mood. It can change history.

Much like the famed "butterfly effect" (that a butterfly flapping its wings can change the course of the weather), a lack of civility can have far-reaching consequences as well.

And that's why this barista is my hero. By putting smiles on the faces of her customers, she has pushed back against the impolite and impersonal. And with her cheerful countenance, she has made a difference. After all, even one smile can create a hurricane of kindness.

Cotler keeps up the pressure on Iran

MP Irwin Cotler, the globe-trotting lawyer, professor, legislator and human rights activist, is at it again. While many people around the world ignore the abuses and dangers emanating from President Mahmoud Ahmadinejad's Iran, or at best make symbolic gestures of opposition, Cotler has relentlessly opposed what he calls "the toxic convergence of four distinct – yet interrelated – dangers."

Gil Troy in Montreal

While UN sanctions, finally, offer at least some response to the nuclear threat, Cotler notes, the international community has ignored the other three "clear and present dangers": "the genocidal incitement threat; state-sponsored terrorism; and the systematic and widespread violations of the rights of the Iranian people."

Recently, on the anniversary of the murder of the Iranian heroine Neda Agha-Soltan during justified protests against Iranian electoral fraud, Cotler once again tried to rally the international community to make the punishment fit the crime, to respond proportionately to the disproportionate evils of Ahmadinejad and the mullahocracy.

Flanked by Neda's fiancé, Caspian Makan, and the beauty queen turned anti-child-death-penalty crusader Nazanin Afshin-Jam, Cotler released his "Responsibility to Prevent" petition, endorsed by 100 leading scholars and activists, pleading for some serious action. In fact, toothless sanctions and limited responses can be even worse than inaction – they give the illusion of action, lulling us into a false sense of security – as the oppression of Iranians and the threats to world peace metastasize.

The world's blind spot regarding Iran is stunning. How could it be that campuses did not come alive last year when Ahmadinejad was stealing an election in broad daylight and slaughtering his own people in the streets? How could it be that Iranian expatriates, Jews and human rights activists haven't come together to launch the modern successor to the civil rights, anti-apartheid and Soviet Jewry movements in response to Ahmadinejad and his Revolutionary Guard goons?

The passivity on the Iran issue reflects a broader blindness to evils that fester among Islamist regimes particularly, and the Third World generally. It's a doubly destructive form of political correctness. The West is increasingly threatened by this unchecked menace, and it's a form of liberal condescension that ultimately reveals contempt toward others when we fail to hold them to the high standards of behaviour we have for ourselves, and for those who look and act like "us."

Just consider the table of contents to Cotler's report. Here are the sub-headings to one aspect of his four-pronged indictment, regarding Iran's massive mistreatment of its own people. The report details: "The widespread and systematic violations of the rights of the Iranian people, including: the beatings, execution, killing, torture and other inhumane treatment of Iranians," as well as "the systematic and widespread oppression of a minority – the Baha'i" in particular, the "exclusion of, discrimination and violence against, religious minorities," the "exclusion of, discrimination and violence against, ethnic minorities," the "assault on women's rights," the "repression of freedom of speech, assembly and association – a war against students, professors, activists and journalists – and against fundamental rights and those who would exercise them," the "crackdown on cyber dissidents," the "assault on labour rights," the "imposition of the death penalty for juveniles," the "denial of gay/lesbian rights," the "murder of political dissidents," the "failure to provide a system of justice – show trials, forced confessions, denial of due process, [and the] absence of an independent judiciary and impunity of the Basij militia" and the Revolutionary Guards.

Proof that we're dealing with a form of post-modernist decadence comes from Ahmadinejad's visit to Columbia University in September 2007. His antics there stirred minimal outrage, until he denied there are any gays in Iran. This homophobia crossed the line, just as the most recent sexist threat that a pregnant Iranian Maryam Ghorbanzadeh might be stoned to death for adultery generated lots of press.

The selective indignation is troubling, although having some indignation at least marks an improvement. Cotler should stop being a lonely prophet – not because he stills his voice, but because finally, belatedly, but justifiably, millions start heeding his call to conscience, and his warnings to act collectively against Iran, before it's too late.

Museum Jews

My great-grandmother Shifra left her home in Vienna and moved to America where her daughter – my grandmother – was born as a "real American."

While my grandmother had many "yekkie" characteristics, she didn't speak German and didn't consider herself Viennese. My own very American mother never spoke of Vienna, and in fact, none of my relatives ever went "back" to visit.

Rabbi Elyse Goldstein in Jerusalem

I had the opportunity to be in Vienna in June as part of an interfaith women's conference, but while I enjoyed the beauty and basked in the music and took interesting tours, I cannot say I felt at home in the way one would expect when going back to their ancestral ground.

Perhaps the most difficult moments for me were the "Jewish tour highlights"– the Holocaust memorial, two Jewish museums and one synagogue. They just didn't move me, weren't all that beautiful or engaging, and didn't really recognize Austrian complicity in the Holocaust. They seemed underutilized and underloved. The Holocaust memorial is a stark, cold, grey building that on sunny days is used by shoppers stopping to sit and have a coffee.

The only time we saw real, live Jewish life in Vienna was on Shabbat when we joined the Reform community on Friday night and the Orthodox community on Saturday. I am sure there must be a vibrant Jewish life in Vienna, but we didn't feel it at all through the museum experience.

Before going to Vienna we visited Prague. Though we have no personal connections with that city, it is totally charming, romantic and sweet, but once again, on the "Jewish tour," we had the feeling that we were real live dinosaurs visiting museums of our dead dinosaur relatives. I've never seen so many non-Jewish tourists being herded around old non-functioning synagogues.

Every single general city tour included "Jew-town" and the six sites that constitute "The Jewish Museum." Every single tour group hears the story of the Maharal's golem, turned into a kind of Frankenstein story, with the golem still "mysteriously" trapped in the attic of the altneuschul. They then traipse through the old Jewish cemetery to see the Maharal's grave. Tacky trinkets line the street, everything from touristy chanukiyot from Israel to miniature golem statues (thou shalt not make a graven image?) The Jewish Museum is listed as a "must-see" in Prague.

There is even a famous kosher restaurant that Michelle Obama visited (with her quote and picture prominently on the front window) and, as in Vienna, there are a few functioning shuls on Shabbat. But also as we did in Vienna, we had the feeling that we were visiting museum Jews.

Of course, these images stand in stark contrast to our just having spent a year in Israel, where every tourist stop is an interactive experience of then-and-now, and every day is the reality of active, breathing Judaism as a lived experience. Even Yad Vashem, the Holocaust museum par excellence, ends with the triumph of Jewish viability in present time. Yet, once in awhile, at some ancient site even in Israel, I had the odd feeling that people were looking at their own history as if at relics, curious and quizzical as if they were seeing Aztecs long-gone from this world.

So how does an ancient people acknowledge its long history, speak its pain, document its challenges, and equally meet its vibrant present? How do we treasure our past while not turning it into just another tourist stop on the route? And how do we share our past with others, not overly romanticizing or overly dramatizing it?

As Jews, our history and our present are always inexorably intertwined. As we enter the period of reflection before the Days of Awe, we need to ask ourselves if next year we'll be travellers on a living Jewish journey, or docents of a lovely but frozen and forgotten past.

The Kirshner File

Letter from Mississippi

During the 1960s civil rights era, when African-Americans and their white allies risked life and limb to abolish segregation in the South, Mississippi, a bastion of diehard resistance, was invariably in the eye of the storm of that historic struggle.

Freedom Riders from the northern states converged on Mississippi to register disenfranchised African-Americans and desegregate white-only public facilities. U.S. marshalls accompanied James Meredith to the campus of the leafy University of Mississippi in Oxford, thus enabling him to become the first African-American student to enrol at Ole Miss.

Sheldon Kirshner in Jackson

Jackson – the state capital whose attractions range from Eudora Welty House to the Mississippi Museum of Art – was caught up in the spiralling turmoil.

Medgar Evers, the leader of the Mississippi branch of the National Association for the Advancement of Colored People (NAACP), was murdered by a Ku Klux Klan member, Byron De La Beckwith.

Rabbi Perry Nussbaum, the Toronto-born spiritual leader of Beth Israel Congregation, Jackson's only synagogue, which serves about 230 families today, was awoken from his sleep when a bomb planted by the Klan exploded in front of his home. He had incurred the wrath of white supremacists – not to mention some of his own rattled congregants – by aligning himself with the cause of equal rights. The Nussbaum incident occurred about two months after Beth Israel was damaged in a bombing perpetrated by the KKK and condemned by a coalition of clergymen.

One of Beth Israel's congregants, Beatrice (Bea) Gotthelf, now 90, remembers that dark epoch quite vividly.

"It was a frightening time," she said in a recent interview conducted in the office of the Goldring/ Woldenberg Institute of Southern Jewish Life, which supports congregational religious schools, provides rabbinic and cultural services and maintains a web-based archive on Southern Jewish communities.

Gotthelf, who was born in Jackson and whose ancestors from Alsace settled in Mississippi in the 19th century, was not a firebrand like Rabbi Nussbaum.

"My husband and I were not actively involved in promoting civil rights," said Gotthelf, whose father was president of the Rotary Club and chair of the Chamber of Commerce and the school board. "Nor were my friends and acquaintances involved. That would have been too large a step to take. We couldn't put our lives and that of children in jeopardy. The Klan was after the blacks and Jews."

Intellectually, however, the Gotthelfs were in total sympathy with the aims of the civil rights movement, believing that integration was morally the right path to follow.

"Bea is a real hero to the Jackson Jewish community today," said Stuart Rockoff, the director of the history department of the Goldring/ Woldenberg Institute of Southern Jewish Life. "She, along with a handful of other members from Beth Israel, worked to bring about peaceful change in a time of tremendous fear and violence."

He added, "Hers was a minority view perhaps, as most Jackson Jews feared the repercussions of speaking out."

Much as in apartheid era South Africa, the southern states, though having lost the U.S. Civil War over slavery, were committed to preserving Jim Crow laws, regulations and customs (under which African-Americans were denied the most basic services and freedoms) and were resolutely opposed to civil rights and desegregation.

Bea Gotthelf
[Sheldon Kirshner photos]

To liberal Americans who abhorred white-supremacist doctrines, Mississippi seemed to be the archetypical southern state.

In 1946, Theodore Bilbo, a U.S. senator from Mississippi, declared, "I am calling upon every red-blooded American who believes in the superiority and integrity of the white race to get out and see that no blacks vote." And in a suggestion rife with visions of KKK members burning crosses, he said ominously, "The best time to do it is the night before."

Stuart Rockoff

Mississippi's small Jewish community – which consisted of 6,420 individuals at its height in 1927 but which has declined to 1,500 people today – was keenly aware that white supremacy was an article of faith among many whites and quietly complied.

As Rockoff has written, "During the civil rights movement, many Jews shared the prejudices of their white gentile neighbors, although others spoke out in favour of racial equality and integration."

Craving acceptance, Jews assimilated into Southern culture, embracing its values. Some Jews, including an anonymous writer of a pamphlet titled *A Jewish View of Segregation*, were dyed-in-the-wool supporters of the racist status quo.

Published in 1956 under the auspices of Citizens' Councils of America, a white supremacist group formed after the 1954 U.S. Supreme Court decision calling segregated schools unconstitutional, the pamphlet was essentially a defence of segregation and a critique of national Jewish organizations, such as B'nai Brith, that supported desegregation.

The still-unidentified Jewish author wrote, "I am wholeheartedly in favour of the advancement of the coloured people of the State of Mississippi. I am wholeheartedly opposed to the thinking of those who claim it can be achieved by integration." In an impassioned plea, he urged white Southerners, both Christians and Jews, to "maintain segregation."

Gotthelf and her late husband, Harold, a shopkeeper born in Vicksburg, Miss., disagreed with these bald sentiments. Harold, who died in 1987, aroused the indignation of the Citizen's Council by attending a meeting at Tougaloo College, a historically African-American institution in Jackson. Several of its students had been arrested for trying to read books in the "white only" public library, and as a result, Tougaloo College was carefully monitored by the Mississippi State Sovereignty Commission, a state-funded agency that staunchly opposed desegregation.

In November 1962, one of its investigators, A.L. Hopkins, filed a report saying that Harold Gotthelf had been present at a meeting at Tougaloo College, thereby unmasking him as a race "traitor."

Gotthelf's father-in-law, the proprietor of a dry-cleaning store at which her husband helped out, was in trouble, too, having refused to abide by a Citizens' Council order to fire a worker who was trying to desegregate schools in Jackson. "You will lose business," he was warned. "You better watch out." The warning turned out to be nothing more than a bluff, said Gotthelf, a spry woman.

She is of two minds about Rabbi Nussbaum, who served Beth Israel from 1954 to 1973 and moved to San Diego, Calif., after his retirement. "He was unbelievable," she said. "He put his life on the line. His congregation was not too happy. But he had an unfortunate personality. He could be abrasive, argumentative and self-centred. He didn't have a personality that drew you to him. But I agreed with him politically."

At one point, she and her husband considered leaving Mississippi, but shelved the idea after concluding that racial progress was partially dependent on people like herself and her husband. "I was afraid that nothing would change," she explained. "I felt a responsibility."

Although she has lived long enough to have witnessed the dawn of a new age in racial relations in Mississippi, she thinks that many whites still hew to white supremacist beliefs.

Yet times have changed. Jackson, whose population is predominantly black, has an African-American mayor, and its airport is named after Medgar Evers, the martyred African-American civil rights leader.

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Hazzan Louis Danto ז"ל

Painting by David Nemtzov

The Cantors Assembly mourns the passing of its legendary member, Hazzan Louis Danto. Without question, he was one of the most gifted pulpit artists of the second half of the 20th century. He became internationally recognized for the rare beauty and purity of his voice; its mastery, power and control, and for his breathtaking emotional expression. *New York Times* reporter Allan Rich wrote, "A voice of great beauty, clear and true... breathtaking, radiant, as though from another world." He performed solo recitals throughout the world including Carnegie Hall. And, for a quarter century, completing his synagogue career, he served Beth Emeth Bais Yehuda Synagogue in Toronto with great distinction.

We convey our deepest condolences to his wife, Rouhama, and to his children, Annette Danto, Denise Lash and David Danto, as well as his grandchildren.
T'hey Nishmato Tsrurah Bitsror Hachayim.

Hazzan David Propis, President
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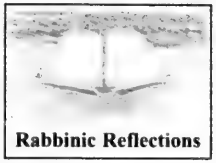
Jewish Life

Will we learn from the BP oil spill?

By RABBI LESLIE LIPSON


Rabbinic Reflections

For approximately three months, we watched as BP, scientists, politicians and engineers have tried to repair the hole at the bottom of the Gulf of Mexico. For approximately three months, we watched as this hole in the bottom of the ocean continued to spew tens of thousands of barrels of oil per day.

Now we watch and wait to see if the current cap will contain the pressure, while hoping that no leaks spring from the bottom of the ocean floor as the pressure spreads elsewhere.

From a spiritual perspective, this environmental tragedy is a result of mankind's arrogance and hubris. Leaders of industry and of nations assume we can drill holes in the earth without attention to potentially deadly and catastrophic consequences. Our frustration and ensuing sense of helpless-ness is a manifestation of our spiritual awareness that perhaps we crossed a spiritual boundary – we meddled where we had no business meddling, and perhaps we eternally harmed God's creation.

Mankind's arrogance and hubris is nothing new. It's as old as the Tower of Babel and as recent as our presumption that we can create openings and cavities in God's creation without concern for potential damage. While this hubris and arrogance abounds, it's reassuring that in the fourth century, Rav Abbayei introduced a prayer for use upon leaving the washroom that appears in the Talmud (Masechet Brachot) and is known as *Asher Yatzar*.

This brachah remind us of our own limitations and God's ingenuity regarding creation, and that God's creation is truly wondrous. We thank God for fashioning man with wisdom and creating within him openings and cavities. We acknowledge that if one of these openings or cavities were to be ruptured or blocked, it would be impossible to survive and stand before God.

The blessing concludes by praising God, "*rofeh chol basar umafli la'asot*," who heals all flesh and acts wondrously. The Beis Yosef (Rabbi Joseph Caro) comments that "acting wondrously" is the delicate balance of all the organs working in concert to function as they're supposed to.

Some 1,600 years ago, our sages appreciated the wonder of pipes and tubes that allowed the human body to function normally. With this acknowledgment came the humility that a human being, a microcosm of creation, is a delicate balance of God's wisdom, so the same may be said of our global environment. Tragically, we have ruptured the earth. Instead of fulfilling the mission of "*l'avodah u'leshomrah*," to work and guard (Gen. 2:15) and behave wisely in regard to our environment, arrogance, hubris and a lack of wisdom have left an entire chunk of North America catastrophically damaged for many decades to come.

It's safe to assume that Rav Abbayei and the rest of Chazal didn't anticipate mankind's creating holes miles below the earth and placing tubes in these opening in order to release the earth's energy. Now that we have demonstrated the capability to do that, perhaps we should have an even greater sense of awe at God's wonder and creation, and all the pipes and tubes that are part of it.

May we have the wisdom to quickly fix this man-made rupture and clean up the polluted coastline, and may we be wise enough to learn from this.

Rabbi Leslie Lipson is associate rabbi at Beth Emeth Bais Yehuda Congregation in Toronto.

The choice is ours

Midrashic Moments
By Rachael Turkienicz

It's still the middle of summer, a beautiful summer with sunshine and breezes. Just as we begin to relax and enjoy all of it, the month of Elul is upon us and we start the preparations for Rosh Hashanah.

It always seems to come early or late. I've never heard anyone express that Rosh Hashanah has arrived just on time. People are either excited by the new beginnings that the holiday brings, or they're stressed by the technical preparations and the clock ticking. It seems the holiday is enjoyed less than a beautiful summer day is enjoyed. It seems that the holidays have become heavy for us to carry.

Interestingly, there is a similarity between these feelings about Rosh Hashanah and the Torah text that informs the prayers of Elul. Many times throughout the month of Elul, as well as the High Holidays, we'll be reading of God's Thirteen Attributes, the list God reveals to Moses on Mount Sinai that reflects God's manifestations into the world. It's the text surrounding the Golden Calf incident. We study the beautiful intimacy between God and Moses as we study the ultimate betrayal by the Jewish nation. The two extremes of the Jewish experience have now been set at the same moment.

The entire Sinai experience revolves around the offering and receiving of the Covenant. The relationship between the Jewish People and God will find its expression through the language of mitzvot, commandments. Our souls can express their inner vision through the actions of our bodies governed by the parameters of Jewish commandments. It's how we all recognize a mensch when we see one.

In this way, the commandments carry us. We rely on them to challenge our thinking and push us to ask fundamental questions of free will and expression. No one can force me to obey a Jewish commandment. It must be the choice of my heart. At the same time, I've been commanded to understand my choices, so I must involve my brain as well as my heart. But I'm forbidden to explore the soul of anyone else, which will keep me from judging another person's spiritual choices. Guided by these principles, the Jewish commandments carry each person while broadening their vision and empowering their free will.

If we strip them of their power to carry us, they'll become dead weight. The moment a mitzvah is more burden than growth, it can become the prison that locks us in – the opposite of a living Torah. The difference doesn't lie in the commandment, but in our interaction with it.

This difference is the crux of how the midrash sees Moses' breaking the tablets at Mount Sinai. According to the midrash, the writings on the tablets – God's handwriting – had life within them, and they carried the weight of the stone. When Moses carried these tablets down the mountain and the Golden Calf came into view, the letters chose to return to God and left the tablets. Now what was previously carried by spirituality became dead weight in Moses' arms and he could no longer carry them.

Elul is the month we believe Moses returned to Mount Sinai to rewrite the commandments. His arms knew what it felt like to carry commandments that empower versus the burden of dead rock. Rosh Hashanah is the first holiday of the Jewish year. How we encounter it still remains our choice.

Jewish Life

Ancient inscription found in Jerusalem

Past Forward
By Alex Gropper

I have written a number of columns about the discovery of written materials in ancient Israel. Much was made of a recent discovery of an inscription with strong biblical overtones dated to the 10th century BCE from the Elah Valley, west of Jerusalem. What made this inscription biblically relevant was its strong moral undertone, since it supposedly dealt with the protection of widows and orphans. The 10th century BCE also happens to be the time in which many scholars place David and Solomon.

The saying "it never rains, it pours" appears to be holding true for biblical archeology as well. My friend Elat Mazar, with whom I worked at the City of David Excavations in Jerusalem in the late 1970s and early 1980s, has found a small inscription that dates to the 14th century BCE in excavations she heads in Jerusalem. The inscription is about 600 years older than any previous inscription that has been found in Jerusalem.

Mazar's archeological pedigree is impeccable. Her grandfather, Benjamin Mazar, was one of the first Jewish archeologists working in Israel, even before its independence in 1948. He was also president of the Hebrew University of Jerusalem in the 1950s. But his greatest claim to fame came from directing excavations around the Temple Mount immediately after the Six Day War in 1967.

It is just to the southeast of her grandfather's excavations that Mazar is now excavating. Her dig is at the highest part of the ancient City of David, the Ophel, where archeologists have found evidence of Jerusalem's earliest habitation going back to the dawn of civilization in the Near East some 5,000 years ago.

The recent inscription is not the first headline-grabbing information that has emerged from Mazar's dig. She has found evidence of a huge monumental structure that some claim may even be the remains of David or Solomon's palace. It's beneath this 10th century BCE structure that the inscription was found. It has been tentatively dated to the 14th century BCE, a period known as the Late Bronze Age (circa 1550 to 1200 BCE), which was called the First International Age by the renowned American Orientalist James Henry Breasted, founder of the University of Chicago's famed Oriental Institute.

It was to this time period in the 14th century BCE that one of the greatest international archive, the Amarna Letters – which was found in Egypt at the end of the 19th century – has been dated to. The letters belonged to the court of the heretic pharaoh, Akhenaten.

Both the Amarna Archive and the recently found Jerusalem inscription share another important trait. They were written in Akkadian using cuneiform script. Both Akkadian and cuneiform were the lingua franca of the time. In other words, this was both the language, and script, of diplomatic correspondence during the Late Bronze Age.

Cuneiform is considered to be the oldest form of writing, having been invented in Mesopotamia at the dawn of civilization some 5,000 years ago. In fact the invention of writing is one of the most important things that defines "civilization" in a scholarly sense.

The significance of the Jerusalem inscription is that it shows the city to have been a centre of scribal activity, even before its conquest by David. Indeed a number of documents in the Amarna Archive are from Jerusalem and its king, IR-heba.

Significantly, we now have even more evidence showing that writing was used in ancient Canaan. This discovery provides more ammunition to use against those who maintain that literacy was not practised in ancient Israel and that the Bible was composed quite late.

As Elul approaches

"*Ani LeDodi VeDodi Li*."

"I am to my Beloved and my Beloved is to me." – Song of Songs 6:3

Although this beautiful phrase has adorned many ketubot and wedding rings, it takes on special significance at this time of year. The first letters of "*Ani LeDodi Ve Dodi*" also form the Hebrew acronym "Elul," the special month of repentance that proceeds Rosh Hashanah and begins next Tuesday.

As for "*Ani LeDodi*," the two lovers in this case are the Jewish People and God. During Elul, they solidify their relationship as the Jewish People address their beloved and repent for any wrongs done. God, in turn, returns the gesture and forgives His beloved. **[http://bit.ly/elul01]**

Jewish & Digital

There are many other metaphors used for that special relationship during this month. Mystics refer to Elul as "the time the King is in the field." Before Rosh Hashanah, the King, God, leaves his palace to survey all His workers in the fields. And that makes Him particularly approachable to our requests for the coming year. **[http://bit.ly/elul02]**

If you want to get practical about getting into shape for the New Year, check out Aish HaTorah's Growth Worksheet. Rabbi Shraga Simmons lists 50 questions to make you think about how you have led your life and assess where you are going.

- Is there any mistake that I commit habitually to the point that it no longer bothers me?
- Have I ever betrayed the trust of a friend?
- Do I view events in my life as random occurrences or as powerful spiritual messages? **[http://bit.ly/elul03]**

Sometimes trying to answer a list of questions can be a bit daunting. In Breaking Bad Habits, Shira Markowitz suggests that tshuvah, repentance, must be a slow and steady process. If you try too much, you are just setting yourself up for failure. She points out that there are 40 days between the beginning of Elul and Yom Kippur, the perfect period for self-improvement using the Personal Tshuvah Chart. **[http://bit.ly/elul05]**

Although we should remember to make the most of Elul, sometimes a reminder doesn't hurt. To help out, Craig Taubman has created JewelsOfElul.com. Every Elul, subscribers receive a daily e-mail with a thought or story about the month touching on repentance, forgiveness, growth and discovery. Or as Taubman calls it, "Guilt-free inspiration for the High Holy Days."

You can look over five years' worth of thoughts from mostly Jewish contributors, including movie producer Jeffrey Katzenberg, reggae musician Matishyahu, writer Naomi Ragen, Rabbi Harold Kushner and singer Neshama Carlebach. In his entry, Israeli singer-songwriter David Broza writes how, many years ago, success also brought with it conflict, distrust and a breakup of relationships. Twenty-five years later, Broza reached out to the estranged players to attend a gala event marking their original success.

"One particular partner asked me over to his house to meet his family. The intimacy of that meeting led us to sit down and try to catch up with each other. What reappeared was the old affection and trust. Before we parted, our eyes locked and the inevitable question came up, 'What happened 25 years ago that caused this long rift?' There was a blank space. It was a moment of forgiveness. Now with a little less of a load in my soul, I can confront new dreams."

Subscribe to find out what wisdom Rabbi Shlomo Riskin, artist Ketra Oberlander, businessman Noah Alper, boxer Yuri Foreman and Jewish Agency head Natan Sharansky will share this year.

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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$7 million fraud at Claims Conference raises questions

By JACOB BERKMAN
JTA

NEW YORK — After discovering $7 million in fraudulent payments, the Claims Conference is facing questions about whether it will recover the money and how extensive the fraud actually was.

Officials at the Claims Conference, which acts as a pass-through to distribute more than $400 million per year from eastern European governments directly to survivors, discovered last year that it had paid out at least $7 million in pension payments dating back as far as 1980 to 202 imposters who used fraudulent documents to file claims for payments.

The Claims Conference notified the recipients earlier this month that their payments were being suspended and that they had 90 days either to return all the money they had received or appeal the suspension. Some 40 people have responded, with about half saying they wanted to return the money and half asking for appeals, according to the Claims Conference.

It's not clear what, if any, criminal charges they'll face.

"Criminal activity is not a matter for the Claims Conference," Gregory Schneider, its executive vice-president, told JTA. "We reserve the right go after them in civil court for the return of money."

Claims Conference officials first noticed last November that several claimants had falsified information to receive payments from the Hardship Fund, an account established by the German government to give one-time payments of roughly $3,000 to those who fled the Nazis as they moved east through Germany.

A further internal investigation revealed that more fraudulent claimants received payments from the organization's Article 2 fund, through which the German government gives pension payments of roughly $375 per month to those who spent either six months minimum in a concentration camp or at least 18 months in a Jewish ghetto in hiding or living under a false identity to avoid the Nazis.

Conference officials said they immediately notified the FBI and the U.S. Attorney's Office, and discussed the matter in meetings with the German government. The Federal Bureau of Investigation and the Claims Conference are continuing to investigate the matter.

> ***Officials immediately notified the FBI and the U.S. Attorney's Office***

"We are determined to get to the bottom of this," Schneider said. "We have worked very closely with law enforcement, and on a regular basis they are in touch with us."

In total, the Claims Conference has made pension payments to more than 160,000 people in 78 countries on behalf of the Germans since the start of the Hardship Fund in 1980 and the Article 2 fund in 1995. The organization is now reviewing each of the recipients, comparing the information it has from the fraudulent claims, such as where the claims were made, to all other claims, going case by case through all their case histories.

The 202 suspects come from reviewing "thousands" of recipients, according to a Claims Conference official, but it expects to find more as the organization reviews the entire caseload.

Payments are made from Claims Conference's offices in Frankfurt, Tel Aviv and New York, but thus far, all of the suspected fraud was processed through the New York office. The discovery led to the firing of two case workers and one supervisor in that office. Schneider wouldn't comment on whether the former employees are under criminal investigation.

The fraud was reported in the New York *Jewish Week* just before the Claims Conference board of directors held its annual meetings in New York last month.

At the meetings, the board approved a $500,000 reserve fund "as a contingency to cover potential expenses associated with investigating the fraud and recovering the funds," according to a Claims Conference spokesperson.

The board has also spent money on public relations services from the high-profile firm Howard Rubenstein, but Claims Conference chairman Julius Berman called the sum "minimal."

The Claims Conference makes several kinds of payments. Most of the money it handles is in the form of pass-through payments from the German government to Nazi victims. The organization handled about $418 million in such payouts in 2009, and some $4 billion since 1980 from agreements negotiated between the German government and the Claims Conference acting as the representative of Nazi victims and the Jewish people. This is where the $7 million fraud was discovered.

In addition, the Claims Conference decides on how to distribute money each year from the sale of heirless Jewish property in the former East Germany. That money is distributed using a formula in which 80 per cent goes to organizations that aid survivors and 20 per cent to programs involved in Holocaust education, documentation and commemoration.

Over the past few years, however, as the Claims Conference upped the payouts from this fund – in 2010, the organization is set to distribute $136 million – the Holocaust education portion was capped at $18 million. The Claims Conference has about $1.16 billion from this fund earmarked for future payments.

The organization also distributes other funds negotiated from European governments for such issues as home care for needy, ailing survivors. The Claims Conference will distribute about $80 million in such funds this year, officials said.

"The Claims Conference has a 59-year history of working with the German government," Schneider said. "During this time, the Claims Conference has continuously negotiated for the rights of Holocaust victims, establishing compensation funds and obtaining expansions of existing programs."

He added: "While all understand that money can never truly compensate Holocaust victims for their suffering, the German government has assumed responsibility throughout the decades and acknowledged its obligation to survivors. The Claims Conference believes that the German government will continue to honor this obligation as long as Nazi victims remain alive."

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On Campus

Fund established to continue soldier's legacy

By RITA POLIAKOV
Staff Reporter

Avi Schaefer was nine when he first lived in Israel. He was 18 when he left his home in California to serve as a lone soldier in the Israel Defence Forces. He was 21 when he started reaching out to Palestinian and Jewish students as a freshman at Brown University in Providence, R.I.

And he was 21 when he died.

But he's still changing the way Israel is viewed on campus. His family is making sure of that.

Schaefer, who was killed by a drunk driver in February this year, spent most of his freshman year at Brown working to create a dialogue between Israeli and Palestinian students and dispell misconceptions about Israel.

Using his charismatic personality and IDF background, Schaefer helped to humanize the conflict in the Middle East by sharing his story and his hope that, while he fought in the Israeli army, his children wouldn't have to.

A primary aim of the Avi Schaefer Fund, an organization created by his family, is to continue Schaefer's work in trying to promote peace.

"That's what Avi was doing," said his father, Rabbi Arthur Gross-Schaefer, in a phone interview, explaining that, at Brown, Schaefer joined a student group called Common Ground, whose stated goal was to open a dialogue about the Middle East. Instead, it focused mainly on the Palestinian perspective.

"He said [to them], 'You're not being fair. You're not being honest…' His goal was to say, 'I'm an Israeli soldier, look at me, hear [my story], I'll hear yours,'" Rabbi Gross-Schaefer said.

"With that type of approach, it's hard to say, 'I'm not going to listen to you because you're so terrible.' That's why we're trying to create the Avi Schaefer Fund."

The fund plans to sponsor fellowships for IDF soldiers studying at colleges or universities in North America. The former soldiers would be trained to continue with Schaefer's role as what his family calls a "soldier of peace" and would receive a stipend.

Although the rabbi and his family are starting to reach out to Jewish organizations, the fund is currently in its early stages.

It also hopes to ultimately facilitate conferences that would bring together Jewish and Palestinian students, as well as to work with universities to integrate both Israeli and Palestinian perspectives into the curriculum.

"I've been a professor for 30 years and a Hillel rabbi at different campuses. Part of the problem is that a lot of campuses I've been exposed to… have become very unfriendly to discussions about Israel," said Rabbi Gross-Schaefer, who is a professor at Loyola Marymount University, adding that, at this point, the fund is run on private donations, many of which are received internationally through PayPal.

Avi Schaefer, who was killed by a drunk driver in February, joined the IDF as a lone soldier before attending Brown University.

Rabbi Gross-Schaefer hopes to start working with schools in Canada and the United States by this fall, and to have former IDF soldiers on campuses by next year.

These soldiers will go through a screening process and basic training in how to open positive dialogues on campus.

For Schaefer's twin brother, Yoav, who currently lives in Israel, the fund is a way to continue a legacy that started during their childhood.

"We lived in a Zionist household," Yoav, 22, said, adding that the family spent a year living in Israel during their father's sabbatical.

"We decided Israel was a place we wanted to have a connection with. Over the years, it became more of a serious endeavour," he said.

The two brothers joined the IDF together, hoping not for war, but for peace.

"We really felt we were fighting to create a lasting peace," Yoav said. "It was clear to us when Avi passed away that we would create a tangible way to continue his life and legacy. We realized that Avi had already shown us the project we would do."

Noah Kochman, the advisor for communications and government relations for the Canadian Federation of Jewish Students, knew Schaefer from various Jewish conferences. Kochman sees the fund as an important step towards a better campus environment.

"I think the message of Israeli soldiers coming to campus to talk about their perspectives or a two-state solution will help to mitigate some of the stereotypes, and I think some of the lies and mischaracterizations of young people in Israel," he said.

For more information, visit www.avischaeferfund.org.

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Feature

Conversion wars undermine Israel and its image

Jewish unity must be affirmed

JTA

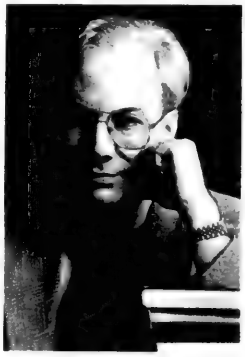
Who won the latest round of the conversion wars? No one. In these wars, everybody loses.

To be sure, a broad-based coalition of North American Jews, anchored by the federation system and the Reform and Conservative movements, succeeded in convincing Israel's leaders to delay a vote on a controversial new conversion bill in the Knesset. This was a monumental accomplishment, averting the disaster that was certain to ensue if the legislation had been adopted.

Nonetheless, there is no reason for satisfaction.

At this moment, Israel should be mobilizing her friends to confront the dangers posed by Iran. She should be responding to the outrageous anti-Israel actions of the United Nations. She should be working with the American government to advance the cause of peace.

Instead, Israel has spent several months engaged in an ugly battle with North American Jewish leadership. North American Jews committed to Israel's welfare had no choice but to join a public lobbying effort aimed at Israel's government.



By Rabbi Eric Yoffie

The confrontation included new levels of nastiness. The sponsor of the legislation, David Rotem, was quoted in the *New York Times* as referring to American Jewish leaders as "absolute idiots." Worse yet, if history is any guide, we will learn nothing from this experience and repeat the disastrous scenario next year or the year after that.

What's going on here?

Israeli leaders vastly underestimated how sensitive North American Jews remain about religious matters in the State of Israel. The first conversion crisis was in the 1950s, and it was assumed in Israel that the most recent dispute was nothing more than one more round in a long battle.

Yet conversions in North America are far more frequent now than they were a generation ago. Jews by choice are to be found in every community, and Jewish leaders are infuriated by legislation in Israel that they see as challenging the status of so many North American Jews.

In addition, North American Jews dislike religious fundamentalists who attempt to impose their will on others. The danger of religious extremism throughout the world is endlessly discussed in the media. North American Jews share the distress of all North Americans that Israel, a democratic ally, has created a coercive religious monopoly that limits the religious freedom of its citizens.

When U.S. senators and members of Congress expressed their concerns about the bill, Israeli representatives here began to understand just how dangerous the situation had become. American lawmakers rarely speak out on internal Israeli politics, and if they were doing so now, it could only mean deep concern on the part of their constituents.

Israeli advocates of the bill attempted to convince American Jews by confusing them. The legislation was very complicated and changed frequently. But a patronizing "You don't understand" approach did not work this time.

True, few North American Jews comprehended the bill's intricacies. But one thing about this legislation was truly important: it fundamentally altered the religious status quo by granting significant new powers in the realm of conversion to Israel's Chief Rabbinate. Such a change would reignite battles over conversion both in Israel and throughout the Diaspora. North American Jews understood this very well and remained firm in their opposition.

It would have been preferable had Prime Minister Benjamin Netanyahu opposed the bill in the spring, sparing the Jewish world the sorry spectacle of the past few months. Nonetheless, his decision last week to cast the bill as disastrous for the Jewish people was welcome. The prime minister was wise, too, in calling on Natan Sharansky, the chairman of the Jewish Agency for Israel, to devise an acceptable compromise.

No one should harbour any illusions. The Israeli religious parties are intent on gaining absolute control over conversion, both in the State of Israel and in matters that relate to the Law of Return. Any arrangement that gives them less than full control will never win their support.

Still, I believe that a reasonable compromise is not out of reach.

As a Reform Jewish leader, I would like to see Israel's religious monopoly swept away. I will need to accept that such a change for now is simply not possible. I do expect that additional support will be provided to Reform and Conservative schools and synagogues, but I recognize that this will have to happen within the confines of the existing structure.

At the same time, the leaders of three major non-Orthodox parties in Israel – Likud, Kadima and Labor – will need to agree that they will oppose conversion legislation and any other significant change in the religious status quo demanded by the religious parties or their allies.

Comment

Such an understanding should have been reached 30 years ago, of course, but each of the major parties has been reluctant to cede ground that might be exploited by its rivals in future coalition negotiations.

What is different this time is the terrible experience that we have just had. At a time when Israel is especially vulnerable, she has suffered through a period that has tarnished her image, upset her supporters, gladdened her enemies, played out in the general media and even reached the U.S. Congress, causing dismay to all who love the Jewish state.

Perhaps Israel's political leaders will finally understand: religious extremism must be rejected, the sensitivities of world Jewry must be respected, coalition politics must be transcended and Jewish unity must be affirmed. Neither the Jewish people nor the State of Israel can afford the heavy price of these ongoing religious crises.

Rabbi Eric Yoffie is the president of the Union for Reform Judaism.

Israeli Foreign Minister Avigdor Lieberman, head of the Israel Beitenu party, right, speaks with fellow party member David Rotem, the proponent of the conversion bill, during a session of the Knesset. ***[Flash90 photo]***

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Immigrants need proof of Jewishness to marry in Israel

By RAPHAEL AHREN
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Immigrants applying for marriage licences are being asked by local rabbinical courts to produce ritual wedding contracts from their parents, grandparents and great-grandparents or other often unattainable documents to prove their Jewishness, *Ha'aretz* has learned.

One rabbi close to the affair called the new process "unprecedented humiliation," and said it was the direct consequence of new guidelines to prove Jewishness the Chief Rabbinate recently implemented.

"During the last few weeks, we've seen a dramatic increase in calls from people who fundamentally have a strong Jewish identity but have their Jewish identity challenged," said Rabbi Seth Farber, the head of Itim, a non-profit group helping Jews navigate Israel's religious bureaucracy. "They came on aliyah and are shocked that as far as the [rabbinical court] is concerned they're not Jewish... This is the first time in Jewish history that people are being asked in an unprecedented manner to prove their Jewishness. And there are no standards for proving it."

Rabbi Farber pointed to the absence of clear criteria in the new guidelines as to which documents would suffice.

"Every time [the rabbis in the local court] ask for something different, it's complete chaos," he added. "Sometimes they ask for three [generations of] ketubot, another time they ask why your birth certificate doesn't state that you're Jewish. They have no clue that in America, birth certificates don't contain such information."

One woman was told to undergo a conversion process because the rabbi in the religious council questioned the authenticity of her paperwork "without even asking the most basic questions" or making any other efforts to assert her Jewishness, Rabbi Farber added.

The Rabbinate responded that it had not received specific complaints but is ready to adapt its guidelines if Rabbi Farber's claims are substantiated.

Israel lacks any framework for civil marriage, forcing couples to either go through the Rabbinate or marry abroad. Couples have long complained of the difficult process of convincing the Rabbinate's marriage department of one's Jewishness, forcing many immigrants to produce hard-to-obtain documents or letters from overseas rabbis recognized by the Rabbinate.

Rabbi Michael Melchior

But the new guidelines – which automatically send marriage candidates whose parents did not wed in Israel to a local rabbinical court to attest their Judaism – make the process even more distressing, according to Rabbi Michael Melchior, an Orthodox former Labor member of the Knesset and chief rabbi in Norway.

Rabbi Melchior, too, received many complaints from distressed couples, he said, relating the story of one immigrant woman who has four Jewish grandparents.

"Nobody ever doubted this, but she can't satisfy what they want from her," he said. "They don't accept the letter from the [Scandinavian] rabbinate anymore, even a very Orthodox rabbinate doesn't count anymore. The [rabbinical court] said there's nothing wrong with the letter but it doesn't count for anything, we need birth and death certificates for three generations."

Rabbi Melchior says he understands a rabbi's need to demand some kind of proof in certain cases. "But that people have to have birth and death certificates for three generations – I don't know anybody who has that," he said.

Progressive Jewish groups say they plan to fight the new regulations, opening another front in their battle against what they see as an attempted takeover of religious life in Israel by haredim. The leaders of the Reform and Conservative communities in Israel and in North America have harshly condemned a bill that would effectively give the haredi-dominated Rabbinate sole authority over conversions to Judaism.

Rabbi Seth Farber

The local Reform movement's Israel Religious Action Center (IRAC) told *Ha'aretz* it approached the State Attorney's office and Justice Minister Yaakov Neeman demanding the cancellation of the new rules when they were issued in May.

"These regulations were written without jurisdiction. Regulations that have legal implications can only be issued and signed by the minister," said Nicole Maor-Center, who directs IRAC's legal aid centre for new immigrants.

IRAC sent two letters to the Rabbinate's legal adviser, asking him to revoke the new regulations. If no one responds to the communication within one week, the group will petition the High Court of Justice, she said yesterday.

Avi Blumenthal, an assistant to Chief Rabbi Yona Metzger, told *Ha'aretz* that legal advisers had looked into the matter and concluded the Rabbinate has the right to establish procedural guidelines.

The Rabbinate says the new rules were instituted to protect brides and grooms-to-be from corrupt private individuals or organizations that often charge large amounts of money to attest to someone's Jewishness. In the past, several local rabbinates had sent couples to such people, who also often have stringent demands, Blumenthal said. Now, only certifications by recognized rabbinical courts are being accepted, he added.

Blumenthal denies the new rules made life more difficult for candidates. They do not require proof of Judaism for three generations, he said, adding he was unaware of cases where this was asked.

"If one [local] rabbi did something improper and didn't follow our regulations we'll invite him" to discuss the matter, he told *Ha'aretz*. "If there are specific instances [of excessive demands] and we find the claims to be justified, we will discuss them and we will find a solution."

However, a handful of couples that recently filed for a marriage licence told *Ha'aretz* their interaction with the Rabbinate was burdensome, with one person calling it "complicated and ugly."

One American-born woman, who filed for a marriage licence two weeks ago and now finds herself struggling to document her Jewishness, told *Ha'aretz* she hesitates to reveal to certain people she's having issues with the Rabbinate.

"Perhaps some of them might think I'm not legitimately Jewish. That is a weird feeling," she said. "It's alienating."

She says she considered marrying overseas to circumvent the Israeli system, "But that's just not the way I imagined my wedding," she said.

Eran, who was born in Israel and moved to New Jersey, has a birth certificate stating he is Jewish. Yet when he filed for a marriage licence earlier this month – he is marrying an Israeli in Israel and is considering moving back to Israel – the Rabbinate questioned his Jewishness.

"My family is not observant, and since I taught Judaism for so many years, they jokingly call me the family rabbi," Eran, 39, said. "For someone to say to me, 'Prove that you're Jewish,' is chutzpah."

Since his parents came to Israel from Communist Poland, they no longer have their ketubah, he says, adding that he is currently struggling to think of another way to demonstrate he's a Jew. "It's impossible to prove these things, but I shouldn't even have to prove them."

For many Jews, their wedding is the first time they interact with the Rabbinate. Rabbi Melchior said. "It should be a meeting that brings them to feeling uplifted, to a feeling of a Judaism that can be important to their lives," he said. "Instead it becomes a nightmare. And it's totally unnecessary, that's what's so absurd. It's as if we're asking new immigrants not to come to this country."

> ***'People have to have birth and death certificates for three generations – I don't know anybody who has that'***

Immigrants from western countries have been hit especially hard by the Rabbinate's new guidelines, according to Rabbi Farber. As opposed to immigrants from the former Soviet Union – where birth certificates indicated a person's religion – western newcomers are often at a loss about what additional papers to give a rabbinical court to prove their claim.

"There is an enormous gap between the expectations of the Rabbinate and the window they have on the landscape of American or British Jewry," said Rabbi Farber, who was born in New York and now lives in Ra'anana. "Rabbis serving in the rabbinical courts think that there are records there like there are here, but there are no official rabbinical courts in America. And the vast majority of Jews are not affiliated with the Orthodox community. There is no one in the Rabbinate who is an expert on North American Jewry who can help people navigate the system."

Rabbi Farber thus considers calling on the Rabbinate to appoint a "troubleshooter" for North Americans who do not know how to prove their Judaism. He also believes there should be a review of the guidelines, as currently they are not clear about what constitutes conclusive evidence of one's background, he said.

Blumenthal told *Ha'aretz* that if Rabbi Farber can show his claims to be true, the rabbis would consider issuing new guidelines specific for U.S. Jews.

"We don't barricade ourselves, we are not obstructive. On the contrary, we are happy when people tell us about problems," he said.

דער יידיש ווינקל

דזשערי קעין

וועו דער טאטע האט מיך צום ערשטן מאל געגומען אויף א טראמוויי

פון דזשערי קעין

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זייערע לוידישע טאלאנטן די יידיש רעדענדיקע וועלט.

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קאנאדער אדלער, דאס פאלק, דער וועג, דער יידישער
זשורנאל, און אין דער ארבעטער צייטונג. ער איז
באוווסט פאר זיינע טראמוויי לידער – די איינציקע אין
דער יידישער ליטעראטור.

דער קאנדוקטאר

איך זיץ אין טראמוויי פון באגינען
איך זיץ אזוי שפעט אין דער נאכט;
מיט מיר מיין באהאלטענער טרויער,
מיין שאטן, ער שיצט אן באוואכט.

פאסאזשירן פארשוינדן און קומען:
דאס לעבן איז ביטער און שווער.
דער שניישטורעם ביסט אין די רעלסן;
וועו וויסט זייער לעבן אף דד'ערד?

די וינטן, זיי לרפן און קלאגן,
אין שנייען פארווייקלט דער וועג.
וועו וויסט, אפשר פארן מיר אינינעם
צום סאף פון די פינלעכע טעג.

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info@cjnews.com

Coast to Coast

Criticism of Israel: a line must be drawn

Something surprising appeared recently in *The Nation* magazine, the oldest American weekly – founded in 1865 – and solidly on the left to far-left (Naomi Klein, a leader of the boycott, divestment and sanctions movement, is a columnist).

In the July 19/26 issue, in a letter to the editor, one of *The Nation*'s prominent columnists, Eric Alterman, who writes on the media, rebuked the magazine over its stridently anti-Israel editorial "Free Gaza" (June 21) which dealt with the flotilla saga.

While claiming up front that he "strongly oppose[d]" Israel's blockade of Gaza, Alterman held nothing back about the magazine's extreme one-sidedness: "There is no notion at all that any sane person in Israel or Egypt or the West Bank would ever have a problem with anything Hamas has ever done or have any reason for concern if it ruled the country on its borders and had the power to kill whomever it liked by whatever means it liked. You'd never know, either, that it is a regressive, totalitarian, anti-Semitic political movement opposed to liberalism in all its forms, particularly as it relates to women. This editorial, like most *Nation* editorials, assumes Israel is 100 per cent at fault in this conflict and that whoever opposes it is 100 per cent correct. It is the mirror image of the right-wing Zionist viewpoint it attacks. As such, it can have no relevance to the views of anyone who takes the complications of the conflict seriously in hopes of finding a solution that might one day be acceptable to the country *The Nation* consistently demonizes."

According to Reports

By PAUL MICHAELS

Whether Alterman's days with the magazine are numbered (as happened years ago when a more famous previous columnist, Chris Hitchens, quit in protest) remains to be seen. Unlike Hitchens, Alterman has not moved to the right. And it cannot be ignored that Alterman himself has indulged occasionally in unfair, one-sided censure of Israel. But it is significant that he has – finally – stood up against the increasingly widespread bankruptcy of the far left that, like the far right, seeks only to delegitimize Israel in cartoon-like fashion.

At least among some within the left, who care about intellectual honesty and fairness as an inherent part of their concern for social and political justice, there is a growing recognition that a line must be drawn between legitimate and illegitimate criticism of Israel.

Shira Herzog addressed this important subject in her July 14 *Globe and Mail* column, "What does pro-Israel mean?"

It's unfortunate that Herzog drew an over-simplified contrast between those within the Jewish community who defended Israel's stand in the flotilla incident and those who criticized it. She depicted a fundamental divide between traditional organizations and "liberal" ones. However, Herzog failed to note that there are numerous liberal-minded Jews within traditional organizations who, though far from jingoistic, maintain that much criticism, including that of the flotilla operation, is so extreme and rampant – to the point of dangerous – that it needs to be countered.

Herzog in fact went on to acknowledge this concern when she drew attention to a study done by the Tel Aviv-based Reut Institute about what it calls "the delegitimization network." She explained that this network is a "disparate, largely viral coalition [that] links European and North American radical left NGOs and fundamentalist Islamic groups in rejecting Israel's legitimacy. In other words, they don't distinguish between Israel and its continued occupation of Palestinians and territory. They're focused not on resolving the Palestinian issue through a two-state deal that would respect Israel's territorial integrity and Jewish majority alongside a Palestinian state, but on branding Israel as a pariah internationally. (The loose network includes the boycott, divestment and sanctions movement.)"

She continued: "This heightened vulnerability leads many pro-Israel advocates to reject expressions of 'critical support' because insidious efforts to delegitimize Israel gain credibility when Jewish voices rally against its policies."

Space does not allow for a more detailed examination of Herzog's nuanced account of what distinguishes valid critics from "delegitimizers." But the discussion is important, and her views should be considered when confronting those who cross this line.

Paul Michaels is communications director for the Canada-Israel Committee.

CAREER RECOGNITION

The three recipients of the Ontario Bar Association's (OBA) Award for Distinguished Service this year were Dianne Saxe, an environmental lawyer, Jonathan Speigel, a commercial litigation and construction lawyer, and Steven Rosenhek, a civil litigator. The award recognizes lifelong achievement in and contribution to the field of jurisprudence. Here, former OBA awards committee chair Jacqueline Armstrong Gates, left, presents the award to Dianne Saxe.

Coast to Coast

Israel's Delek and Shell Canada revive talks on refinery sale

Compiled by CJN Staff

MONTREAL – A U.S. subsidiary of Delek Group – one of Israel's largest conglomerates, whose roots are in the gas station business – last week restarted talks with Shell Canada to buy the oil company's refinery in Montreal's east end.

"This is the final attempt," Shell spokesperson Larry Lalonde said last week.

The apparently last-ditch effort to hammer out a deal came after Shell and Delek-U.S. appeared to bow to political pressure from a House of Commons committee to renew talks in order to save jobs.

Before the committee convened, Delek-U.S. reportedly declared it was no longer interested in buying the facility, which Shell has said it wants to convert to a fuel terminal that would require a fraction of the refinery's workforce if a sale doesn't go through.

Shell cites high operating and upgrading costs, which have been estimated at between $600 million and $800 million, as reasons for wanting to sell or convert the plant.

A reported 500 jobs – most of them unionized – are directly at stake, and 400 others indirectly, at the 77-year-old refinery. Another 2,500 jobs outside the facility depend on it.

Delek-U.S. and Shell Canada restarted talks in the more-than-year-long sale process after Shell gave the Israeli-owned company 48 hours last week to reconsider its decision to walk away from the table in July.

The middle of August is the outside deadline for crude oil to be delivered to the refinery – Shell Canada's largest of three in this country – if renewed talks to sell it to Delek-U.S fail.

A view of Shell Canada's east-end refinery from Sherbrooke Street East.

Although other companies initially expressed interest in buying the facility, they bowed out, and Tennessee-based Delek-U.S. Holdings Inc., reportedly became the only viable contender.

If the sale doesn't proceed, the refinery would stop accepting oil mid-month, and on Sept. 10, a court injunction blocking Shell from dismantling the facility would expire. The injunction had been sought by the union that represents workers at the plant.

In November, the process to convert the refinery into an oil distribution terminal would begin, but that facility would employ only about 40 people.

The sticking points in the sale appeared to be the price and "changeover" issues such as maintenance costs. According to news reports, Shell said it would be willing sell the refinery to Delek-U.S. for the "offer sheet" price of up to $200 million, plus an additional $400 million in working capital and $500 million in capital investments, such as maintenance and upgrades.

In the deal, Delek-U.S. would also acquire a 19 per cent stake in Portland Pipe Line Ltd., putting the total price tag at more than $1 billion.

But as of last week, Delek-U.S., had not made a formal offer and was reportedly balking at picking up the high cost of upgrading and maintaining the facility, which could require a shutdown until next spring.

Rumours were also afloat that as part of any deal, Delek-U.S. was hoping to acquire a share of Shell's network of 1,600 branded stations in Canada, and had a particular interest in its Quebec and Maritimes gas stations.

CBC reported last month that Shell Canada rejected a $420-million offer from Delek for the refinery plus Shell's gas stations in Quebec and Atlantic Canada. Sources said it was Delek's third bid, but Shell was holding out for $500 million.

The Montreal refinery processes 130,000 barrels of oil daily. Shell Canada has two others, one in Sarnia and the other in Edmonton.

Delek-U.S. currently runs a 60,000-barrel-a-day refinery in Texas and a network of convenience stores in eight American states.

Jewish Heritage Centre cuts staff in restructuring

BY MYRON LOVE
Prairies Correspondent

WINNIPEG — The Jewish Heritage Centre of Western Canada (JHC) is in the process of restructuring its operations, with a resulting reduction in staff.

Fran Barrett, executive director for the past four years, Carla Divinsky, the Holocaust education organizer for nine years, and Ava Block-Super, researcher and archival assistant, have all been given notice. Stan Carbone, director of programs and exhibits, will remain in his position, and a part-time office manager has been hired for the summer.

President Dan Stone said the cuts are a result of a number of special grants running out, not a shortfall in the centre's annual operating budget.

Measures a result of special grants ending

"We have been very busy over the past few years with the reconstruction [and downsizing] of our office space [at the Asper Jewish Community Campus], setting up our corridor displays and publishing *Coming of Age* [the prize-winning history of Winnipeg's Jewish community by Allan Levine]," Stone said.

"We had received special grants for these projects and expanded our operations. Now that we are in a quieter period, we are restructuring our office staff to better reflect our actual financial realities. We have no major projects planned for the next year."

Stone said the JHC's normal operating budget is about $250,000 a year, with much of that coming from the Jewish Federation of Winnipeg and endowment funds from the Jewish Foundation of Manitoba.

He added that he very much regretted having to cut dedicated staffers.

Despite the cutbacks, Stone promised that it will be business as usual at the JHC, with a new exhibit dedicated to Jewish war veterans slated to open in August and the second Switzer Cooperstock Prize Lecture a go for Oct. 3. The speaker this year will be Prof. Lynne Marks from the University of Victoria talking about the interplay between ethnicity and religion.

The JHC's Holocaust education programs will also continue as usual.

He said the JHC board will be meeting in the near future to determine staffing needs for the fall.

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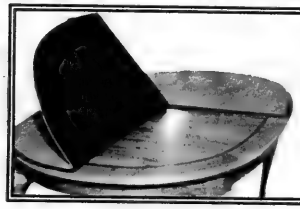

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Coast to Coast

Israeli campers enjoy a Maritimes summer

By JOEL JACOBSON
Atlantic Correspondent

BARSS CORNER, N.S.— Thirty-one Israeli have had a Nova Scotia camp adventure at Camp Kadimah this summer, and along the way, they've learned about a new country and their counterparts in it.

The 2010 camp season was a little more than two weeks old in mid-July when five of those campers gathered to discuss life in their new surroundings and talk about people they had never met before who have quickly become lifelong friends.

"I made friends the first day," said Noy Hemon, 16, a counsellor-in-training from Yesod Hermaala in the Upper Galilee. "I found everyone so very friendly and open."

Camp Kadimah is located 100 kilometres from Halifax, in Barss Corner, N.S. Now in its 67th year, Kadimah has more than 225 campers, plus 90 counsellors, programming and administrative staff. It draws children from the Atlantic provinces, across Canada and throughout the United States.

There are six Israelis in the counsellor-in-training program (ages 16-17), 18 in Kadimah's Machar group (14-15 years of age) and seven in Kochot (12-13). There are also three staff members, one a chaperone who travelled with the young people from Israel and is a CIT, and two on head staff – one as head of song and dance and the other leading drama programs.

The Israelis were partially funded by a scholarship program supported by Canadian alumni of Camp Kadimah. Six children received backing from the P2K partnership between northern Israeli communities and Canadian cities.

Camp director Joanna Wexler said donations are still being accepted to offset the campers' expenses, estimated to be about $6,500 per camper, including airfare.

"The benefit of [bringing Israelis to camp] is the relationship it creates between the Israelis and Canadians. The Canadians can leave camp with Israel being alive to them – not just propaganda, but having met real people. And the Israelis leave knowing they are not alone and isolated, that there are kids their age who know of them and care about them."

Tom Talsmith, 13, from Gadot, in the Upper Galilee, said each Canadian is different but he's found that all the kids love Israel. "I didn't know it would be like that."

Hemon nodded his head in agreement. "Many kids now want to go to Israel, or, if they've been there, want to go back."

Hemon and the other CITs had just returned from Halifax a day before (July 15), where they attended a Halifax Jazz Festival concert featuring Israeli guitar-tuba trio Boom Pam. "Everyone loved it. It was a lot of fun, especially when they did Hebrew songs."

One of the goals of the Israelis is to improve their English.

"I try to speak English all the time," Talsmith said, although others admitted they speak Hebrew to each other when they're together.

Maya Kahalani, 16, of Kiryat Shmona, in the Upper Galilee, said the Israelis "have to speak English if we're going to learn. Some of the Canadians try to speak Hebrew to us, and we encourage that so they can learn, but our aim is to improve our English."

Shon El-Yam, 15, of Kibbutz Urin, near Sderot, 15, has enjoyed new activities he'd never experienced in Israel. "Water skiing is a lot of fun.

Eli Arliuk, 16, of Kibbutz Ayelet Hashachar in the Upper Galilee, has taken to softball, while Noy enjoys canoeing and social nights.

Thirty-one youngsters from various areas in Israel enjoyed camping life at Camp Kadimah in Nova Scotia this year. They were supported by funding from Jewish agencies and Kadimah alumni. Among those going home with fond memories are, back left and right, Noy Hemon and Maya Kahalani, and front, from left, Shon El-Yam, Eli Arliuk and Tom Talsmith.

Wexler, in her fifth and final year as director, has seen Israeli children attend camp for several years.

"We're lucky with this group," she said. "They've integrated so well. They've said they feel like they've been here for years and want to come back," although, with the demand and desire to create exposure for different youngsters, the program doesn't allow return visits.

Wexler said some programming has been geared to making the Israelis feel at home. "At our Oneg Shabbats, we have more contemporary Israeli music. We're even doing an immigration project focusing on Pier 21 [in Halifax], and the Israelis have been contributing."

Assistant director Jared Goldlust, who will become director next summer, said Israelis arrive at Kadimah with the misconception that young people around the world don't support them.

"When they leave here, they've met 300 new people who care about them," he said.

Coast to Coast

Israeli consul visits Camp Kadimah in N.S.

By JOEL JACOBSON
Atlantic Correspondent

BARSS CORNER, N.S.— The eyes of Avraham (Avi) Lev-Louis and his wife Batia were opened wide and their jaws were dropping in amazement as they toured Camp Kadimah last month.

"Magnificent." "Wow" "Everyone is so happy" – these were only a few of the remarks from the Israel's consul for Montreal and Eastern Canada and his wife, who were making their first official visit to Atlantic Canada since he assumed his role last September.

Guided by camp director Joanna Wexler, assistant director Jared Goldlust and camp committee co-chair Michael Pink, they spent several hours July 16 watching campers enjoy their activities. Avi also spoke for about 20 minutes, in Hebrew, to 31 Israeli kids currently attending Kadimah, and he briefly addressed the entire camp during lunch in the mess hall.

Avi has a a strong understanding of Canada and Canadian Jewish camping, having spent many of his formative years in Montreal before returning to Israel at age 27 to do army service and join the foreign diplomatic corps. He has spent consular time in Dublin and Prague, plus Ottawa and Toronto, before accepting his most recent posting.

He and Batia were awed by the artwork of current and former campers on a mural near the outdoor sport field, a project funded by the New York-based Foundation for Jewish Camps. Later, Avi photographed a mural of a large map of Israel, created by the camp's CITs in 2007, and joked, "Israel seems larger here."

Casually dressed in a short-sleeved dress shirt and jeans, Avi was excited about the integration of Israeli programming and the emphasis on the links between Israel and the Diaspora.

While speaking with the Israeli campers, he sensed their excitement at being in Canada. Each camper introduced himself or herself and said where they lived in Israel.

Avi stressed that Israel isn't a "war country" but one of culture and education and peace, and he spoke to them with pride about the wonderful inventions and health advances that have come out of Israel.

Speaking to the entire camp, he noted that his role as consul is to identify shared values between Israel and Canada. "The favourite part of the job is the cultural aspect, but my job is also to explain Israel's political position. I'm very proud to speak of Israel's accomplishments in the world that have helped society as a whole."

He mentioned the millions of people integrated into Israeli society from places such as Russia, Ethiopia and, many years ago, from Europe after the Holocaust. He also noted that times are challenging for Israel, with the constant threat of terrorism and the anti-Semitism that just won't go away.

"I hope you will be inspired to help Israel so there will be peace and prosperity, there and in the entire world," he told the campers.

In appreciation for the lunch he and Batia enjoyed, Avi presented camp cook Anne Joudrey with *The Book of Jewish Food* by Janna Gur.

While in Halifax, Avi and Batia attended the Halifax Jazz Festival, thoroughly enjoying a Thursday-evening concert by Israeli guitar-tuba trio Boom Pam.

"The Halifax community, both Jewish and non-Jewish, was very welcoming to Boom Pam. There were no demonstrations, just appreciation of great talent," he said.

He also addressed the congregation of Shaar Shalom Synagogue at Shabbat services Saturday morning July 17.

"This is my first trip to Nova Scotia and the smaller communities. [The consular office] doesn't get to the Maritimes often enough, and we should be here more. It's important, but there is a lot of work in the Montreal office, too," he said.

Israel's consul in Montreal, Avi Lev-Louis, second from right, is pictured with, from left, Camp Kadimah director Joanna Wexler of Halifax, wife Batia Lev-Louis, and associate camp director Jared Goldlust. ***[Joel Jacobson photo]***

FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

As featured on onlysimchas! Celebrating Jewish Life

Mazel tov on the recent engagement of Tamar Spector & Ari Lasky.

Mazel tov to Rikki Rahmani & David Naiman on their recent engagement.

Mazel tov to Shlomo (Simon) Younesi & Esty Mandelon their recent engagement.

Mazel tov on the engagement of Josh Stein & Laura Tepperman.

Mazel tov on the recent engagement of Shlomo Landy & Ariella Pister.

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What's New

By LAURA STRICKER

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The deadline for Aug. 19 is Aug. 9, and the deadline for Aug. 26 is Aug. 16. Phone 416-391-1836. Fax 416-391-0829. E-mail cjnwhatsnew@gmail.com.

Saturday, Aug. 7

ORILLIA SHUL

Orillia Country Shul Shabbat services, 10:30 a.m. **Rabbi Tina Grimberg** leads the service. 151 Creighton St. S. 705-327-7069.

Monday, Aug. 9

ONE FAMILY FUND GOLF

Join One Family Fund for its golf tournament at Devil's Paintbrush. Food and drink will be served, and amazing prizes and gifts are available. $395 per player. Each golfer is asked to raise minimum $1,000 for One Family Fund. **Noah Zatzman**: noah@onefamilyfund.ca or 416-644-4955.

HERZL FILM SERIES

Screening of *We Will Return... Eventually* as part of the "Did Herzl Really Say That?" film series at Beth Tzedec. 7:30 p.m. The film focuses on Israel émigrés who were formerly perceived as traitors. The film shows a variety of Israelis who have been living in New York discussing living abroad and their relationship to Israel. Discussion follows. Refreshments served. Free.

Tuesday, Aug. 10

MUSICAL PERFORMANCES

Barry Zukerman Amphitheatre, Earl Bales Park. Two bands on one stage. Featuring the **Dan David** Band. Celtic rock and pop music with Jewish influences. 7 to 8:30 p.m.

ZIONISM LECTURES

Shaarei Shomayim Brotherhood, the entertainment and cultural committee and the Israel action committee "150 Years of Zionism," lecture series continues. With historian Gerald Ziedenberg. 8 p.m. "David Ben-Gurion: Founder of the State of Israel." Lecture is followed by a discussion of current Israeli affairs. All are invited. Members free, guests $2. Light refreshments. 416-789-3213, www.shomayim.org. 470 Glencairn Ave.

BETH EMETH GOLF

Beth Emeth's 5th annual golf tournament and sports dinner. $250, includes golf, transportation, the Joseph Smith Sports Dinner with special guest **Dan Shulman** and a silent auction and raffle. Contact **David** at 416-633-3838, ext. 288, to register.

Thursday, Aug. 12

FAMILY CONCERT

Free family activities in Earl Bales Park from 5:30 to 7 p.m. At 7 p.m. the **Ken Lewis** Trio performs calypso music from the islands.

Other News

MELTON MINI SCHOOL

Melton Adult Mini School is holding two new courses, starting in October. The first begins Oct. 6 and is held at Beth Sholom in the evenings and Beth Emeth in the mornings. Registration is open and classes meet once a week for two hours, for 30 weeks. The second course, Jewish Denominations, is for 10 weeks at Beth Tikvah. Taught by **Rabbi Wayne Allen**. Begins Oct. 4, meets on Monday mornings for 90 minutes each. This class is open to the community and Melton graduates. For more information or to register, contact Loretta: 416-789-7400.

JEWISH CONCERT

In *High Tea: Forbidden Music Revealed*, soprano **Sharon Azrieli** and pianist **Shoshana Telner** perform music by composers who were banned by authorities. Canadian historian **Misha Aster** narrates the concert. Part of the Brott Music Festival. Aug. 15, 3 p.m. Adas Israel Synagogue, 125 Cline Ave. S., Hamilton. $40, $35 students and seniors. 1-888-475-9377 or 905-525-7664 or brottmusic.com for tickets.

Continued on page 23

FUNDRAISERS

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Continued from page 22

ORAH CHAPTER

Orah Chapter, Jewish Women International invites all present and past members to a 25th anniversary reunion dinner on Aug. 17. **Barb**, 647-260-1283 (day) or orahchapterJWI@hotmail.ca.

HIGH HOLIDAYS

Solel Congregation in Mississauga invites the public to join them for High Holiday services. For service times and guest ticket information, call 905-820-5915.

JF&CS LECTURE

"Let's Be Blunt," a forum for parents and professionals on teens and drug use. Moderated by **Joe Rich**, with a panel of speakers and experts. Sept. 28, 7 to 9 p.m. The Vaughan City Playhouse. Free admission, registration required. Space is limited. 416-638-7800, ext. 6215, or ssidney@jfandcs.com.

COB-BUILDING WORKSHOP

Join Kavanah Garden to build a bench/community board out of cob. This workshop has two parts: on Aug. 23 and 24, participants will build a bench from 9:30 a.m. to 4:30 p.m. On Aug. 26 and 27, participants will do the plastering from 10 a.m. to 2 p.m. $80 for a day of building, $50 for a day of plastering, $120 for a day of building and a day of plastering or $230 for all four days. **Risa**, 416-805-8382 or risa@torathateva.org.

FALL LUNCH AND LEARN

Tickets for Beth Tikvah's fall lunch and learn series on sale. Speakers include **Cantor Beny Maissner, Dr. Ronald Pruessen, Bill Gladstone, Gary Clement, Marina Nemat** and **John Tory**. By reservation only. 416-221-3433 ext. 352 or helen@bethtikvah.on.ca.

HERZL EXHIBITIONS

The Beth Tzedec Reuben and Helene Dennis Museum presents two exhibitions on **Theodor Herzl**, commemorating the 150th anniversary of his birth. *Herzl, the Pursuit of the Zionist Vision: Up Close and Personal* and *The Herzl Collection of David Matlow* explore the Zionist and personal history of Herzl. To Nov. 28. **Marlene**, 416-781-3514, ext. 234, or mlaba@beth-tzedec.org.

FOR SENIORS

Active Seniors Miles Nadal JCC: everything you want to know about the Ashkenaz Festival of Jewish culture at Harbourfront. Showcasing leading musicians, performing artists, theatre, concerts and films from around the world, with director **Ilana Linden**. 416-924 6211 ext. 155 for info. Aug. 12. Refreshment at 1:30 p.m., program at 2 p.m.

Computer course for absolute beginners. E-mail family and friends, find useful information. For eight weeks beginning Aug. 31. Afternoons. For info: 416-924-6211, ext. 155.

Adath Israel Congregation. Wednesday social afternoons for men and women. Bridge, mahjong, Rummikub, refreshments. $2. Everyone welcome. **Pearl**, 416-635-6317, or **Marcia**, 416-932-1229.

Beth Sholom Synagogue: Chai Society Group is going to the theatre to see *Love, Loss and What I Wore*. Panasonic Theatre, Aug. 11. $75 for lunch, bus to and from Beth Sholom and orchestra seat. **Rivy**, 416-783-6103 ext. 228.

Earl Bales Seniors Club in the Park. Casino Rama Aug. 18, departs 10 a.m. Canasta Tuesdays and Thursdays at 10 a.m. Bingo Tuesdays, Aug. 10, 12:30 to 3 p.m. Social bridge Thursdays, 12:30 p.m. Sunday night dance resumes Sept. 19. Line dancing Thursday resumes Sept. 23 at 10 a.m. **Valerie**, 416-395-7881. Membership $25. Non-members welcome.

LZA Senior's Cultural Club. Tuesdays 10 a.m. Discussion group at Borochov Cultural Centre, 272 Codsell Ave. 416-630-9444.

Bernard Betel Centre, 1003 Steeles Ave. W., 416-225-2112.

Wellness lecture: "Challenging Your Comfort Zone," with personal growth coach **Judy Weiss**. August 12, 1:30 to 2:30 p.m. Free.

Lecture: "I'm Not Going Back: Wartime Memoir of a Child Evacuee." **Kitty Wintrob** speaks. Aug. 10, 10 to 11:30 a.m. $3 members, $6 guests.

NEW: Evening pottery. 6:30 to 9 p.m. Every Wednesday. Call **Ruth** for information, ext. 105.

Wagman Centre, 55 Ameer Ave., 416-785-2500, ext. 2267.

The next fitness session begins Aug. 16. In-person registration is on Aug. 4 from 9 a.m. to 1 p.m. in the lobby. Cash or cheque.

Never used a computer before? Six-week course on Mondays. Four clients per course, booking for September. Sign up at the service desk.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St. 416-638-1881, www.prossermanjcc.com.

Professional Retirees Organization planning meeting. Aug. 11, 1:30 p.m. RSVP with **Janet** at ext. 4235.

Discussion of world issues in an enjoyable setting. Aug. 5 (ongoing), 12:45 p.m. to 2:15 p.m. $1 members, $2 guests.

Lunch 'n' Learn with **Rabbi Moshe Stern**. Aug. 6, 12 to 1 p.m. No charge. Coffee/tea free, bring your own lunch.

Kolel High Holiday services. Egalitarian, participatory. With **Rabbi Elyse Goldstein**. www.kolel.org or **Karen**, ext. 4255, to book.

"Treasures in Jewish Literature" is an engaging five-session series exploring the best in contemporary Jewish literature. Each presenter offers insights into the reviewed titles and lectures are filled with dialogue and debate. Starts Sept. 21 with *Dough: A Memoir* by **Mort Zachter**. Reviewed by **Nick Maes**. 1 to 3 p.m. Refreshments served. $16 at the door, $58 for series pass for members. $18 at the door, $65 for series pass for guests. Advance registration required for series pass.

Movie Mondays, films reviewed by **Larry Anklewicz**. *Blessed Is the Match: The Life and Death of Hannah Senesh* is the first film on Oct. 18. Series pass is $50, individual films $5. Advance registration required for first film. 2:30-4:30 p.m.

Starting Oct. 13 for nine weeks, the Ryerson/Chang School of Continuing Education presents "American Movies and the Politics of Idealism" with **Kevin Courrier**. 1-3 p.m.

New programs starting this fall: floral arranging, humour group, the Jewish influences in Freud's interpretation of dreams and more.

MILES NADAL JCC

750 Spadina Ave., 416-924-6211, www. mnjcc.org.

Michael Bernstein Chapel services. Sunday 8 a.m. Thursday 7:15 a.m. Kosher breakfast included. **Coleman Bernstein**, 416-968-0200.

Jacobs Lounge Visual Arts Space, to Sept. 2. **Heather Midori Yamada**, *Transformations: Earth, Water, Fire, Air*.

Jacobs Lounge Visual Arts Space, call for submissions 2011-12. Looking for artists who explore themes that resonate with the communities of our centre. Flat media (photography, painting, collage) only. visualart@mnjcc.org, ext. 133.

"The Insider's Guide to Ashkenaz Festival." Aug. 12, 7:30 p.m. Engage in a discussion of contemporary Jewish music and musicians. Features *Balkan Beat Box, The Other Europeans* and the opera of Frank London's *Night in the Old Marketplace*. Ashkenaz Festival artistic director **Eric Stein** provides a preview of the event (Aug. 31 to Sept. 6). Suggested donation $5. sharonis@mnjcc.org, ext. 154.

Vital Theatre Company presents *Pinkalicious, the Musical*. To Sept. 19. Saturdays and Sundays at 1 p.m. Premium tickets $39.50, regular tickets $29.50. www.vitaltheatre.ca, 416-642-8973, ext. 200.

Koffler Centre of the Arts, 4588 Bathurst St., 416-638-1881, www.kofflerarts.org.

A cartooning course with professional cartoonist **Jason Laudadio**. You will build and develop drawing skills, and explore illustration, graphic novels, character development, perspective, animation and storytelling. Projects include mini-comics, animated faces and 3D mobiles. Oct. 7 to Dec. 9. Thursdays, 5 to 7 p.m. $195, including materials.

What's New is now online, for subscribers only. You can find it at cjnews.com

MASHA LUBELSKY VISITS TORONTO: Na'amat Canada, Toronto council, met recently with Masha Lubelsky, executive member of the World Zionist Organization. She is a former member of the Knesset and past president of Na'amat Israel and the Na'amat World Movement. She gave a presentation on what Israel is currently facing and spoke about Theodor Herzl's vision for a Jewish state on the 150th anniversary of his birth. From left are Lubelsky and Orit Tobe, national vice-president of Na'amat Canada. ***[Mollie Rothman photo]***

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OBITUARIES
and Related Notices

Steeles Memorial Chapel

Shumacker, Rose	July 2/10	Private
Goldman, Arnold	July 6/10	88 Glenarden Cr
Shporin, Anya	July 6/10	
Kopman, Stanley	July 10/10	22 Shallmar Bl
Lewkowicz, Majer	July 10/10	65 Skymark Dr
Zulauf, Michael	July 8/10	465 Worth Bl
Tinianov, Muriel	July 11/10	55A Thistletown
Cherniak, Anna	July 10/10	
Karoly, Michael	July 11/10	181 Pannahill Rd
Lightstone, Reuben	July 12/10	
Rabinowitz, Pauline	July 12/10	4000 Don Mills
Gorvy, Freda Mignon	July 11/10	27 Lisa Cres
Kaiman, Cyril Alexander	July 12/10	81 Lisa Cres
Rafailov, Yeroham	July 12/10	57 Thurman Rd
Futerman, Rhoda	July 14/10	5083 St. Germain
Goldstein, Claire Irene	July 14/10	20 Harding Blvd

BENJAMIN'S PARK MEMORIAL CHAPEL

Barbara Manilla	Jul 11/10	54 Millersgrove Dr
Abraham Davis	Jul 13/10	8 Covington Rd
Edith Baker	Jul 13/10	48 Ridge Hill Dr
Franciszka Soyka	Jul 13/10	90 Fisherville Ave
Shirley Berg	Jul 15/10	6200 Bathurst St
Harry Heksel	Jul 14/10	31 Four Winds Dr
Maxa Weiner	Jul 16/10	133 Cottingham St
Raoul Darmon	Jul 16/10	45 Huntingdale Bl
Gerald Goldenberg	Jul 17/10	34 Duggan Ave
Evelyn Neuberger	Jul 19/10	2 Neptune Dr
Evan Katz	Jul 18/10	9 Woodroof Cres
Jonathan Kahn	Jul 20/10	62 Strathearn Rd
Doris Feldman	Jul 19/10	25 Canyon Ave
Dot Danson	Jul 19/10	59 James Foxway
Sarah Cepelowitz	Jul 22/10	551 Steeles Ave W
Hy Weinrib	Jul 21/10	103 Peckham Ave
Dora Podolak	Jul 19/10	205 Cummer Ave
Guta Glicksman	Jul 22/10	19 Misty Cres
Herbert Goldhar	Jul 22/10	231 Torresdale Ave
Jehuda Singer	Jul 22/10	33 Savoy Cres
Molly Segal	Jul 22/10	546 Steeles Ave W
Harry Chelin	Jul 23/10	1 Benvenuto Place
Lora Engelbaum	Jul 24/10	66 Forest Hill Rd
Anne Carniol	Jul 25/10	25 Blue Forest Dr
Sol Cohn	Jul 25/10	484 Steeles Ave W

The unveiling of a monument to the loving memory of the late

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will take place

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Dufferin St. N of Major Mackenzie

Community Section 4, CCCC

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The unveiling of a monument to the memory of the late

JACK GOLDMAN ז"ל

will take place

Sunday, August 15th at 11:00 a.m.

Dawes Road Cemetery

Beth Tzedec Section

Relatives and friends are invited to attend

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QUALITY MONUMENTS... FACTORY PRICES

Obituary

Bandleader Nat Raider dies

By DAVID LAZARUS

Staff Reporter

MONTREAL — For decades, if you went to a wedding, bar mitzvah or party in town and saw that the Nat Raider Orchestra was playing, you knew you were in for something special.

As was noted by many following his death from cancer on July 24, just 10 days shy of his 81st birthday, Raider was more than just a Montreal or Jewish community institution. He was also an accomplished musician in his own right, a devoted family man and soft-spoken gentleman of the highest order, and a man who lived an "amazing, joyous" life, his daughter, Barbara Teplitsky, said.

Raider also showed prescient business acumen as the driving force behind Nat Raider Productions, which grew from the mid-1960s onward into a leading all-inclusive "special event" coordinating company.

During his orchestra's heyday before it disbanded more than a decade ago, the dashing Raider, an imposing six-foot- three and sporting trademark whiskers, was instantly recognizable, deftly wielding his baton or playing his trumpet before hundreds at Jewish and non-Jewish events.

He liked to refer to himself as "Bandleader to the Stars," a 1989 *CJN* profile said, for producing show music and accompanying countless performers and singers over the decades.

Raider, who was semi-retired for the last number of years, was "one of the most recognized and appreciated bandleaders of his time," noted veteran Jewish community chronicler Joe King.

According to the *CJN* profile, Raider, born in Montreal to parents, Annie and Harry, began to play trumpet as a child and had already formed his first dance band for parties while in high school in the mid-1940s.

Business was brisk, and by 1960, the profile noted, Raider and his band of five players were gigging at almost 250 functions a year – to a significant degree the Jewish wedding and bar mitzvah circuit.

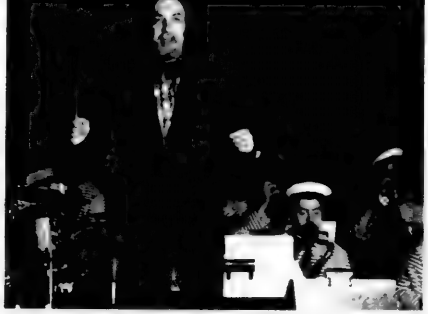
Music always remained the closest thing to Raider's heart. As a younger man, Teplitsky noted, he had a scholarship at Tanglewood with the legendary conductor and composer Leonard Bernstein as his mentor, adding that her father played in bands on radio and television shows, nightclubs, social events and concerts.

Raider's band, she noted, also accompanied classical and contemporary artists. He recorded five albums for the Canadian Talent Library.

Raider always seemed most at home and in his element, his family seemed to suggest, on the bandstand itself, conducting, blowing his horn or sitting in for a set with other musicians.

For the occasion of his 80th birthday, the family produced a book – *A Man and His Trumpet* – in his honour, and gave away dozens of copies.

Raider is survived by his wife of 57 years, Beatrice Mager, daughters Barbara Teplitsky and Cindy Woolman, and siblings Rennie and Alec.



Nat Raider

Spice of Life

Blueberries for breakfast, lunch and dinner

BY EILEEN GOLTZ
Special to The CJN

Everyone seems to be blueberry crazy these days. Lots of communities have festivals, and the Internet abounds with sites that offer everything from recipes to online ordering of anything blueberry (preserves, dried and wild). Just in case you can't make it to one of the festivals or websites, here are a few recipes you can try that will let you take advantage of the affordable bounty that's in the grocery stores right now.

BLUEBERRY CAKE

This is a classic recipe that no self-respecting chef should be without

1 pint fresh blueberries
1 stick margarine or butter
2 cups sugar
3 eggs
1 cup milk
3 cups flour
1 tsp. (rounded) baking powder
1 tsp. vanilla

Preheat oven to 350. In a mixing bowl, cream the margarine and sugar until fluffy; add the eggs and beat well. Add the vanilla, milk and flour and mix well. Add baking powder and stir until blended. Gently fold in blueberries. Bake in a tube pan (angel food or bunt cake pan) for 1 hour. Cool in pan on a cake rack; invert onto rack while warm (but not hot). When cool, drizzle with a glaze made of softened butter, powdered sugar and milk (play with quantities until you achieve "drizzle" consistency). Serves 8 to 10.

CHEATERS' BLUEBERRY BANANA BREAD

2 cups Bisquick
2/3 cup sugar
1/4 cup milk or non dairy substitute
1 cup blueberries, fresh or frozen, (drained if frozen)

3/4 cup quick-cooking oats
1 cup ripe banana, mashed
2 eggs

Preheat oven to 350. Grease bottom of a 9x5-inch loaf pan. In a mixing bowl combine all of the ingredients except the blueberries and stir until mixed very well, about 1 minute. Gently fold in the blueberries and pour the batter into the pan. Bake 44-55 minutes (toothpick test it to see if it's done). Cool on a rack for 10 minutes then run a knife around the sides to loosen. Remove from loaf pan and cool completely before slicing. Serves 6.

BLUEBERRY OATMEAL BREAD

2 cups flour
1 cup quick-cooking oats
3/4 cup sugar
2 tsp. baking powder
1 tsp. lemon peel, grated
1/2 tsp. baking soda
1/2 tsp. salt
1 1/4 cups skim milk or non dairy substitute
1/3 cup oil
2 tsp. vanilla
2 eggs, slightly beaten
1 cup blueberries

Preheat oven to 350. Grease bottom only of 9x5-inch loaf pan. In large bowl, combine flour, oats, sugar, baking powder, lemon peel, baking soda and salt. In small bowl, combine milk, oil, vanilla and eggs and mix well. Add the wet ingredients to the dry ingredients. Stir just until dry ingredients are moistened. Gently fold in blueberries. Pour into greased pan. Bake for 50 to 60 minutes or until toothpick inserted in centre comes out clean. Cool 10 minutes, and then remove from pan. Cool completely. Wrap tightly and store in refrigerator. Serves 8.

CHICKEN BREASTS WITH BLUEBERRIES

1 lb. chicken breasts, skinned and boned
1 tbsp. salad oil, or use spray oil
1/2 cup apricot jam
3 tbsp. Dijon mustard
1/2 cup frozen unsweetened blueberries
1/3 cup white wine vinegar

Heat oil in frying pan over medium high heat. Add the chicken and brown on both sides. In small bowl, combine the jam and mustard, mix well. Spread the jam mixture over browned chicken in the pan and sprinkle the chicken with blueberries. Reduce the heat to medium-low, cover and cook till the chicken is no longer pink in thickest part, about 15 minutes. With a slotted spoon, take out the chicken and blueberries and keep warm. Add the vinegar to the pan, bring to a boil and cook, stirring occasionally until sauce thickens and is reduced by a third (about 5 minutes). Pour sauce over chicken and serve. Serves 4.

GRILLED CHICKEN WITH BLUEBERRY BBQ SAUCE

Making your own barbecue sauce, especially one with a unique flavour such as this one, immediately establishes you as a serious grilling aficionado.

6 chicken breasts, bone in
2 cup fresh blueberries
1/4 cup balsamic vinegar
3 tbsp. honey
3 tbsp. ketchup
1/2 tsp. garlic powder
1/2 tsp. ground ginger

In a saucepan, combine the blueberries, vinegar, honey, ketchup, garlic powder and ginger. Bring the mixture to a low boil. Reduce the heat, and simmer for 10 to 12 minutes until the sauce thickens. Remove from heat and allow the sauce to cool. Pour the barbecue sauce into a blender and blend until smooth. Put the chicken breasts and 1/3 cup of sauce into a zip-top bag and coat well. Marinate in the refrigerator for 30 minutes to an hour. Reserve the rest of the sauce for serving. Grill the chicken over medium high until cooked, 7-8 minutes per side. Top the chicken with the sauce and serve. Serves 6.

COOLING DOWN IN THE SUMMER HEAT

A young girl tries to beat the heat of Jerusalem by earnestly working at her ice cream cone before the delicious treat melts onto her fingertips. ***[Flash90 photo]***

And now for something completely different: HEEBONICS

TV writer learns to deal with failure

Jeff Detsky writes for *Call Me Fitz*, a show about a morally corrupt car salesman and his conscience.

By RITA POLIAKOV
Staff Reporter

Everything went Jeff Detsky's way for the first 20 years of his life. Then he became a TV writer.

"I was this kid from Forest Hill [Collegiate Institute]. I went to Ryerson... then you go out in the workplace and it's pretty shocking," Detsky, a writer for a new series called *Call Me Fitz*, which follows a corrupt car salesman and premières on The Movie Network in the fall, said. "It's not easy to deal with failure, but that's the nature of the business."

Detsky first got into writing during a high school creative writing course. Initially, his goal was to work in film, but he soon realized that the best place to write in Canada is in TV.

"The TV industry is thriving," he said. And, for Detsky, it was a good fit.

"I watch a lot of TV. I grew up on *The Simpsons* and *Seinfeld*... I love the format [of the scripts]," he said.

Detsky, 27, took Ryerson University's radio and television arts program, where he learned about the technical side of the industry.

"[Ryerson] teaches you more the technical stuff, which I wasn't that interested in, but it had writing courses."

This is where he met James Nadler, a Ryerson professor and creator of the YTV show *Family Biz*.

"He gave me my first break," Detsky said, adding that he worked as a teacher's assistant for the professor.

In 2008, Nadler invited Detsky, a newcomer to the industry, to pitch an episode for *Family Biz*, a sitcom about a businessman-turned-stay-at-home father who starts running his family as he would a business.

"[The pitch] was a pretty horrifying experience... that was the first professional meeting I ever took," he said. "I tend to make myself more nervous than I should. I spent the week coming up with three pitches."

The show eventually chose one of these pitches, which turned into an episode about starting a garage band. But it wasn't an easy process.

"For five agonizing months, you're waiting for the network to approve you," he said, adding that this was because of his lack of experience.

"I was a nobody. I was a kid," he said. "Kids' programming is a little more lenient. They take chances on younger people."

Detsky spent the next month and a half rewriting his pitch before getting the go-ahead to start writing drafts of the script.

"It's hard, but it's not that hard. You have to be patient and get used to everyone saying no," he said. "This was a rare instance. The story department was one guy, James Nadler. He had 26 episodes."

Although Detsky completed the script on a freelance basis, he soon realized that this didn't mean much.

"The show didn't get a second season. My network of contacts was one guy, and he wasn't working the next year. I realized I couldn't rest on the laurels of one show," he said.

So the writer applied to the Canadian Film Centre, a school devoted to the film and television industry.

"Ten years ago, they started the TV program, now 60 to 70 per cent of the industry comes out of there, especially the junior-level writers," he said. "It's way more specific [than Ryerson]. It's just TV writing, it's all about professional development."

But the centre's biggest attribute was its contacts.

"What they really do is you meet everyone," he said of the five-month program.

Because of these contacts, Detsky spent several weeks working with Epitome Pictures, a production company, and helped develop a series that was never picked up.

Through his experience, Detsky learned that talent isn't the only thing that matters in the writing world.

"About half of this business is getting people to like you. You spend a lot of face time together. Half of it is having the chops and half is being likable," he said.

After working with Epitome, Detsky contacted a former Ryerson acquaintance who was developing the show *Call Me Fitz*.

"I had just come out of the film centre, and she was looking for a junior person," he said.

Detsky, who started working on the show around a year ago, is a story editor and helps with the script-writing process.

The show, which premières in September and stars Jason Priestley, has already been approved for a second season.

Call Me Fitz follows a morally corrupt car salesman who enjoys drugs, drinking and fellatio.

Richard (Fitz) Fitzpatrick, played by Priestley, has an easy, consequence-free life until he meets Larry, a fellow salesman who claims to be his conscience. Or, as phrased in the trailer, "The last good sliver of your soul."

For Detsky, the show could mean big things.

"It's a show I would watch. There's only so many *Seinfelds* out there, and I feel like this show could be a hit," he said.

For this show, Detsky works with a group of writers and production staff, who spend about five weeks coming up with story ideas.

"It's eight people sitting in a room trying to make people laugh," he said of the writing process. "On this show, it's about shocking people. It's coming up with the most outrageous idea you can think of. Usually, it doesn't work."

Developing story ideas and scripts is a collaborative process, he said.

"Even if it's your idea, it's not actually our idea. You throw an idea out there, it's like a beach ball. People bat it around until it turns into a story."

While Detsky has been told "no" many times in the industry, he's happy with his career choice.

"I couldn't imagine doing anything else. Mainly because I have no other skill sets," he said.

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Arab League supports direct talks

By NATASHA MOZGOVAYA
and BARAK RAVID
© Ha'aretz Daily Newspaper Ltd

WASHINGTON D.C. — The United States said last Thursday it was "encouraged" by signs of Arab support for direct peace negotiations between Israel and the Palestinians, after the Arab League declared that it would support the Palestinians if they decided to enter into such face-to-face talks.

"We're encouraged by what we've heard today coming out of Cairo," State Department spokesperson Philip Crowley told reporters, adding that U.S. President Barack Obama's administration is hopeful talks will resume soon.

Crowley said Qatari Prime Minister Sheikh Hamad bin Jassim al-Thani, acting on behalf of an Arab peace initiative, had sent a letter to Obama outlining ideas about how to move the process forward.

Qatar heads the Arab League committee on the peace process.

"We will, of course, be evaluating the ideas contained in that letter, and we'll be consulting further," Crowley said.

Meanwhile, Israeli Prime Minister Benjamin Netanyahu and Defence Minister Ehud Barak also welcomed the Arab League announcement.

Netanyahu said he'd be willing to enter into "direct and honest peace talks" within days, adding that "by way of direct negotiations, a speedy peace agreement can be achieved."

Barak, who was in Washington for a series of meetings with top administration officials, said last Thursday that "only direct negotiations can bring a peace agreement and a solution of two states for two peoples."

"Negotiations will require difficult and brave decisions from both sides," Barak added. "I hope that the Palestinians understand that."

Earlier last Thursday, the Qatari prime minister announced the Arab League's decision, saying that the Arab League would support Palestinian Authority President Mahmoud Abbas if he decided to enter direct talks with Israel.

Asked whether the league would back direct talks, Jassim said: "Of course, there is agreement, but agreement over the principles of what will be discussed and the manner of the direct negotiations."

It would be up to Abbas to decide whether to hold talks, based on whatever conditions he sees fit, Jassim said.

Jassim added that he was "full of doubts" about Israel's seriousness regarding final status negotiations.

Abbas was in Cairo last Thursday, attending the Arab League meeting aimed at deciding whether to add the organization's weight to U.S. and Israeli pressure for face-to-face talks.

Abbas is under strong U.S. and European pressure to restart direct talks that were frozen in 2008. For the last few months, the United States has been mediating indirect negotiations between the two sides, but the Palestinian leader said he would only enter direct talks if Israel agrees to a complete halt in settlement construction and accepts a Palestinian state in territories seized in the 1967 Six Day War – the West Bank, Gaza and east Jerusalem.

Palestinian Authority President Mahmoud Abbas is still equivocating on the resumption of direct talks with Israel. *[RNS photo]*

"When I receive written assurances [about] accepting the 1967 border and halting the settlement [building], I will go immediately to the direct talks," Abbas was quoted as saying in remarks reported by Egypt's state-owned news agency last Thursday.

Meanwhile, the Islamist Hamas movement that controls Gaza and is a rival of Abbas' Fatah movement, rejected the Arab League's conditions for direct Israeli-Palestinian peace talks, calling them a "cover."

"We reject any cover for the resumption of the direct talks with the Zionist occupation," Ismail Radwan, a senior Hamas leader in Gaza said. "This committee is not authorized to make concessions over the rights of our people."

In a letter addressed to the Obama administration, the Arab League said it needed a clear time frame, specific reference terms and a monitoring mechanism in order to support direct talks.

Red Cross pleas for Schalit ignored

Continued from page 1

Two months ago, as the anniversary of Schalit's capture approached, the Israel-based International Association of Jewish Lawyers and Jurists wrote to ICRC president Jakob Kellenberger asking him to make a personal appeal to the heads of state in Syria, other Arab states and Iran asking that they exercise their influence with Hamas to ensure Schalit's "basic rights" are enforced.

The ICRC replied, in part, by saying, "We have repeatedly asked to be allowed to visit him or at the very least to facilitate the exchange of personal messages with his family. This request was made again in recent talks at the highest decision-making level. In addition, we have been constantly reminding his captors of their obligations."

Since then, the ICRC has released additional statements online. One, Izard said, "is quite a strong statement on Gilad Schalit and Gaza. We don't do this every week. But when we do, people listen."

The statement is largely devoted to the situation of Gazans. It calls on Israel to lift its blockade, saying, "The whole of Gaza's civilian population is being punished for acts for which they bear no responsibility. The closure therefore constitutes a collective punishment imposed in clear violation of Israel's obligations under international humanitarian law.

"The closure is having a devastating impact on the 1.5 million people living in Gaza," said Béatrice Mégevand-Roggo, the ICRC's head of operations for the Middle East. "That is why we are urging Israel to put an end to this closure and call upon all those who have an influence on the situation, including Hamas, to do their utmost to help Gaza's civilian population. Israel's right to deal with its legitimate security concerns must be balanced against the Palestinians' right to live normal, dignified lives."

One paragraph is devoted to Schalit. In it, the ICRC notes, "Israeli soldier Gilad Schalit is about to enter his fifth year in captivity. Hamas has continued to rebuff the ICRC's requests to let it visit Gilad Schalit. In violation of international humanitarian law, it has also refused to allow him to get in touch with his family. The ICRC again urges those detaining Gilad Schalit to grant him the regular contact with his family to which he is entitled. It also reiterates that those detaining him have an obligation to ensure that he is well treated and that his living conditions are humane and dignified."

A later, second statement on the ICRC website – a question-and-answer piece with Mégevand-Roggo – focuses exclusively on the Schalit issue.

"We are continuing to do everything in our power to be allowed to visit [Schalit] or at least to see to it that he is authorized to correspond with his family. Our efforts have lost none of their intensity, despite the fact that Hamas has so far firmly rejected all of our pleas. It is unacceptable to hold a soldier captive without allowing him contact with his family, as required under international humanitarian law," Mégevand-Roggo said.

"I would like to say again how acutely aware we are of the anguish and frustration of Noam and Aviva Schalit, Gilad's parents. We have been meeting them regularly to update them about our efforts. Since we don't have access to their son, however, we unfortunately cannot provide them with any first-hand information on his condition."

"We have stepped up our contacts with the Hamas authorities, for example at high-level meetings held recently in Gaza and Damascus. We have requested access to Mr. Schalit and tried to obtain information about his condition. We have also requested that Hamas hand over to Gilad Schalit thousands of letters and greeting cards sent to him by various organizations, as well as by schoolchildren and other individuals. We deeply regret that all these requests have been rejected. We have also been constantly reminding his captors of their obligation under international humanitarian law to protect his life, to treat him humanely and to let him have regular and unconditional contact with his family.

"As a general rule," Mégevand-Roggo continued, "the ICRC works discreetly behind the scenes, which we believe is the approach most likely to achieve results. This is what we have been doing since the very beginning. On June 14, however, we said publicly that Hamas, by not allowing contact between Mr. Schalit and his family, was violating international humanitarian law. This was the first time we said this publicly."

Izard said the ICRC has very little leverage with Hamas.

"We don't like to point fingers," he said. The ICRC "prefers to talk to warring partners in a confidential way. That's the way we work, and it's the same way we work in other contexts."

He said the ICRC operates in 80 countries and is the only organization with such broad access to prisoners. It maintains working agreements with the 80 jurisdictions, including the Palestinian Authority.

Izard rejected suggestions the ICRC should put pressure on Hamas – perhaps by limiting ICRC services in Gaza. "We can't withhold services to Hamas-controlled lands. We visit detainees in Israeli prisons [300 according to the online document; the ICRC visited another 450, apparently incarcerated by Hamas, "in places of detention throughout the Gaza Strip"] and we do not want to deprive them of our assistance because on the other side there's no access to Gilad Schalit… We won't punish other victims of the conflict when it's not their fault."

Israel Briefs

Soldiers die in copter crash

An elite Israel Defence Forces unit identified and collected body parts of the seven military personnel killed in the crash of an Israeli military helicopter in central Romania. The search-and-rescue unit on July 28 also collected pieces of the crashed helicopter, which will aid the investigation into the cause of the July 26 accident, in which six Israeli soldiers and a Romanian liaison officer died. A Romanian official said July 27 that all seven bodies had been located. The IDF and the Romanian army held a memorial ceremony last Thursday afternoon at the nearby military base from where the doomed helicopter took off. Israeli Air Force investigators suspect human error stemming from poor visibility caused the crash of the CH-53 helicopter during joint military exercises between the Israeli and Romanian militaries. All possibilities are being investigated, the Air Force said, including the chance the helicopter had a technical problem. Its black box was found at the site and sent to Israel for inspection.

Cdn. air force head visits

Canada's air force commander, Lt.-Gen. Andre Deschamps, was recently in Israel on a four-day visit. He held discussions with his Israeli counterpart, Gen. Ido Nechushtan, and other senior Israeli Defence Forces staff. The generals discussed intelligence matters, strategic challenges and the operational experience of the Israeli Air Force.

Israelis, Cdns. equally happy

Israel was tied for eighth among the happiest countries in the world, according to a new survey. In a Gallup World Poll of 155 nations, the Jewish state tied with Canada, Switzerland and Australia. Forbes, which posted the list July 29, said the richest countries were by and large the happiest. Scandinavian countries dominated – Denmark, Finland, Norway, Sweden and the Netherlands took the top five spots. The United States ranked 14th, three spots ahead of Britain, in a survey that asked thousands of respondents to give a "life evaluation" score from one to 10. The survey, taken between 2005 and 2009, catalogued their daily feelings to decide what percentage of people in each country were "thriving, struggling or suffering." African nations fared poorly, with Sierra Leone, Comoros, Burundi and Togo ranking in the bottom five. They were joined by Cambodia as the unhappiest countries on earth. Israel finished well ahead of its neighbours in happiness, with Jordan ranking 52, Lebanon 73, and Egypt and Syria 115. The Palestinian territories ranked 88th.

Rape appeal keys on deception

An Arab man convicted in a Jerusalem court of rape by deception after posing as a Jew has appealed his sentence to Israel's Supreme Court. Saber Kushour, 30, who was sentenced last week in Jerusalem District Court to 18 months in prison as part of a plea bargain, appealed July 29 to the High Court of Justice, the *Jerusalem Post* reported. His conviction and sentencing has made international headlines, and the Israeli legal system has been accused of racism. Both were noted in the appeal by Kushour's defence. Kushour, a married father of two from eastern Jerusalem, does not deny that he had a one-time sexual encounter with a Jewish woman, who was identified as Maya, but says he did not misrepresent himself as being Jewish in order to sleep with her. The woman filed a complaint after realizing that Kushour wasn't Jewish. The court ruled that the consent for sex was obtained under false pretenses.

New Iran sanctions from Australia

Israeli media reported that Australia approved new sanctions against Iran in a bid to halt its nuclear program. The new sanctions, announced by Foreign Minister Stephen Smith, follow similar restrictions issued by the United States, the European Union and Canada. For the first time, the sanctions include restricting business dealings with Iran's oil and gas sector.

– Files from JTA

Israeli lawyer balances scales for women worldwide

By KARIN KLOOSTERMAN
Israel21c

NEW YORK — Doors seem to swing smoothly open in the career path of Prof. Ruth Halperin-Kaddari from Israel, the youngest female member of the United Nations Committee for the Elimination of Discrimination against Women (CEDAW).

Since the late 1990s, the 44-year-old mother of four – who has more children than other committee members – has been working with the UN in the realm of women's rights. She started out reporting on the status of women's rights in Israel for the UN, on behalf of the government. In 2007, she tells Israel21c, her 10-year dream came true, when she was elected to the elite, predominantly female UN committee that analyzes reports submitted by the 192 UN member countries.

Recently, at UN headquarters in New York, Halperin-Kaddari was elected for a second term. She didn't expect to win this time around, she said, because most of the UN's Muslim and Arab states tend to automatically vote against Israeli candidates, regardless of their credentials, and in addition, the vote took place shortly after the Turkish flotilla incident, which resulted in the deaths of nine Turkish citizens and several injured Israeli soldiers. She had anticipated that the incident would have an adverse effect on her chances.

But despite the politics and negative press for Israel, Halperin-Kaddari received 103 votes and was elected, beating out contenders from countries such as Chile, Bahrain and the Republic of Cameroon. "Happily, the success in this campaign was a lot of hard work coming together with respect for professionalism," she said.

Ruth Halperin-Kaddari

CEDAW was established in 1982, and Halperin-Kaddari, who practises family law, is one of the 23 experts who review reports on the status of women submitted by UN countries once in four years. The committee meets three times a year for three-week sessions that are held in either Geneva or New York.

Halperin-Kaddari, a Yale University graduate who lives in Shoham near Israel's international airport, said that through her specialty, family law, she's been able to provide the committee with information about women's rights in marriage and divorce, information that was previously not discussed in UN conventions. She teaches family law at Israel's Bar-Ilan University, as well as publishing about her field of expertise.

The CEDAW is one of the most prestigious and highly valued UN committees, and Halperin-Kaddari said she is thrilled to be a member. "It's a very special experience. It gives me a perspective I couldn't achieve anywhere else and makes me feel that we are doing something very important – the women I work with on the committee, the United Nations and Israel."

Born in the Tel Aviv suburb of Ramat Gan, like most young Israeli women, Halperin-Kaddari served in the Israel Army at age 18, in her case in an intelligence unit. She earned her first degree at Bar-Ilan University and her doctorate of law, a doctor of the science of law degree, at Yale University. Then she worked as a law clerk for Justice Aharon Barak, who was president of Israel's Supreme Court from 1995 to 2006.

She easily landed a faculty position at Bar-Ilan U. Soon after, the Ministry of Justice and Foreign Affairs commissioned her to write a report for the UN on women's issues in Israel.

"The truth is that I wasn't quite aware of what I was taking upon myself, and it was done during my post-doctoral period. Fortunately, I had the time to work on it," she said.

That was in 1996, and in 1997, she went to the UN as part of the Israeli delegation that presented the report. "I remember it quite well," she says, reflecting on the opening speech she heard. "I said to myself, 'One day I'd like to be one of these [UN] experts who hears those reports.' Ten years later, I closed the circle."

Halperin-Kaddari was involved in women's rights issues in Israel as well as international women's rights in the late 1990s, when Rabbi Emanuel Rackman, the chancellor of Bar-Ilan, who was then 90 years old, asked her to help establish a centre for women's rights at the university. The result is the Ruth and Emanuel Rackman Center for the Advancement of Women's Status. While she feels that "it came at a stage a bit too early in my academic career… it was an opportunity that couldn't be missed," Halperin-Kaddari said. The centre enhanced her status at the UN, and it's still the base from which she champions women's rights in Israel.

Particular challenges that women in Israel face, she said, are the problems associated with marriage laws, and the fact that they're governed by religion and not the state. This is an ominous situation for both the Muslim and Jewish populations in Israel, she continued, with each religion having its own interests in preserving control over laws pertaining to marriage. Also, the ongoing political conflict in the region trickles down and affects every woman, regardless of her religious or socio-economic group, she added.

"It's very frustrating that the conflict that we live in is all-inclusive and includes all venues of life. It's almost inescapable," she said. "Whatever you challenge or you try to face [parts] separately, you go back to the key issue – the almost eternal conflict and existential conflict for Israel."

At the UN, Halperin-Kaddari deals with international issues, while drawing on her local experience. Over the 15 years that she's been involved, changes have come about. Although they aren't radical changes with respect to the status of women in countries such as Afghanistan, for example, she has effected change with respect to the law, she said.

"In the most extreme cases, we cannot be effective [in Afghanistan]. But where we can be effective is in the in-between cases – for example, Egypt," Halperin-Kaddari said. "Egypt has enacted a law that prevents female genital manipulation, and countries in Asia or Africa or the former Soviet Union, countries have enacted comprehensive laws and schemes working to combat gender-based violence of women – or the prevention of polygamy."

Halperin-Kaddari is happy working in two worlds – both locally in academia and internationally at the UN – and is convinced that it is possible to engender change in the second one. "I have a strong belief in the connection between the academic world and social change, and using research from academia to make these changes in the real world," she said.

Israel & Jewish World

Many east Jerusalem Arabs want to stay in Israel

By RHONDA SPIVAK
Special to The CJN

JERUSALEM — Although few would say so publicly, many Arabs in eastern Jerusalem have said in conversations that they would rather live under Israeli sovereignty than in the Palestinian Authority under PA President Mahmoud Abbas.

For example, Asam a shopkeeper in the Old City of Jerusalem, said, "I would rather live under Israelis than under Abbas. Abbas is a thief like [Yasser] Arafat was."

When asked why he prefers to remain part of Israel, Asam responded: "At least here I can say what I want. In Syria, if you say what you want, you can go missing forever. In Jordan too. And under Abbas, too. It is chaos there. Abbas can stay in Ramallah and stay out of Jerusalem." His Palestinian friend in the shop nodded in agreement.

A younger man, who works in west Jerusalem, said he is part of a family clan of 30,000 east Jerusalem Arabs who live "in Beit Hanina, Shuafat and the Mount of Olives." He also said he would rather remain in Israel than live under the PA. "Most of the people in my family clan think the same way I do. Why should I have to live under the PA and starve?... I live in Israel. I have paid my taxes all my life. We aren't going to the PA."

A middle-aged man living in the Mount of Olives area acknowledged that before 1967, his family was living in Jordan, and if there were to be a Palestinian state with a capital in east Jerusalem, the Mount of Olives would presumably be in that state. But he said adamantly, "I don't care if years ago we were under Jordanian rule. We want to stay in Israel"

Akram, a taxi driver in Wadi Joz echoed those sentiments: "Abbas, he should stay in Ramallah and not come to Jerusalem. We don't need him here... They [the PA] are all *mamzerim* [bastards] and corrupt. I want to be Israeli. I have my Israeli identity card and I want to get my *bituach leumi* [national insurance benefit]. Who knows what it would be like to live under PA rule? But I don't want to try it."

Moussa, an east Jerusalem taxi driver waiting outside the Western Wall in the Jewish quarter of the Old City, was equally definite that he doesn't want east Jerusalem to be the capital of a Palestinian state. "It's a *balagan* [chaos] there in the West Bank [under Abbas]. I would keep my Israeli identity card."

A waiter in a hotel and his friend concurred. "There are lots of those in east Jerusalem who want to live in a Palestinian state, but I am not one of them," the waiter said. "And there are lots like us."

When asked whether he has taken opinion polls to see whether east Jerusalem Arabs would prefer to live under Israel or the PA, Khalil Shakiki, a Palestinian pollster said, "I do not have polls only of the opinions of east Jerusalem Palestinians. My statistics don't relate to East Jerusalem only." For the last 16 years, Shakiki has been publishing results of polls on Palestinian public opinion with Yaacov Shamir, a professor at the Hebrew University of Jerusalem, who simultaneously polls Israeli public opinion.

When asked how he would explain the fact that many east Jerusalem Arabs want to stay under Israeli rule, Shamir responded, "You should ask Khalil Shakiki about this, not me." But when pressed as to whether he was surprised that east Jerusalem Arabs had indicated they would rather remain in Israel than become part of a PA state, he said quietly, "No this does not surprise me.

"Look, Arabs in east Jerusalem watch Israeli TV and see Israeli media. It's a very open society where people can express their opinions freely, and they like this. They also get benefits like Israeli national insurance and other benefits, which they would not want to give up."

Anti-Semitic incidents at 'troubling' level, ADL says

JTA

WASHINGTON — The number of anti-Semitic incidents in the United States remained at a "sustained and troubling" level, according to the Anti-Defamation League's annual audit.

The 2009 audit of anti-Semitic incidents, released July 27, recorded 1,211 incidents of vandalism, harassment and physical assaults against Jewish individuals, property and community institutions across the United States last year.

The number fell from the 1,352 incidents reported in 2008, but some of the decline was likely because of revised methodology for reporting and tracking incidents that was unveiled in the 2009 audit, the ADL said.

In the latest audit, the incidents include 29 physical assaults on Jewish individuals, 760 incidents of anti-Semitic harassment and threats, and 422 cases of anti-Semitic vandalism, according to the report.

Some incidents that occurred in 2009 weren't tallied under the new methodology, which takes a more conservative approach to counting certain types of incidents, including graffiti and swastikas.

"We know that the swastika has, for some, lost its meaning as the primary symbol of Nazism and instead become a more generalized symbol of hate," ADL National Director Abraham Foxman said. "So we are being more careful to include graffiti incidents that specifically target Jews or Jewish institutions as we continue the process of re-evaluating and redefining how we measure anti-Jewish incidents."

The states with the highest number of incidents were California, with 275 incidents; New York, 209 incidents; New Jersey, 132 incidents; and Florida, 90 incidents.

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Health & Lifestyles

Smoking a habit not an addiction, study concludes

Israel21c

TEL AVIV — Everyone has assumed for years that smoking is an addiction, but compelling new research from Israel suggests that smokers find it hard to quit because it's a habit, not because it's an addiction.

In a new study, Dr. Reuven Dar of Tel Aviv University (TAU) found that the intensity of cravings for cigarettes had more to do with the psychosocial element of smoking than with the physiological effects of nicotine as an addictive chemical.

"These findings might not be popular with advocates of the nicotine addiction theory because they undermine the physiological role of nicotine and emphasize mind over matter when it comes to smoking," says Dar, who published his findings in the *Journal of Abnormal Psychology*.

Today, about 1.35 billion people in the world smoke – that's about 20 per cent of the world's population. In the United States alone, one in five Americans dies of smoking-related causes, according to the World Health Organization (WHO). Worldwide, someone dies from tobacco use every eight seconds – about five million people annually.

Dar and his colleagues based their conclusions on two landmark studies. In the most recent study, the researchers monitored the smoking behaviour and craving levels of in-flight attendants working at the Israeli airline, El Al.

Each participant was monitored during two flights – a long one of 10 to 13 hours, from Tel Aviv to New York, for example; and a two-hop shorter trip from Israel to Europe and back, each leg lasting three to five hours. Using a questionnaire, Dar and his team sampled craving levels of the attendants throughout their flights.

The researchers discovered that the duration of the flight had no significant impact on craving levels, which were similar for short and long flights. Moreover, craving levels at the end of each short flight were much higher than those at the end of the long flight, showing that cravings increased in anticipation of the flight landing, whatever the flight's total duration.

Dar and his team from TAU's department of psychology concluded that the craving effect is produced by psychological cues rather than by the physiological effects of nicotine deprivation.

In an earlier study done in 2005, Dar examined a group of Orthodox Jews who smoked, but are forbidden to smoke on the Sabbath. Dar asked them about their smoking cravings on three separate days: the Sabbath, a regular weekday, and a weekday on which they'd been asked to abstain.

Participants were interviewed at the end of each day about their craving levels during that day.

Dar found that cravings were very low on the morning of the Sabbath, when the smokers knew they would not be able to smoke for at least 10 hours, but gradually increased as the day wore on and participants anticipated the first post-Sabbath cigarette.

Craving levels on the weekday that these people smoked as much as they wanted were just as high as on the day they abstained, showing that craving has little to do with nicotine deprivation.

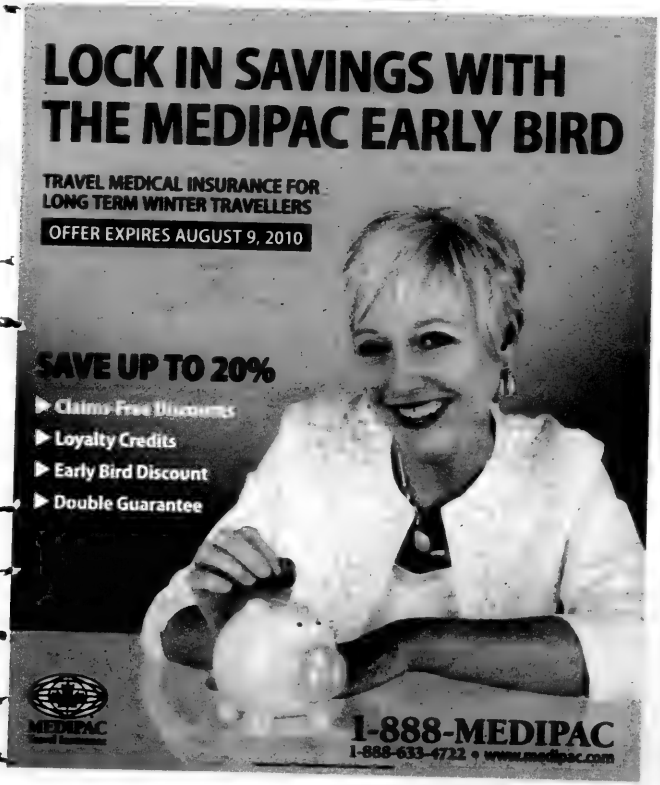
Lighting up is psychosocial, not physiological, a new Israeli study suggests.

Dar's studies suggest that nicotine is not addictive as physiological addictions are usually defined. While nicotine does have a physiological role in increasing cognitive abilities such as attention and memory, it's not an addictive substance like heroin, which creates true systemic and biologically based withdrawal symptoms in the body of the user, he claims.

Dar believes that people who smoke do so for short-term benefits like oral gratification, sensory pleasure and social camaraderie. Once the habit is established, people continue to smoke in response to cues and in situations that become associated with smoking.

He feels that by understanding that smoking is a habit, smokers and health authorities can now look for new kinds of treatment that will be more effective than traditional remedies. Smoking cessation techniques should emphasize the psychological and behavioural aspects of the habit and not the biological aspects, he suggests.

With about 15 billion cigarettes sold daily worldwide, a massive 10 million every minute, according to WHO, this is one habit that people must learn to break.



FEDERAL MINISTER VISITS BAYCREST: Diane Ablonczy, Minister of State (Seniors), visited Baycrest last Wednesday to learn about the centre's innovations in aging to help Canadians age better. She met with seniors at the end of her tour, including Reuben Cipin and Monty Mazin, who walked over from Baycrest's life-lease condominium to greet the minister, and Mildred Klagsbrun, president of the Residents' Council at Baycrest's Apotex, Jewish Home for the Aged. From left are Cipin; Mazin; Ablonczy; Joe Oliver, Conservative candidate for Eglinton-Lawrence who toured Baycrest with the minister, and Klagsbrun.

CJN Profile

Actor re-invents herself as an abstract artist

By CARA STERN
CJN Intern

Not every artist can claim credits in *Anne of Green Gables*, *The Jetsons* and *Cheers*. Nor can every artist claim to have written a novel and hosted a radio show.

Then again, not every artist is Marilyn Lightstone – a successful actor, author, painter, photographer, radio host and musician.

Although Lightstone, 70, spent much of her life as an actor, she always wanted to paint.

"I thought I was going to be an artist when I was a kid," she said. "I thought I was going to be a painter, but I became an actress instead."

In addition to guest roles on television, Lightstone wrote a novel, *Rogues and Vagabonds* (Stoddart), in 2001 and currently hosts a radio program on Classical 96, a Toronto radio station owned by her husband, Moses Znaimer.

Despite taking the acting road, she says she always knew she would eventually come back to visual art, and in the late 1990s, she started thinking about it seriously and began to take photographs again – not specifically as artwork, but as a preface to her return to art, to sharpen her eye and sense of composition.

She played around with watercolour, gouache and oil paints before discovering that acrylic paint was the medium for her because she likes to work quickly and layer colours.

Lightstone says experimenting with different media and styles are steps that she would have gone through as she grew as an artist if she had focused on visual art as a child. The fact that she brought visual art to the forefront of her life as an adult simply means she goes through the stages much faster, she adds.

Part of the Homage to an Ancient Culture series

Her first paintings were still lifes, but she grew bored and moved on. Although she never thought of herself as a lover of abstract work, she found herself involved in abstract paintings and jazz, which some people consider an abstract form of music.

"I came in one night, and instead of listening to one of my CDs, I got a canvas ready to paint, and I tuned into the jazz radio station," Lightstone says. And then, some time after that, as she prepared another canvas to do a landscape in oils, she decided to do a red wash on the canvas.

"Then it was like I was hit by lightning," she says. "It was one of those extraordinary moments where I kind of looked at the squiggles and figures I'd made on the paper with my squeeze bottle of acrylic paint, and I said, 'What's that? How did that happen?' and I thought, 'Well, I'll do it again,' and I ended up painting my first abstract painting."

Suddenly, she understood abstract painting and what it meant to her, and she really never went back to figurative painting again.

"To me, abstract art was a journey into the unknown, whereas when you do representative things, you know where you're going to end up," Lightstone says.

Her studio walls are covered with her work, oil and acrylic paintings and some that incorporate photography.

In some of her abstract paintings, she uses mixed media, integrating her photography with the paint. In her Homage to an Ancient Culture series, she used both photographs of totem poles and paints to create red and black paintings.

One series of photographs plays with lights; bright lights over dark backgrounds, often together with other coloured lights, create abstract photographs.

"I had to find ones that would talk to each other," Lightstone says.

Her art pieces display a wide range of styles, including abstract images, landscapes and straight photography.

One element comes through all of her work – the use of bright, bold colours.

People often tell her that her work looks like 10 different artists could have done it, she says.

"I like the idea of evolving rather than repeating myself," she says, and her work clearly displays this attitude.

Lightstone likes to photograph aged, ruined walls and wrecked buildings, which she says provide the most interesting shots.

"It's not in the glamorous that really has the most appeal," she says.

Her photography has taken her around the globe. Lightstone has photographed people and places in India, Myanmar (formerly Burma) and Mongolia. She says she is a firm believer in the philosophy that the purpose of life is to experience, learn, and expand your horizons and perspectives, and the best way of doing that is through travel.

"You have got to see everything you can before you leave this earth," she says. "If you see the same things every time, you take things for granted, but when you're in a new situation, you see things afresh."

Marilyn Lightstone in her studio ***[Cara Stern photos]***

The places she goes to photograph are not conventional tourist destinations, but she says she likes to take "the beaten track a little bit – or a lot, if it's safe."

Although some people have told her to avoid taking photos while on vacation and instead fully immerse herself into the experience, Lightstone has found this to be untrue, and describes herself as having stupidly fallen into this idea on many of her travels. The trips she remembers most vividly are the ones she spent photographing, she says.

She has researched the subjects she photographs. For example, she is aware of the lifestyles of the nomadic people of Mongolia.

"I like to think of myself as a citizen of the world," Lightstone says. "That's only true to a certain extent, I know, but I try my best."

For more information, and to see some of her work, visit www.marilynlightstone.com.

Sonny Goldstein, CFP
President

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Books & Authors

Free speech threatened by Islam radicalism, author claims

BY SHELDON KIRSHNER
Staff Reporter

Bruce Bawer, a foe of Islamic radicalism, gets to the point in short order in his tough-minded polemical book.

"We in the West are living in the midst of a jihad, and most of us don't even realize it – because it's a brand of jihad that's barely a generation old."

In *Surrender, Appeasing Islam, Sacrificing Freedom* (Doubleday), Bawer, an American cultural critic, claims that a combination of fear and political correctness has led politicians, religious leaders, intellectuals and journalists in the United States and elsewhere to mollify Islamic fundamentalism at a terrible and unjustifiable cost: free speech

In his view, Islam's incompatibility with western freedoms was sharply exposed when, in 1989, the first spiritual leader of revolutionary Iran, the Ayatollah Khomeini, issued a fatwa against the life of British novelist Salman Rushdie, the author of the supposedly subversive and insulting *The Satanic Verses*.

He suggests that Khomeini's fatwa, or religious edict, reflected an unsettling reality: Islam and freedom of speech are at odds. "The Rushdie *fatwa*," he observes, "marked the beginning of a new era of pressure and intimidation designed to bring down western freedom of speech, and, with it, freedom generally."

Bawer further claims that Islamic intolerance is aided and abetted by what he describes as "the pernicious doctrine of multiculturalism, which teaches free people to belittle their own liberties, while bending their knees to tyrants."

To Bawer, multiculturalism is a politically correct concept that bridles at critical thinking with respect to non-western cultures, particularly Muslim and Arab cultures. He blames the late Palestinian American scholar, Edward Said, for this lamentable situation.

In his 1978 book, *Orientalism*, Said all but dismissed western scholarship on the Arab and Islamic world, claiming that the scholars in question viewed their subject through racist and condescending eyes.

Said thereby convinced some western intellectuals, as well as a generation of students, that their views of the Muslim world were invalid because they were informed by centuries of western colonialist prejudices and stereotypes. As a result, they were duty-bound to "slavishly echo" Muslim accounts of Arab history.

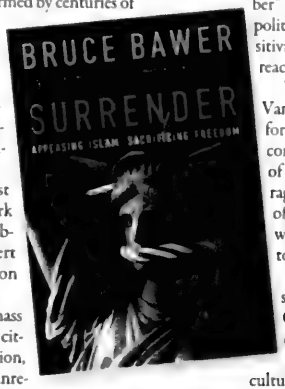
Said's interpretation of multiculturalism, he notes, encourages self-censorship, while jihad exploits multiculturalism and political correctness.

Bawer says it took the Arab terrorist attacks of Sept. 11, 2001, in New York City, plus the Madrid and London bombings in 2004 and 2005 respectively, to alert Americans to the ongoing jihadist war on the West.

On a related topic, Bawer says that the mass influx of Muslims into western European cities has caused a demographic transformation, a phenomenon that goes almost entirely unreported in the European and U.S. media.

In many cases, these Muslim newcomers hew to Islamic fundamentalist beliefs and values that are frankly irreconcilable with western democracy. Europeans who broach this subject usually do so at their own peril, warns Bawer, pointing to the murder of the Dutch politician Pim Fortuyn in 2002.

"Fortuyn's murder can be recognized, in retrospect, as marking the resumption of the jihadist campaign to silence criticism of Islam that had begun with the Rushdie *fatwa*," he writes.



Two years after Fortuyn's death, a like-minded Dutchman, Theo van Gogh, was murdered by a Dutch-born Moroccan Muslim who objected to his film, *Submission*, a telling critique of Islamic attitudes toward women.

In response to van Gogh's demise, "an extraordinary number" of European artists, actors, professors, politicians and journalists deplored his "insensitivity" to "Muslim feelings." To Bawer, their reaction was nothing less than chilling.

The chill on free speech, as exhibited in the Van Gogh case, assumed a new and ominous form when Denmark's largest newspaper was condemned by Muslims for printing pictures of the prophet Mohammed. Expressing outrage over this affair, Bawer writes, "Most of the pictures were pretty tame. A couple were provocative in the way editorial cartoons are supposed to be."

In his opinion, the Danish cartoon crisis, not to mention the murders of Van Gogh and Fortuyn, have had a profound effect. As he puts it, "Motivated variously by fear, misguided sympathy and multicultural ideology, more and more individuals at every level of western society have allowed concerns about what Muslims will think and do to influence their actions."

Citing an example, he says that teachers and political leaders in Europe have advised Orthodox Jewish students to leave their yarmulkes at home so as not to incite Muslim students.

Claiming that there is no such thing as "moderate or liberal Islam," Bawer defines open-minded Muslims as people who have distanced themselves from the strict tenets of their faith. He lumps the Muslim Canadian writer Irshad Manji into this category.

It is a source of deep regret to Bawer that moderate Muslims all too often remain conspicuously silent in the face of Islamic extremists. "The silent majority of Muslims in the West are and will continue to be the passive allies of the active minority," he concludes in a sombre assessment.

Bawer, in his appraisal of the 2005 urban riots in France, mistakenly characterizes them as "assertions of Muslim authority over Muslim neighbourhoods" rather than as outbursts of frustration over "economic injustice" (the high rate of joblessness among Muslim youth).

Bawer is quite critical of the European media, especially the BBC.

"For years, the BBC has regularly served up some of the most egregiously anti-American, anti-Israeli and anti-capitalist reportage in the business while promulgating apologetics for Islam."

Bawer is livid that, while Muslim politicians, clerics and teachers spew out "abominable lies and calumnies" about the West, the United States, Israel, Jews, Christians, Hindus, homosexuals and democracy, only a tiny fraction of their slander is ever reported in the western media.

He is similarly concerned that universities, on the pretext of free speech, provide jihadists with a forum to spread their venom, while denying one to those who criticize Islam.

Accusing Hollywood movies and television shows of tiptoeing around or whitewashing jihad and *sharia* law, Bawer says that films that dare to highlight "the jihadist threat" are the exceptions to the rule.

Judging by some of the films I have seen in recent years, Bawer is overstating this argument.

In general, though, Bawer is more or less right about a lot of things in *Surrender*. He lets the chips fall where they may.

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Interactive guide provides a book-club experience

By CARA STERN
CJN Intern

Since 2002, Marilyn Herbert has been giving book lovers the chance to experience a book club without leaving home.

Her company, Bookclub-in-a-Box, produces a series of "interactive discussion guides" that aim to entice readers to think critically about novels.

The guides are designed to help readers figure out where to start a discussion on novels, from the classics to contemporary works.

"It gives the individual reader a chance to broaden their perspective on a particular book," she says. "But the original intention was to make it easier for groups to get together."

For example, in the discussion guide for *The Time Traveller's Wife*, by Audrey Niffenegger, Herbert picks out passages that clearly describe the themes, symbols and writing style of the story, suggests discussion questions – such as, in which characters do you see Niffenegger? – and describes the significance of each character.

From left are Marilyn Herbert, the director of Bookclub-in-a-Box, with her assistant director, Erin Balser.

In addition to these guides, Herbert hosts her own book clubs. She began hosting them at home more than 10 years ago.

But last February, she moved her business to 875 Eglinton Ave. W. in Toronto.

Members generally read the books ahead of time, and she leads them in a discussion. Even with the new centre, she still runs some meetings in her house.

"The centre was opened as a literary community centre, but it has evolved into so much more than just a literary venue," she says. In addition to book talks, the programs now include film, writing and drama, and she has expanded to incorporate online book clubs.

The guidebooks are available in hard and soft copies, and the discussions have begun to include YouTube videos.

The soft copies are in PDF format and can be downloaded immediately after purchase. With the ease of downloading these files and the expansion to include worldwide vendors, the books are circulating the world. Herbert says she has seen purchases from France, Germany, Dubai and Australia, among other countries.

But she still loves to lead discussion groups closer to home.

"The Toronto part is a whole separate thing because that's the part where I am the facilitator," she says.

She shares her love of books with the members, she says, explaining that any book she writes about is a book she loves.

"I've been accused of never reading a book I don't like," Herbert says, laughing.

She describes herself as a fiction fanatic, but she invites guest discussion leaders to book club meetings to present non-fiction works such as memoirs and biographies.

She's a teacher by training, which she says contributes to her desire to teach others about the books.

Although she doesn't teach formally anymore, she spent 13 years teaching at an elementary school, three years as a librarian and 13 years teaching basic skills in the adult upgrading program at Seneca College.

But the Bookclub-in-a-Box activities are not classes, Herbert says. "That's too academic."

Rather, they're programs based around reading, writing, discussing, or viewing, she says.

The goal is "to make lifelong readers," she says. "Just come and relax and learn something new."

Herbert will host an open house on Sept. 7 for anybody interested in seeing the centre. New programs beginning in autumn include kids programs, talks about plays and writing classes.

Visit www.bookclubinabox.com for more information.

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Jew *is a disorienting, surreal novel*

By JOSEPH SERGE
Arts Editor

If Yann Martel, the author of *Beatrice & Virgil*, believes that the Holocaust should be represented more often as fiction, he has to look no further than D.O. Dodd's *Jew* (Exile Editions).

This strange and confusing short novel begins with a man emerging naked and alive from the middle of a pile of dead human bodies, 15 feet high. Flies buzz around and rats dig into and out of the pile. This book is heavy with vivid, graphic descriptions.

The man has no idea who he is and what he was doing in that pile of bodies. He presumes he is supposed to be dead, but he has no idea why.

He finds a building nearby, and inside it, a uniform – "a black shirt, black trousers, a jacket with shimmering insignias on the sleeves." He puts on the uniform, complete with boots and gun holster.

In another room he sees a man in bed with a woman. This man looked remarkably like him and could be his twin. Using the other man's gun, he shoots the man in the bed and assumes his identity.

Confused? This book seems to be intentionally confusing. None of the characters are named, and are all identified as "The Younger Soldier," "The Balding Officer," "The Black Haired Woman From The Bakery," etc. The reader is as bewildered as the main character who has no idea who he is, or why he looks like the man he shot, and why that man wanted him dead.

The man assumes the role of his would-be assassin, a commander of some kind of *einsatzgruppen*-like commando unit, as he tries to determine what his role is in this Holocaust-style genocide.

Is this a Holocaust novel, or isn't it?

Throughout the book we are shown scenes reminiscent of eastern Europe in World War II. Roadblocks, men in uniforms, roundups, piles of dead bodies, people hiding in basements and wanton executions. It certainly feels like a Holocaust novel.

Yet if this is a Holocaust novel, it seems to have the roles reversed. Are the Jews the perpetrators of this madness? And, other than the one-word title, there is very little overt Jewishness. Is this some sort of futuristic, alt-history book, perhaps?

Words such as "Kafkaesque" are used to describe this novel, which is another way of saying that *Jew* is a disorienting, surreal novel that leaves the reader asking questions.

Dodd, a Canadian writer with two previous books, is a master at graphic descriptions. One scene has the main character digging through a room full of discarded household items, as if he is swimming in them, much as he earlier dug through the pile of bodies, and the description is so vivid you can sense his exact geometric orientation in this cluttered room.

His (or her – the author's gender is unknown) writing style is probably intentionally confusing and at times can be hard to follow. The violence and sexuality is frequently rather graphic, and is probably not to everyone's tastes.

Like *Beatrice & Virgil*, *Jew* takes Holocaust literature into another dimension, although unlike Martel's book, this one doesn't have a lovable monkey and donkey as its protagonists.

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Maury Chaykin 'saw life through the eyes of a child'

By FRANCES KRAFT
Staff Reporter

Award-winning veteran character actor Maury Chaykin died last week at Toronto General Hospital on his 61st birthday, July 27.

He was reported to have been suffering from kidney problems.

A native of Brooklyn, N.Y., Chaykin was a dual citizen of the United States and Canada, born to an American father and a Canadian mother.

Obituary

He studied drama at the State University of New York in Buffalo and has been based in Toronto since 1974, when he moved here for work.

Chaykin's father, who died in 2007 at age 94, was a CPA who taught at City College, and his mother was a nurse who was born in Winnipeg and moved at age three to Montreal. Chaykin used to visit his grandparents there as a child. He also had an uncle in Toronto, he told *The CJN* in a 1999 interview.

Maury Chaykin was a prolific stage, screen and television actor who played a mentally unstable cavalry officer in Kevin Costner's 1990 movie *Dances With Wolves*. It turned out to be his breakthrough performance.

"Because of the success of the film, it put me out there in a way that I had not been before, even after playing major roles in films that had not been nearly as successful," Chaykin told *The CJN* in 1999.

More recently, he completed filming the second season of HBO Canada's *Less Than Kind*, on which he played Sam Blecher, the patriarch of a dysfunctional Winnipeg Jewish family. Chaykin was also well known for playing overbearing studio executive Harvey Weingard – said to be a parody of real-life film mogul Harvey Weinstein – on the popular HBO series *Entourage*.

In 1986, he won a best actor Actra award for *Sweetheart, The Saga of Hal Banks*, followed by three Genie awards, one in 1994 for his lead role as an agoraphobic rock star in *Whale Music*, and the others for a guest appearance on *La Femme Nikita* (1997) and the TV miniseries *At The Hotel* (2006).

As well, he appeared in supporting roles in *The Mask of Zorro* with Antonio Banderas, Anthony Hopkins, and Catherine Zeta-Jones; *Entrapment*, with Sean Connery, and in a number of Atom Egoyan films, most notably *The Adjuster*.

Chaykin is known for originating the title role in *The Golden Spiders: A Nero Wolfe Mystery*, an A&E television movie, which went on to become a popular series.

Chaykin's colleague and friend Sheila McCarthy, who appeared with him in a 1991 children's film called *George's Island*, told *The CJN* in an e-mail, "Maury was a muse for me… He saw life through the eyes of a child. That's how he attacked his profession. He was free and crazy, and I adored him. No one will be able to fill his shoes, but thankfully there are over 100 movies to watch of his brilliant work. And I have precious home movies to watch where the man behind the clown is there always with a twinkle and a secret. Maury was a genius."

Maury Chaykin *[Andy Levy-Ajzenkopf photo]*

Chaykin is survived by his wife, actress Susannah Hoffman, and their daughter Rose.

A memorial service is being planned.

Eye on Arts

By BILL GLADSTONE

SUMMER LITERARY COLUMN, PART II: SHOLEM ASCH RECONSIDERED

Eighty years ago, as Yiddish writer and playwright **Sholem Asch** celebrated his 50th birthday in 1930, he seemed to be riding on top of the world. His newest book, *Fam Mabul*, was a critical and popular success among Yiddish readers – it would soon become vastly more popular in its English translation as *Three Cities* – and his various plays were doing well both in Poland and the United States. In birthday celebrations in Paris, Warsaw, Vienna and other cities, he was toasted by the writers **Franz Werfel**, **Stefan Zweig** and other famous friends, while **Albert Einstein** and **Chaim Weizmann** cabled their congratulations.

Asch, it was said, was the first Yiddish writer able to support himself and his family solely through his literary earnings. He always travelled first-class, was a regular contributor to the *New York Daily Forverts*, and was arguably the most celebrated and popular Yiddish writer of his day. *Three Cities* was so highly regarded that in 1933, Asch was nominated for a Nobel Prize in literature – some 45 years before **I. B. Singer** became the first and only Yiddish writer to actually win that prize.

After his first book of stories, *In a shlekhter tsayt* (*In a Bad Time*, 1902), established him as a wunderkind of the Yiddish literary renaissance, he wrote books and plays prolifically, all drawn from the Jewish world, present and past. Among Jewish readers, his popularity seemed unshakable. Not even his controversial 1909 play *God of Vengeance*, which was closed down on Broadway because of its explicit depiction of a lesbian relationship, could seriously harm his base of adoring fans.

Yet little more than a decade later, his standing among Jewish readers suddenly dropped precipitously, never to recover, as a result of his controversial decision to write three novels about Jesus and Christianity. In the ominous year of 1939, Asch brought out *The Nazarene* in English after editor **Abraham Cahan** utterly refused to publish the Yiddish original in installments in the *Forverts* as he had done with most of Asch's previous works. The book was an "indescribable mistake, and much worse than a mistake," Cahan railed. "It will remain a disgusting stain on Yiddish literature. There cannot be two opinions about this."

For many, Asch's subsequent publication of *The Apostle* (1943) and *Mary* (1949) only added salt to the deep wound of what many saw as his callous betrayal of Judaism. True, many literary reviewers hailed these novels as artistic triumphs, and *The Nazarene*, at least, climbed impressively up the *New York Times* bestseller list. Asch defended himself by explaining that, as a Jewish writer, he wanted merely to reclaim Jesus as a Jewish figure and thereby reconcile Christians and Jews. But his attackers did not relent in their angry assertions that he had abandoned the Jewish world just when he was needed the most, and could have better exerted his influence combating Nazism.

Sholem Asch

"His Jewish readership could not comprehend a Jewish author writing in Yiddish who turned from his traditional preoccupation with Jewish life to the origins of Christianity as a focus for his writing," observes literary critic **Nanette Stahl**. "The fact that these novels appeared during the Second World War as the Nazi annihilation of European Jewry was unfolding did not help his cause."

Cahan led a vituperative campaign against Asch in the *Forverts* and even wrote an entire book to denounce his alleged apostasy. He also began referring to some of Asch's earlier works as "*shund*" or artless trash. Taking up the sword, *Forverts* writer **Herman Lieberman** wrote a highly antagonistic piece claiming that Asch's novel could serve to "lure Jewish children into worshipping foreign gods." Stung beyond words, Asch saw Lieberman at a public gathering and rewarded him with a resounding slap across the face.

Ironically, *The Nazarene* did so well commercially that it gave Asch a new level of financial security, but what profiteth a man to gain the world and lose his popular base of support? Neither *The Apostle* nor *Mary* did as well commercially. By the time *Mary* was ready for production, Asch's longtime translator, **Maurice Samuels**, wanted nothing more to do with the books and refused the assignment. In 1951, Asch published *Moses*, his grand novelistic retelling of the Exodus saga, but his status as the author of *The Nazarene* and his other Christian books seemed only to undercut his authority in Jewish eyes.

As Asch's grandson, **David Mazower**, pointed out in a 2000 essay, had it not been for Asch's foray into the forbidden realm of Christology, he might, upon his death in 1957, have had a legendary funeral of the sort that had been reserved for only a few Yiddish greats before him. "Had he died 20 or 30 years earlier, his passing might have attracted the sort of mass crowds that packed Warsaw to pay tribute to **[I.L.] Peretz** in 1915 and accompanied **Sholom Aleichem**'s hearse from the Bronx all the way to Brooklyn the next year," Mazower wrote. Instead, only a handful of relatives and mourners attended the funeral in a cemetery in the Golders Green section of London.

Is it time to resurrect Asch's damaged reputation? That was the question that brought together an international group of scholars 10 years ago for a conference on Asch at Yale University. The conference resulted in the publication of *Sholem Asch Reconsidered*, a thoughtful book of essays edited by Stahl with contributions from more than a dozen writers.

Among other conclusions, the essays demonstrate Asch's towering influence in the world of Yiddish letters. In the essay *Sholem Asch and I. B. Singer*, Montreal writer **David G. Roskies** itemizes Singer's great debt to Asch. Singer's *The Family Moskat* was written in response to Asch's *Three Cities*, Roskies contends, just as *Shadows on the Hudson* was Singer's reply to Asch's *East River*, his 1946 novel about New York City life.

It was Mazower who noted Yiddish poet-essayist **Melech Ravitch**'s prophetic remark that "a true assessment of Asch's work will have to wait for future generations – perhaps 70 years from now, not less." Some three-quarters of a century later – right on cue, it seems – critics are just beginning to sift through the ashes of one of the hottest controversies to blaze through the Jewish literary world over the last century.

Mississippi town is a mecca for Faulkner fans

William Faulkner

By SHELDON KIRSHNER
Staff Reporter

OXFORD, Miss. — The town of Jefferson, in Yoknapatawpha county, looms large in the fiction of William Faulkner, a son of Mississippi and a revered Southern writer.

In truth, Jefferson is modelled after the real town of Oxford – the home of the University of Mississippi, or Ole Miss, as it's known – while fictional Yoknapatawpha county stands in for Lafayette county.

Faulkner, a Nobel Prize laureate and a National Book Award winner whose works are set in his native state, was born in nearby New Albany in 1897 and moved to Oxford with his family when he was four years old.

After dropping out of Ole Miss in 1920 after only three semesters, he turned to serious writing, publishing a succession of novels and short stories. Novels such as *The Sound and the Fury* and *Light in August* and short stories ranging from *These 13* to *A Rose for Emily* solidified his reputation as a master of the English language.

Although he travelled far and wide, Faulkner maintained his residence in Oxford, which is about an hour's drive from Memphis, where the rock legend Elvis Presley lived. In 1930, Faulkner bought Rowan Oak, an antebellum house set on a densely wooded property, and resided there until his death on July 6, 1962.

A picturesque and sophisticated town distinguished by antebellum buildings in the Northern Preservation District, Oxford is built around a scenic square and named after the British university town. It is also the home of best-selling author John Grisham, a graduate of Ole Miss.

Much to its chagrin, Oxford gained instant notoriety during the civil rights era in the 1960s, when the state governor, Ross Barnett, and Ole Miss officials tried in vain to prevent James Meredith, an African-American, from integrating the staunchly segregated institution.

The confrontation pitting the forces of progress against reaction took place at the university's administrative building, the Lyceum, which now faces a statue of Meredith striding forward purposefully.

Obviously, times have changed in Mississippi. The first U.S. presidential debate of the 2008 campaign, featuring African-American candidate Barack Obama, was held at Ole Miss.

Faulkner, who died on the eve of the university's federally enforced desegregation, directly drew on Oxford for inspiration, at least in one instance.

Oxford's stately, white-washed, 19th-century Lafayette county courthouse, which has been designated as a National Historic Landmark, figures in one of his novels, *Requiem for a Nun*. Finished in 1873 and refurbished in 1981, it is a stunningly magnificent building.

On its southern side is a tall limestone statue that honours fallen Confederate soldiers. An inscription reads, "They gave their lives in a just and holy cause." The statue was erected in 1907, just 17 years after Mississippi enacted a constitution that virtually disenfranchised African-Americans and established the Magnolia state as a hardcore bastion of Jim Crow discriminatory laws.

Mississippi, alternately claimed by France, Spain and Britain before joining the United States as its 20th state in 1817, was always a redoubt of the deep South. Having seceded from the Union in 1861 in hopes of preserving its slave-based economy, based mainly on the cultivation of cotton on plantations, Mississippi was effectively a battlefield during the four-year Civil War. Indeed, Oxford was virtually burned to the ground by federal troops in 1864.

A year into that extremely bloody conflict, Ulysses S. Grant, a Union general and a future American president, wrote one of the most infamous orders in U.S. history from his base in Oxford.

After president Abraham Lincoln prohibited commerce with the Confederacy – whose first attorney general, and later its secretary of war and secretary of state, Judah P. Benjamin, was Jewish – Union generals were charged with the responsibility of enforcing the edict.

With some traders and merchants flouting Lincoln's edict, Grant issued Order No. 11 on Dec. 17, 1862, in which he singled out Jews as the main culprits and expelled them from his military department in the region. Shortly afterward, due to Jewish protests, Lincoln rescinded the unprecedented order.

To a visitor seeking out places in Oxford associated with Faulkner, the county courthouse is not the only destination of choice.

A statue of Faulkner holding a pipe can be found near the J.E. Neilson department store – supposedly the oldest such emporium in the South – and Square Books, one of the finest independent book stores in the country.

You can also stop at Duval House, Faulkner's first home after his marriage to Estelle Oldham and where he wrote *Sanctuary* and several short stories, and at Faulkner's childhood home on Lincoln Avenue.

Faulkner's 1948 novel, *Intruder in the Dust*, was made into a Hollywood film, and it was partially shot on the first and second floors of a local building known as Jennie's Hallmark.

The J.D. Williams Library on the campus of Ole Miss contains Faulkner's collection of books and manuscripts and his Nobel Prize (which he won in 1949).

The university's post office, Fraser Hall, is where Faulkner worked as a clerk starting in 1921. He hated the job. "I refuse to place myself at the beck and call of every S.O.B. with the price of a two-cent stamp," he is reputed to have said.

Rowan Oak, however, is the piece de resistance of any tour linked with Faulkner's life in Oxford.

A primitive Greek Revival home originally constructed in the 1840s by an Irish immigrant planter, and now the property of Ole Miss, Rowan Oak was purchased by Faulkner after his novel, *As I Lay Dying*, was published.

Faulkner named his residence after both the rowan tree, a symbol of peace and security, and the oak tree, which is emblematic of strength. "Rowan Oak was Faulkner's private world, in reality and imagination," says its official publication.

Approached by an imposing alley of high cedars, Rowan Oak is a simple dwelling in terms of its relatively muted architecture and plain furnishings.

The library contains shelves that Faulkner himself built and is graced with a painted portrait of the great man above a fireplace mantle. The parlour is dominated by French Provincial furniture and a grand piano. The dining room has a table and chairs and a china cabinet.

In Faulkner's office, the plot outline of *A Fable* is written on the wall in his own hand. The pantry is where Faulkner received word that he had won the Nobel Prize. In the kitchen are a deep freezer, an electric oven and a refrigerator.

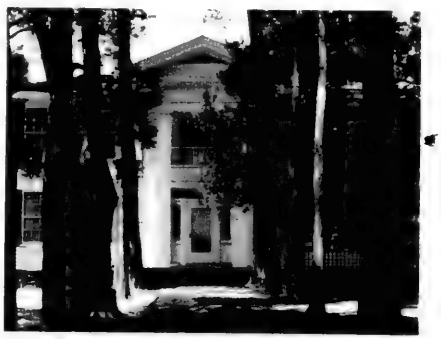
Upstairs, on the second floor, are the mostly unadornerd bedrooms of Faulkner, his wife and children.

If you're an admirer of great writers, Oxford is definitely the place to visit.

* * *

Jack Mayfield, a local historian and newspaper columnist, conducts tours of Oxford and Ole Miss. His e-mail address is JLMayfield@Dixie-Net.com.

For further information about Mississippi, go to www.visitmississippi.org.



Rowan Oak *[Sheldon Kirshner photos]*

Oliver Stone apologizes for anti-Jewish remarks

JTA

LOS ANGELES — Oscar-winning director Oliver Stone apologized for saying in an interview that the Jewish lobby controls Washington's foreign policy and that Hitler's actions should be put "into context."

In an interview late last month with the *Sunday Times*, Stone also said that "Jewish domination of the media" has prevented an honest discussion about the Holocaust.

"In trying to make a broader historical point about the range of atrocities the Germans committed against many people, I made a clumsy association about the Holocaust, for which I am sorry and I regret," Stone said in a statement released the day after his remarks were published in the British newspaper.

In the article, written by Camilla Long, Stone said that Jews were dictating U.S. foreign policy and that the Jewish lobby "are hard workers."

"They stay on top of every comment, the most powerful lobby in Washington," he said, adding that Israel has "f---ed up U.S. foreign policy for years."

Stone retracted that statement in his apology. "Jews obviously do not control media or any other industry. The fact that the Holocaust is still a very important, vivid and current matter today is, in fact, a great credit to the very hard work of a broad coalition of people committed to the remembrance of this atrocity – and it was an atrocity."

Stone, the winner of three Academy Awards, including as best director for *Platoon* and *Born on the Fourth of July*, has a Jewish father. He also directed such films as *Wall Street*, *JFK* and *Nixon*.

On Hitler, Stone said that the German leader "did far more damage to the Russians than the Jewish people, 25 or 30 million. Hitler was a Frankenstein, but there was also a Dr. Frankenstein – German industrialists, the Americans and the British. He had a lot of support."

Stone recently completed a documentary on Venezuelan President Hugo Chavez and is working on a documentary series about American history.

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35 CONDOMINIUM FOR RENT
40 CONDOMINIUM FOR SALE RENT
45 CONDOMINIUM WANTED
50 ACCOMMODATION AVAILABLE
55 ACCOMMODATION WANTED
60 SHARED ACCOMMODATION AVAILABLE
62 SHARED ACCOMMODATION WANTED
65 ACCOMMODATION/SWAP/EXCHANGE
67 HOUSE SITTERS
70 UNIVERSITY ACCOMMODATION
75 APARTMENT FOR RENT
78 SHORT TERM RENTAL AVAILABLE
80 SHORT TERM RENTAL WANTED
81 APARTMENT TO SUBLET
82 ROOM AVAILABLE FOR RENT
84 ROOM WANTED FOR RENT
85 APARTMENT WANTED
87 PROPERTY MANAGEMENT
105 COTTAGE FOR SALE
110 COTTAGE FOR RENT
115 COTTAGE FOR RENT/SALE
120 COTTAGE WANTED
122 TIME SHARE FOR SALE
123 TIME SHARE FOR RENT
124 ARIZONA PROPERTIES
125 FLORIDA PROPERTY FOR SALE
130 FLORIDA PROPERTY FOR RENT
135 FLORIDA PROPERTY FOR SALE/RENT
140 FLORIDA ACCOMMODATION WANTED
143 FLORIDA SHARED ACCOMM AVAIL
145 FLORIDA SHARED ACCOMM WANTED
147 FLORIDA ACCOMMODATION
150 FLORIDA TRANSPORTATION
155 ISRAEL PROPERTY FOR SALE
160 ISRAEL PROPERTY FOR RENT
165 ISRAEL PROPERTY FOR SALE/RENT
170 ISRAEL PROPERTIES WANTED
175 ISRAEL ACCOMMODATION WANTED
178 ISRAEL TRANSPORTATION
180 OUT-OF-TOWN PROPERTIES
185 OUT-OF-COUNTRY PROPERTIES
190 VACATION PROPERTY AVAILABLE
195 VACATION PROPERTIES WANTED
196 VACATION PROPERTIES-EXCH/SHARE
198 SPACE FOR LEASE
199 COMMERCIAL PROPERTY AVAILABLE
200 OFFICE SPACE AVAILABLE
201 OFFICE SPACE WANTED
202 STORAGE SPACE WANTED
203 STORAGE SPACE AVAILABLE
205 LAND LOTS FOR SALE
210 LAND LOTS FOR LEASE
220 INVESTMENT PROPERTIES
225 INVESTMENT OPPORTUNITIES
230 BUSINESS OPPORTUNITIES
232 BUSINESS FOR SALE
235 BUSINESS WANTED
237 CAREERS-RECRUITMENT
240 EMPLOYMENT OPPORTUNITIES
245 EMPLOYMENT WANTED
246 VOLUNTEERS
247 DAY CARE AVAILABLE
248 DAY CARE WANTED
250 DOMESTIC HELP AVAILABLE
255 DOMESTIC HELP WANTED
257 HEALTHCARE AVAILABLE
258 HEALTHCARE WANTED
259 SENIORS
260 BUSINESS PERSONALS
265 PEOPLE SEARCH
270 PERSONALS
273 INTRODUCTION SERVICES
275 PERSONAL COMPANIONS WANTED
279 PROFESSIONAL DIRECTORY
280 ANNOUNCEMENTS
290 LOST & FOUND
295 PETS
300 ARTICLES FOR SALE
305 ARTICLES WANTED
313 BOATS
315 CARS
320 CONTENTS SALE
325 GARAGE SALE

SERVICE DIRECTORY

345 ACCOUNTING
350 APPLIANCES
355 AUDIO-VISUAL SALES/REPAIRS
357 AUTOMOTIVE
358 BRIDAL
365 CARPENTRY
368 CARPETS
370 CATERING
372 CHUPPAHS
375 CLEANING/CLEANING SUPPLIES
379 CLOCKS/WATCHES
380 CLOTHING
382 COUNSELLING
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386 DANCING
387 DECORATING
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392 DRY CLEANING/LAUNDRY
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465 PROFESSIONAL SERVICES
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Caesarea golf course listed among world's top 1,000

Compiled by CJN Staff

The Caesarea Golf Course in Israel has broken into the top ranks of international golf facilities with its recent inclusion in *The Rolex World's Top 1,000 Golf Courses*.

The guide, produced by French golf pioneer Gaetan Mourgue D'Algue in conjunction with Swiss watchmaker Rolex, was based on the views of more than 200 recommenders, golfers, pros, amateurs and reporters.

The recommenders were asked to write about a course according to strict guidelines, including quality of the course, architecture and maintenance. Other relevant information, such as nearby restaurants, hotels and tourist attractions, were also considered. Each course has a map of the area and of the course itself.

Of the 1,000 recommended golf courses, 362 are in the United States, 282 are in Europe, 237 in Asia and Australia, 118 are in other locations and one is in Israel.

In a news release, Caesarea Golf Club acknowledged inclusion in the prestigious publication by noting, "We have a great course that was designed by Pete Dye, the maintenance is very high and we are near the Caesarea National Park, which offers spectacular beaches, a wide range of restaurants, cafes and galleries."

The guide found that Turkey is developing golf tourism and has opened many golf courses. Russia has joined this trend and is in the process of opening 24 new golf courses. China is leading the golf expansion in Asia and had 40 of its courses included in the guide. According to D'Algue, golf will soon become a hot trend in India.

Israel's first international golf course in Caesarea reopened recently after an extensive 18-month renovation by Dye, a renowned golf course architect.

The original vision of British benefactor James de Rothschild, the Caesarea Golf Course was designed by Fred Smith in 1961 with the support of the Rothschild Foundation. The remodelled course includes longer fairways – almost 330 yards have been added – and offers a new, challenging design to meet international golf course standards.

A view of the Caesarea Golf Course *[Ian Lowie photo]*

The Caesarea Golf Club features an 18-hole course, spacious training ranges, skilled instructors, a golf academy for children, a pro shop and a gourmet restaurant.

The club is located in central Caesarea and is a short drive from the Caesarea National Park, which boasts a Roman amphitheatre and Crusader ruins.

For more information, visit www.caesarea.com/sites/golf_e.aspx.

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Hoops star seeks Jewish roots

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — American basketball star Amar'e Stoudemire is on his way to Israel for a voyage of discovery after learning he has Jewish roots.

"On the flight to Israel. This is going to be a great trip," the 6-foot-10, 249-pound power forward announced via the microblogging site Twitter.

According to an Army Radio report, Stoudemire, who plays in the NBA for the New York Knicks, plans to spend time in Israel learning Hebrew, because he says he recently learned his mother is Jewish.

"The Holy Land. Learn about it," he wrote, adding, "*Ze ha'chalom sheli*" – Hebrew for "This is my dream."

News of Stoudemire's trip quickly had Israeli basketball fans buzzing with speculation that they might one day see him playing alongside another Jewish NBA star, Israel's Omri Caspi, on the national team. Stoudemire was the 2003 NBA rookie of the year, a five-time all-star and a bronze medal-winner with the 2004 U.S. Olympic team. He signed a five-year, $99.9-million (US) deal with the Knicks on July 8 after playing eight seasons with the Phoenix Suns.

So far there is no indication as to whether Stoudemire is in Israel to stay – although for the moment, Israel seems to be getting along just fine without him, beating Great Britain 86-82 in a training game last week.

Stoudemire was born in Lake Wales, Fla. His father died when he was 12 and his mother, Carrie, 54, has had numerous run-ins with the law.

Her most recent incident involving police occurred in May when she was arrested in Arizona for driving a car without an Ignition Interlock Device. The device prevents a car from starting until the driver's blood alcohol concentration is measured.

Bonding over the TV

NEW TO CANADA
By NINA SHENHAV

We bought our family's fourth TV set for our daughter. After all, it was only fair. Our son has one in his room, we've got one in our room, and the flowerpots have one in the living room.

"Would you like to have a nice TV set in your room?" Meir asked the girl sweetly.

"No, Daddy, I'd like to have a bicycle," said his little ungrateful one.

Of course, at our house, the kids don't get to call the shots. So we bought the TV. Besides, did I have a bicycle at her age? I did, but that's beside the point.

A week later, we put the heavy device in her room and called her in to watch it. She finally came after a few hours – the neighbour was teaching her to ride her new bike – and sat purposefully, if reluctantly, in front of the machine.

Little by little, she became attached to the illuminated instrument, and after a few days, they were inseparable. (So what if she missed a few days of school. Do you know how educational daytime TV can be?)

But then a strange dynamic began to develop in our home during the evenings. Before, all four of us had gathered around the TV in our bedroom, watching, arguing, fighting, hitting and shouting during the commercials breaks. We bonded.

But after we got the new TV, because the girl watched in her room, the boy also became independent and stayed in his room, so Meir and I found ourselves alone, just the two of us, in our room.

To tell you the truth, it was creepy.

"So," coughed Meir, "what, what did you do today?" I felt a bit nervous. "Um, I went to buy some cucumbers," I replied quickly. "Really?" said Meir, trying too hard to look interested. Then the commercial break ended – thank God – and we were good again.

Trembling, we met again at the second commercial break.

"So what kind of cucumbers did you buy?" he asked hesitantly. After slowly taking a sip of my pop, I answered, "Well, the green ones." And then I shouted at my shocked kids, who sat immobile in their respective domains, "Clean up your rooms!" (or something like that).

They gave me some attitude, which, thank God, killed another five minutes.

After a few days, things were becoming horrible. Meir noticed that I was developing a new pimple on my chin, and I discovered that his eyebrows are growing wild.

Honestly, I didn't know how much longer I could take it (after the cucumbers discussion, we naturally slid into the "Do you still love me?" debate, and from then on, the sky was the ugly limit).

But, God does exist, and miracles do happen.

The boy's TV set acted up. In fact, it died.

"Come join us!" I cried happily.

"We'll watch whatever you want!" promised Meir. Naturally, the girl wanted to join the party, and I even grabbed one of the flowerpots from the living room to join us. (Hey, the more, the merrier!)

We watched and watched, and as for the commercials breaks – what a joy, so much fun. Such bonding. I love my family.

We decided not to fix the boy's TV.

"After all," I explained to Meir, "who needs a TV in his room? A TV is a distraction. A person should be able to talk and bond with his partner in the evenings, without watching some stupid shows!"

FIRECRACKER SPINACH SALAD

Orange Sesame Dressing

1 c orange juice
1 tsp honey
2 tsp sesame oil
1 tblsp soy sauce
2 tblsp rice wine vinegar
1/4 c water
1 tsp hot red pepper sauce
1 shallot, chopped
2 tsp grated fresh ginger

Salad:

6 c baby spinach
1/4 c sprouts
1/4 c julienned carrot
1/4 c julienned jicama
2 tblsp black & white sesame seeds (garnish)

Heat orange juice in saucepan until reduced by half. Combine with honey, sesame oil, soy sauce, vinegar, water, hot sauce in blender. Add shallot and ginger; process until smooth. Refrigerate.

Mix spinach, sprouts, carrot, jicama in large bowl. Add dressing and toss to coat well. Garnish with the sesame seeds.

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Cardio boxing provides fun, fitness

FITNESS CORNER
By FELYCE ZOMPARELLI

If getting into shape quickly and easily this summer is what you want, then cardio boxing for you. It's a total body conditioning workout that anyone can do.

Made famous in the 1990s, cardio boxing is still one of the best ways to get in shape and stay fit. The workout consists of basic boxing punches and kicks performed in sequence, similar to those in aerobics classes. But unlike actual boxing, cardio boxing emphasizes the movements without you having to come into contact with anyone.

Cardio boxing is a fantastic stress reliever that can increase your overall health, and it's fun to do. It's a great way to improve strength, balance and co-ordination while increasing stamina and mental agility.

The exercise routines include both upper and lower body movements, creating a constant shift in body weight, causing the core to activate to maintain balance. The regular switching between movements increases mental alertness, due to the focus required to complete the routines. The faster you can alternate your arm and leg movements the harder your body and mind works.

Cardio boxing also increases joint mobility while enhancing muscle definition. The steady use of all the muscles in the body during a cardio boxing session leads to a significant increase in lean muscle mass without having to lift any weights.

Cardio boxing is a cardiovascular and muscle endurance workout that burns up to 500 calories an hour, even if you never master the perfect punch or kick. The idea is to keep moving, performing short, easy boxing routines for about 20 to 30 minutes. You can increase the intensity and burn even more calories by adding resistance bands to your arm movements or a punching bag.

Classes or individual sessions can be found at any fitness level at your local community centre, gym, fitness or boxing studio. If you've never worked out before, hiring a personal trainer for private instruction before you start any exercise program is always a good idea.

Want to learn more? Visit me at www.felycesfitness.ca, or e-mail me at felycesfitness@rogers.com.

Hear the abuser

By AVRUM ROSENSWEIG

URBAN WRITER

This summer, Ve'ahavta: the Canadian Jewish Humanitarian & Relief Committee started a Street Academy for the homeless. In the classroom, I listened to our students' history, often graphic depictions of horrible, horrible lives in which they had been terribly abused and humiliated.

It was painful for me and sometimes cathartic for the person telling their story.

We have all heard stories about people who have been abused. I wondered, though, wouldn't there be value in hearing from a parent who had beaten a child so badly that the child needed to be hospitalized, or drugged a child with amphetamines so he/she could go out on the town?

Would it not be cleansing for society to hear and then understand that person's situation, but mostly, wouldn't it help the abuser? If we are to deal with the abuse that exists in and outside the Jewish community, then we have no choice but to hear from the abuser.

This is exactly what we are trying to do in Canada through the "truth and reconciliation" process in regards to the residential schools. The native communities, the abused, have decided they will listen to representatives of the federal government, the RCMP and the church – the abusers – so native peoples might find peace and perhaps forgiveness.

For a moment in history, our aboriginal people, like the blacks in South Africa, withheld harsh judgment against those who beat, pummelled, maimed and murdered them, as we need to do with individuals who are doing the same to their children, spouses and/or parents.

The next question is: where can abusive people go to express the awful things they have done and try to rehabilitate? Where do they feel safe? The police? That would be risky. A therapist? A therapist has a duty to report if a client is harming a child.

The problem is enormous. If someone is hitting a child, mentally abusing a spouse or parents and are ready to get help, he/she will find few places to get help. If such an organization existed however, it could be instrumental in changing many people's lives – the abused and the abuser.

How do I know? I am reading a compelling book about growth, called *Switch*. The authors draw upon examples of individuals who have found innovative ways of creating change through determination, courage and a belief that growth is possible.

One such example comes from a study conducted at the University of Oklahoma in 2004 with 110 parents who acted violently toward their children. Therapists instructed parents to sit in a laboratory and play with their children, allowing their progeny to lead the play. They were not allowed to criticize, give commands or even to ask questions – the idea being, to let the child express his/herself and for the parent to not think they had to get in the way.

Next, the parent was taught to praise the child and eventually to command, but with a reason.

The study provided the parent with a script and clear instructions and guidance, so he/she and the child had clarity. Once the ambivalence was gone, so was the anger on both sides.

The results after three years showed 80 per cent of parents never repeated their abuse; this is compared to abusers who have gone through traditional anger management programs, after which 60 per cent were repeat offenders. The study showed that abusers, when given help, can get better.

If you are abusing someone, seek help. Once you've found assistance, help someone else. Then start an organization that does the same. It's possible.

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The Canadian Jewish news

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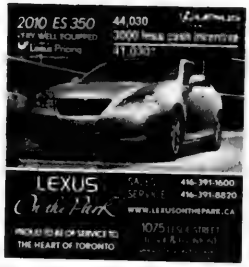

This Week

National

Rabbis sign Orthodox statement on gays. *Page 3*

Sephardi school gets a new name. *Page 5*

Health & Lifestyles

Rabbi goes from the bimah to selling cannabis. *Page 26*

Heebonics

Sophie Berkal-Sarbit jazzes up Beaches festival. *Page 28*

On cjnews.com

Do unique names result in "unique" people?

Index

National 3
Editorials & Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
According to Reports 12
Jewish Life 14
On Campus 18
What's New 22
Obituaries & Notices 24
Health & Lifestyles 26
Just Between Us 27
Spice of Life 27
Israel & the Jewish World 29
Classified 43
Sports & Leisure 45

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Canada Post Publication Agreement #40010684
Publication Mail Registration #09894

Seeking forgiveness amid tears at Babi Yar

Last week, hundreds of Europeans took part in a "March of Life" near the city of Kiev, Ukraine. The ceremony was in memory of the six million Jews killed in World War II. Some 200 Germans joined the march, along with children and grandchildren of some of the Jews who survived the war. The marchers walked through the forest near Kiev to the ravine at Babi Yar, the notorious killing place where more than 30,000 Jews were slaughtered on Sept. 29 and 30, 1941. Thousands of others – Soviet POWs, Ukrainian civilians, political activists and Gypsies – were also killed there by the Nazis. In the photo at left, Anke Krueger, crying, apologizes and seeks forgiveness from a fellow marcher for the crimes committed by her grandfather against the Jewish people. The organizer of the march was Jobst Bittner, a German pastor.

[Photos by Jerom Rozendaal]

Iran creates Holocaust-denying website

© Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Iran has launched a website with cartoons on the Holocaust aimed at undermining the historic dimensions of the mass murder of Jews during World War II, Fars news agency reported last Thursday.

Please see editorial on page 8

The site is financed by a non-governmental cultural foundation and mainly based on a cartoon book on the Holocaust published in 2008, which contained satirical cartoons and texts aimed at questioning the Holocaust.

The website, which opens to the Pink Panther theme song by Henry Mancini, reportedly wants to continue challenging the issue and show that "the killing of six million Jews in World War II known as the Holocaust was a sheer lie."

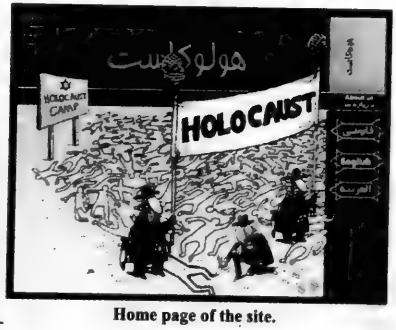
"The site is dedicated to all those who have been killed under the pretext of the Holocaust," Fars reported, referring to Palestinians who, according to Iran, were killed under the Holocaust pretext.

Reports of the site drew an angry response from Israel's national Holocaust museum, Yad Vashem.

"The launch of a website dedicated to denying the Holocaust through caricatures and text is yet the latest salvo emanating from Iran that denies the facts of the Holocaust and attempts to influence those who are ignorant of history," Yad Vashem said in a statement.

"The vulgar and cynical approach of the website, a combination of Holocaust denial and distortion, illustrated with anti-Semitic caricatures, further illustrates Iran's disregard for reality and truth vis-à-vis the Holocaust, Jews and Israel."

Yad Vashem added that its own "Farsi-language website, as well as websites in English, Arabic, Spanish, Russian and Hebrew, provide comprehensive, credible information about the history of the Holocaust to anyone interested in learning the truth."



Home page of the site.

Continued on page 30

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Israel participates in UN's Gaza flotilla inquiry – please see page 31

The News in Brief

Canada

Refinery Sale Dead

MONTREAL — Shell Canada and the U.S. subsidiary of Israeli oil giant Delek have ended last-ditch efforts for Delek-U.S. Holdings to buy Shell's 77-year-old refinery in east Montreal, Delek-U.S. CEO Uzi Yemen said in a release last week. That paves the way for Shell to convert the facility into a distribution terminal. With hundreds of jobs at stake, Delek-U.S., the only viable buyer, and Shell came under pressure to reach a deal. Shell had earlier rejected a Delek offer of $420 million for the facility and gas stations in Quebec and the Maritimes. Union leaders say they'll fight the refinery's conversion.

Ex-MSO Violist Dies

MONTREAL — Otto Joachim, a refugee from Nazi Germany who became a leading musical figure as a violist, violinist, atonal avant-garde composer and teacher, died in Montreal on July 30 at age 99. Joachim was principal violist under Zubin Mehta for the Montreal Symphony Orchestra and founded the Montreal String Quartet with his late brother, Walter, a cellist. Although an expert in classical music who once recorded with Glenn Gould, he maintained an interest in computers and was a pioneer in electronic music, composing *Katamavik* for the Canadian Pavilion in Expo 67.

World

Temple in Brazil?

SAO PAOLO — A $200-million replica of King Solomon's Temple will be built in Sao Paolo, Brazil. The 10,000-seat replica of the Temple, which was destroyed in 587 BCE, will be built by the Universal Church of the Kingdom of God, a Pentecostal church. It will be about 413 feet high and 341 feet wide, dwarfing Brazil's largest church, the Catedral da Sé. Entretanto. The Temple was made of gold, but the replica will be built of Jerusalem stone imported from Israel for $8 million.

Kaddish App Released

CHICAGO — A new iPhone application teaches the recitation of the *Kaddish*, the mourner's prayer recited daily in shul. The free tutorial iKaddish 1.0 for iPhones and iPods was released Aug. 1 by Chicago-based Davka Corp. It shows the *Kaddish* text in the original Aramaic and English transliteration, and chants it, highlighting each word as it's read. The app includes both Sephardi and Ashkenazi pronunciations, and an explanatory section with English translation.

Kagan Confirmed

WASHINGTON, D.C. — U.S. Solicitor General Elana Kagan became the third Jewish justice on the current U.S. Supreme Court with her confirmation in a 63-37 vote by the U.S. Senate Aug. 5. Kagan, 50, joins Ruth Bader Ginsburg and Stephen Breyer as Jews on high court and is the fourth woman to serve. The New York City native and former dean of Harvard Law School was a policy adviser in the Clinton White House. President Barack Obama nominated her to replace retired Justice John Paul Stevens, who served for 35 years. She's expected to support the court's liberal wing, which Stevens led.

Newsweek Sold to Businessman For $1

Sidney Harman

WASHINGTON, D.C. — *Newsweek* magazine was sold to a Jewish businessman and philanthropist, while a group of Jews active in the local community bought the *Washington Jewish Week*.

Sidney Harman, 91, will buy *Newsweek* from the Washington Post Company, it was announced Aug. 2. Bidding lasted two months. Harman paid $1 and will accept *Newsweek*'s $71 million in liabilities.

Washington Post chairman Donald Graham reportedly chose Harman, founder of audio equipment firm Harman Industries, over other bidders because he pledged to preserve *Newsweek*'s character and keep the most staff.

At the *Washington Jewish Week*, a group owned by David Butler, Allan Fox, Michael Gelman, Stuart Kurlander and Louis Mayberg took over Aug. 2. HarborPoint Media didn't give reasons for the sale, editor Debra Rubin said. The company owns three community newspapers in Florida. Butler and Gelman are past presidents of Washington's Jewish federation. Gelman chairs the Jewish Federations of North America's executive committee.

The new group plans to improve the paper and want it to "be a newspaper, not a newsletter," Rubin said.

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CIRCULATION

Total circulation: 36,586 copies.
Total paid circulation: 35,729 copies.

CCNA verified circulation Aug. 12, 2009

SUBSCRIPTIONS

Canada: $37.80, 1 yr. incl. taxes
$68.00, 2 yr. incl. taxes
Online edition:
$20.95 1 yr. incl. taxes
U.S.A. / Foreign:
$135 Cdn. funds, 1 yr.

Postmaster: Please return 29Bs and changes of address to CJN, 1500 Don Mills Rd., Ste. 205, North York, Ont. M3B 3K4.

Postage Paid at Toronto
Canada Post Publication Agreement #40010684
Publication Mail Registration #09894

*Under current ownership

We acknowledge the financial support of the Government of Canada, through the Publications Assistance Program, towards our mailing costs.

Canada

The Canadian Jewish news

How To Reach Us

Head Office: 1500 Don Mills Rd., Ste. 205, North York, Ont. M3B 3K4 Tel: 416-391-1836
Advertising Fax: 416-391-0949 Editorial Fax: 416-391-0829
Advertising E-mail: adscjn@gmail.com Editorial E-mail: cjninfo@gmail.com
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Orthodox statement on gays released

170 individuals sign landmark document

By CAROLYN BLACKMAN
Staff Reporter

A number of Canadians have added their names to a statement of principles calling for the acceptance of gays in the Orthodox community.

Signed by some 170 Orthodox rabbis, educators and mental health professionals in Canada, the United States and Israel, the statement was released July 29, the same day as the 2010 gay pride parade in Jerusalem.

Rabbi Chaim Strauchler

It says that "all human beings are created in the image of God and deserve to be treated with dignity and respect (*kevod haberiyot*).

"Every Jew is obligated to fulfil the entire range of mitzvot between person and person in relation to persons who are homosexual or have feelings of same-sex attraction. Embarrassing, harassing or demeaning someone with a homosexual orientation or same-sex attraction is a violation of Torah prohibitions that embody the deepest values of Judaism."

The statement goes on to say that Halachah "sees heterosexual marriage as the ideal model and sole legitimate outlet for human sexual expression. The sensitivity and understanding we properly express for human beings with other sexual orientations does not diminish our commitment to that principle."

Rabbi Chaim Strauchler, spiritual leader of Shaarei Shomayim Congregation in Toronto and one of the signatories, said that the statement is an attempt to express the values of Halachah. "It recognizes the clear values of the Torah. Homosexual relations are forbidden, but [at the same time] we should have respect for all people. [Everyone] should be treated with a degree of understanding.

"We are not condoning homosexual acts, but we welcome [homosexuals] in our synagogues. We understand the trials in their lives, and we do not want to cause them unneeded harm."

Rabbi Martin Lockshin, a professor of Jewish studies at York University and a rabbi of the Toronto Partnership Minyan, said the statement is an important step in acknowledging that homosexuals need to be accepted into the Jewish community.

"It is a well-crafted statement that does not ignore the issues of Jewish law. It makes clear what is and is not permitted," said Rabbi Lockshin, who signed the document and helped edit its Hebrew version.

He said that he's "gratified" to see the wide range of people who signed the statement. "I am happy to see a number of Canadian names."

Rabbi Reuven Bulka, spiritual leader of Congregation Machzikei Hadas in Ottawa, said that he didn't sign the statement "because the truth is, there is nothing new. Most rabbis have already operated under that system.

QJC in Montreal's pride parade
see page 20

Continued on page 6

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Greater Toronto Area

Theatre leads to the truth

From the editor's desk...

From the very first moment years and years ago when sages, songsters, balladeers, raconteurs and even hucksters held their audiences entangled in the flowing spin of long yarns, theatre has held a special place in our lives.

In being transported to the places of the storytellers' imaginations, we weigh and measure, dismiss or accept the many different truths they intend us to encounter along the way. And in measuring their truths, of course, we measure the truths, the verities – vulnerabilities and vitalities – of our own lives.

In sum, that is the magic of theatre. In the sheer entertainment of the players' enterprise we find fun and delight, and almost always, more precise – and if we are lucky – kinder self-awareness.

In this part of the world, there is probably no rival to the experience of that magic than the Stratford Shakespeare Festival in Ontario.

Each of three plays I saw there in recent weeks is a high testament of praise to the transformative magic of the festival.

Evita tells a brash, dark story of shameless ambition, rough and tumble politics, conscienceless politicians and military men, exploitative demagogues, manipulative nationalists, and even painfully poignant, naive, but ultimately destructive self-delusion.

This is not a soft portrait of life edged in gauzy fabric conveyed through sweet song and reverie. And the music and the libretto are faithful to that portrait. Lyricist Tim Rice and composer Andrew Lloyd Webber have captured the lives and times of the story with harsh, brassy sounds, sharply knifed emotions and, at times, clanging harmonies and disharmonies.

The performances of Chilina Kennedy as Evita and Joshua Bell as Che Guevara are especially strong. After only two years, Kennedy has established herself as a spunky theatre talent of compelling magnetic force. Bell's execution of the role is noteworthy because this is his debut at Stratford. He brings forth a finely balanced portrayal of the storied revolutionary, combining the necessary ingredients required of the character: musical agility, awakening passion and the sneering contempt of a society he observes with pity and wishes to remake.

Director Des McAnuff has made this year's staging of Shakespeare's ***The Tempest*** an imaginative, visual triumph, in dazzling complement to the bard's witty, playful, thoughtful narrative of betrayal, intrigue, love and reconciliation.

The experienced cast of players dish out the sweets of the play in large portions, performing to the level of high plaudits. A number of virtuoso performances, however, deserve special mention.

Christopher Plummer

Julyana Soelistyo as the devoted, puckish spirit Ariel was superb. Geraint Wyn Davies and Bruce Dow as Stephano and Trinculo, respectively, were masterful in providing the large dollops of comic relief that are the virtues of their roles.

Christopher Plummer, perhaps now the grandest of current Canadian actors, brought the house down. The appreciative audience gave him an adoring, 10-minute standing ovation after the performance. In unison, it seemed, the audience thought the opportunity too important to let pass without a very large, tangible expression of appreciation. And we were right to do so, giving back to the players a portion of the pleasure they gave us.

Of the three productions, however, the emotions and reactions evoked by ***Jacques Brel is Alive and Well and Living in Paris*** penetrated furthest.

The play reprises the late-'60s, early-'70s production conceived and executed by Eric Blau and Mort Shuman, who translated the music and lyrics of the profoundly talented Belgian writer, poet, balladeer Jacques Brel. It was a powerful emotional, sensatory and intellectual experience.

Brel lived, alas, only 49 years. He died in 1978 after a long battle with cancer. His poetry and music are remarkable for the powerful imagery and biting wisdom of his insights, the hauntingly moving depictions of the plights and conditions of the "ordinary people" he knew to be the true heroes of difficult life, and the vividly memorable melodies that carry his poetry to higher dimensions.

Director Stafford Arima said his aim was to "re-explore" the original musical review.

The cast – Jewelle Blackman, Brent Carver, Mike Nadajewski and Nathalie Nadon – and the orchestra were simply outstanding in helping Arima succeed in the re-exploration of Brel's music.

Each of the 27 songs performed by the company members was its own unique, catch-in-the-throat moment of music and drama, provocative lyrics of universal relevance thoughtfully, powerfully conveyed. The heartrending version of *The Old Folks*, to mention just one example, visibly brought some members of the audience to tears.

One can arrive "lost" to the festival. But, if sentient, one leaves found.

–MBD

SeeJN

NETANYAHU TESTIFIES

Israeli Prime Minister Benjamin Netanyahu testified before the Turkel Committee investigating the Israel Defence Forces' commando raid on the Gaza-bound flotilla May 31. In the course of his testimony, Netanyahu praised IDF soldiers for displaying "remarkable courage." Please see related story on page 29.

[Israel Sun photo]

Greater Toronto Area

Joe Dwek, left, is recognized for his donation to the newly renamed Joe Dwek Ohr HaEmet Sephardic School. Beside Dwek is Rabbi Haham Amram Assayag, chief rabbi of the Sephardic Rabbinate and dean of the school, with Menahem Azulay, president of the school. *[Twins Photo & Video photo]*

Sephardi school renamed for philanthropist

By CARA STERN
CJN Intern

Ontario's only Sephardi elementary school has honoured a philanthropist through the renaming of the school.

The Joe Dwek Ohr HaEmet Sephardic School, formerly the Ohr HaEmet Sephardic School, has had a successful fundraising year, reaching around $1 million in donations mostly thanks to Toronto area philanthropist Joe Dwek, who provided them with a large donation this year.

"I have to say that I have found Joe to be an incredible mensch, a very warm person, and someone who values friendship profoundly," said Stuart Haber, managing director of the school.

"He's someone who deeply loves his family and deeply appreciates the importance of family and Judaism, and someone who feels that education is critical for the development of an individual," Haber said.

The donation will go a long way to help the school, he said.

"We're always struggling to meet our financial commitment every year," said Victor Arrobas, the school's vice-president and a former student. "With this donation, we'll be able to invest in things that will enhance education for children in the school."

Among other areas, the money will help in upgrading the technology in the school's computer lab, and expanding its special education and remedial services programs, according to Haber.

The school's annual operating cost is around $1.5 million, and therefore this donation is very helpful, he said.

The school hosted an Aug. 2 dinner and recognition ceremony at the Sephardic Kehila Centre – also the location of the school – where more than 415 people gathered to celebrate and recognize Dwek's donation. The dinner was also a fundraiser and had the largest turnout of any of the centre's fundraisers since it opened more than 32 years ago, Haber said.

American radio talk-show host Dennis Prager spoke at the ceremony.

"We chose him because he is an excellent commentator on world events and issues with regards to ethics and morality and because he is known as a very, very good speaker," Haber said, adding that the topic of his speech was 11 points in the defence of Israel.

Dwek was born in Manchester, England, and spent much of his young life moving around, having lived in 21 houses in 21 years. His father died when he was 14, and his mother then left England for Venezuela.

He used education as a driving force, according to a biography from the ceremony. When he was 28, he went to Venezuela, and then moved to Toronto three years later, where he built an accounting agency that he currently owns.

He is a member of the synagogue at the Sephardic Kehila Centre, and his perspectives and goals are in line with the school's objectives, Haber said, which he described as producing "students who excel academically but who also have a drive to service the community."

"Mr. Dwek is an incredible example of someone who appreciates the absolute need for strength in Jewish education," he said.

"He believes that our children represent the most important assets of our community," Haber said, and the donation will go a long way to help the children of the school.

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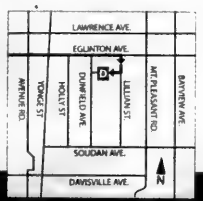

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Toronto rabbi declines to sign document

Continued from page 3

The people involved [in the statement] had good intentions, but I did have difficulty signing."

He said that Judaism has "long operated under the rubric that every human being should be treated with dignity. We do not check anyone at the door.

"This statement reaffirms everything about our approach to Judaism. It would be redundant to sign it. By signing it, it would imply that things are changing, but in reality, nothing has changed."

As a general rule, he said, "I do not sign things. The only thing I have signed on to is to keep God's Torah."

Rabbi Moshe Stern of Shaarei Tefillah Congregation in Toronto, said he wouldn't sign the document, "because it sounds like we would be sanctioning something, and I am not sanctioning the homosexual lifestyle. If I signed it, I would be misunderstood."

He does welcome everyone into his shul, he said, "because it is the best place to be. We can pray together, and hopefully there will be a change. I accept homosexuals into my shul like I accept any sinners.

Rabbi Moshe Stern

"The Torah tells us what is and what is not permitted. Sanctioning homosexual relationships would be like sanctioning the desecration of Shabbat."

Other Toronto-area residents who signed the document include Rabbi Jay Kelman of Torah in Motion; Dr. Aubie Diamond; Rabbi Charles Grysman, spiritual leader of Zichron Yisroel Congregation; Rabbi Benjamin Hecht, founding director of Nishma, and Rabbi Mordechai Torczyner, rosh beit midrash of the Yeshiva University-Torah MiTzion Beit Midrash Zichron Dov.

Three Montreal rabbis are among the signatories: Adam Scheier and Yonah Berman, respectively, senior and assistant rabbis, of Congregation Shaar Hashomayim, and Rabbi Mordechai Glick, who founded a small congregation, Ahavat Israel, in Côte St. Luc and is a psychologist.

(Shaar Hashomayim, Montreal's largest congregation, is officially independent of any denomination, but follows Orthodox practice in many of its aspects.)

Rabbi Ira Ebbin, who led Beth Zion Congregation until last June, when he left for New York, also signed the statement.

With files from Janice Arnold

Statement of principles

1. All human beings are created in the image of God and deserve to be treated with dignity and respect (kevod haberiyot). Every Jew is obligated to fulfill the entire range of mitzvot between person and person in relation to persons who are homosexual or have feelings of same sex attraction. Embarrassing, harassing or demeaning someone with a homosexual orientation or same-sex attraction is a violation of Torah prohibitions that embody the deepest values of Judaism.

2. The question of whether sexual orientation is primarily genetic, or rather environmentally generated, is irrelevant to our obligation to treat human beings with same-sex attractions and orientations with dignity and respect.

3. Halakhah sees heterosexual marriage as the ideal model and sole legitimate outlet for human sexual expression. The sensitivity and understanding we properly express for human beings with other sexual orientations does not diminish our commitment to that principle.

4. Halakhic Judaism views all male and female same-sex sexual interactions as prohibited. The question of whether sexual orientation is primarily genetic, or rather environmentally generated, is irrelevant to this prohibition. While halakha categorizes various homosexual acts with different degrees of severity and opprobrium, including toeivah, this does not in any way imply that lesser acts are permitted. But it is critical to emphasize that halakha only prohibits homosexual acts; it does not prohibit orientation or feelings of same-sex attraction, and nothing in the Torah devalues the human beings who struggle with them. (We do not here address the issue of hirhurei aveirah, a halakhic category that goes beyond mere feelings and applies to all forms of sexuality and requires precise halakhic definition.)

5. Whatever the origin or cause of homosexual orientation, many individuals believe that for most people this orientation cannot be changed. Others believe that for most people it is a matter of free will. Similarly, while some mental health professionals and rabbis in the community strongly believe in the efficacy of "change therapies", most of the mental health community, many rabbis, and most people with a homosexual orientation feel that some of these therapies are either ineffective or potentially damaging psychologically for many patients.

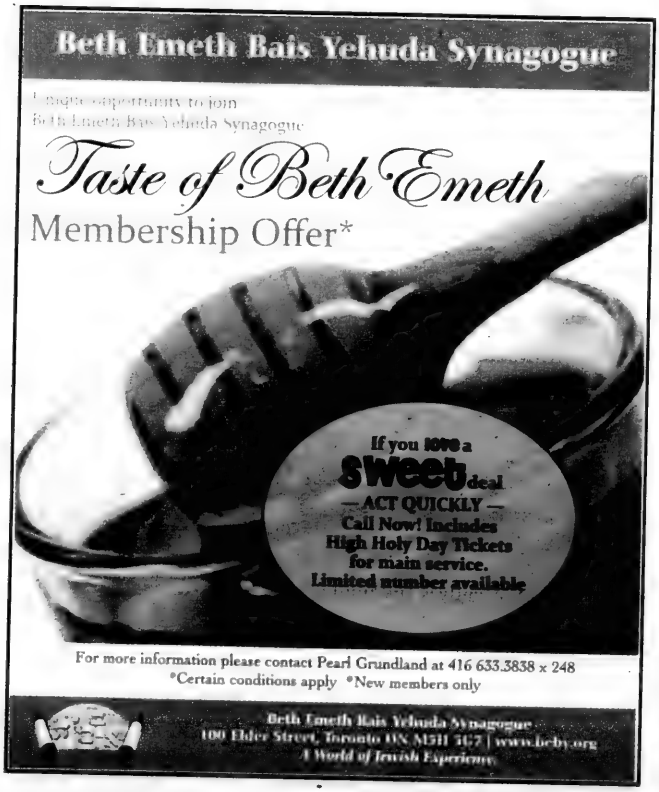
We affirm the religious right of those with a homosexual orientation to reject therapeutic approaches they reasonably see as useless or dangerous.

6. Jews with a homosexual orientation who live in the Orthodox community confront serious emotional, communal and psychological challenges that cause them and their families great pain and suffering. For example, homosexual orientation may greatly increase the risk of suicide among teenagers in our community. Rabbis and communities need to be sensitive and empathetic to that reality. Rabbis and mental health professionals must provide responsible and ethical assistance to congregants and clients dealing with those human challenges.

7. Jews struggling to live their lives in accordance with halakhic values need and deserve our support. Accordingly, we believe that the decision as to whether to be open about one's sexual orientation should be left to such individuals, who should consider their own needs and those of the community. We are opposed on ethical and moral grounds to both the "outing" of individuals who want to remain private and to coercing those who desire to be open about their orientation to keep it hidden.

8. Accordingly, Jews with homosexual orientations or same sex-attractions should be welcomed as full members of the synagogue and school community. As appropriate with regard to gender and lineage, they should participate and count ritually, be eligible for ritual synagogue honors, and generally be treated in the same fashion and under the same halakhic and hashkafic framework as any other member of the synagogue they join. Conversely, they must accept and fulfill all the responsibilities of such membership, including those generated by communal norms or broad Jewish principles that go beyond formal halakha.

For complete statement of principles, please go to cjnews.com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Jeweller targeted in alleged murder plot

Compiled by CJN Staff

Toronto's cash-for-gold business took a potentially deadly turn last week when it emerged that a prominent dealer had been allegedly targeted for murder by an employee of one of his rivals.

According to reports, Maria Konstan, an employee of Harold "The Jewellery Buyer" Gerstel, was arrested and is facing five charges over an alleged plot to kill Omni Jewelcrafters owner Jack Berkovits. The charges include two counts of threatening death and two counts of counselling to commit an indictable offence.

Berkovits told various news outlets that about three weeks ago, he was approached by a man who said he was sent to kill him, but after meeting with him in person, could not go through with the act. Berkovits claimed the man, an ex-mixed martial artist, was known as Gerstel's "enforcer."

After the confrontation, Berkovits said he went to the police to report the event.

Gerstel told the *Toronto Star* that he wasn't involved in any way in the alleged plot and wouldn't comment on whether the alleged hit man had been an employee at his store. Gerstel currently is not facing any charges.

Berkovits and Gerstel, whose storefronts are kitty-corner to each other at the intersection of Bathurst Street and Glencairn Avenue, have been in a heated battle for clientele for more than a year in the lucrative cash-for-gold business, after Berkovits began branching out from his core jewelry manufacturing business to target the gold resale market in a more public way.

Konstan is scheduled to appear in court Aug. 20.

CAMPERS BUILD COMMUNITY

Young people from Camp George, Camp Moshava and Camp Ramah, which represent the Reform, Orthodox and Conservative streams of Judaism, respectively, participated in a day of learning and community building recently. Twelve teams from each camp rotated through six thematic stations, with each station representing a Jewish value. Teams engaged in both discussion and sports, including volleyball, soccer and basketball. The event was supported by UJA Federation of Greater Toronto.

[Camp George photo]

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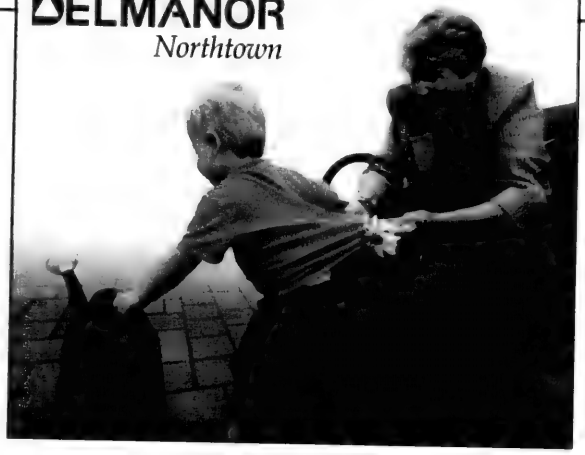

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Vile

There is no room left to be shocked by the theocratic medievalists who rule Iran. From their brutish persecution of fellow Iranians at home, their massive underwriting and directing of terrorism around the world, their frenzied race to build nuclear weapons and their doctrinal hatred of the Jewish state, the leaders of Iran are profoundly competent in finding new ways of stooping very low. And if we accept that they actually believe the things they say, then they are also ignoramuses and thus all the more dangerous.

Last weekend, Iranian President Mahmoud Ahmadinejad once again lectured to his people on one of his favourite subjects – the Holocaust. In a televised address, the intellectually forthright president restated his firm belief, based upon all the evidence he has read, that the Holocaust was a big lie. On this occasion, however, the Holocaust was not the centrepiece of his university-on-the-air presentation. Rather, the focus of his discourse was the 9/11 attacks against the United States. There was no evidence, he suggested, that some 3,000 people were killed in the attacks. They, too, were a "big fabrication." His consistency of thought and analytical skill are to be admired.

And, oh yes. He definitively pointed out that no Zionists were killed in the attacks, because "one day earlier they were told not go to their workplace." He simply cannot stand idly by at the thought that the Zionists may have pulled the wool, yet again, over the world's eyes.

The Zionists are an obsession with this man. It consumes him like a fire that cannot be doused.

Last week, *Ha'aretz* reported that Iran has launched a website whose aim is to prove the lie of the Holocaust through cartoons and commentary.

The site is financed by a non-governmental cultural foundation, Khakriz Cultural Institute. There is a phone number on the home page, presumably of the institute. The material on the site appears to be based on a book published in 2008 that contains coarsely crude, primitive, childishly simplistic, grotesque, *Der Sturmer*-like caricatures and propaganda.

The compilers of the site proclaim that it "is dedicated to all those who have been killed under the pretext of the Holocaust."

After news of the existence of the website became known, Yad Vashem in Jerusalem issued the following statement .

"The vulgar and cynical approach of the website, a combination of Holocaust denial and distortion, illustrated with anti-Semitic caricatures, further illustrates Iran's disregard for reality and truth vis-à-vis the Holocaust, Jews and Israel."

Yad Vashem's statement was quite restrained.

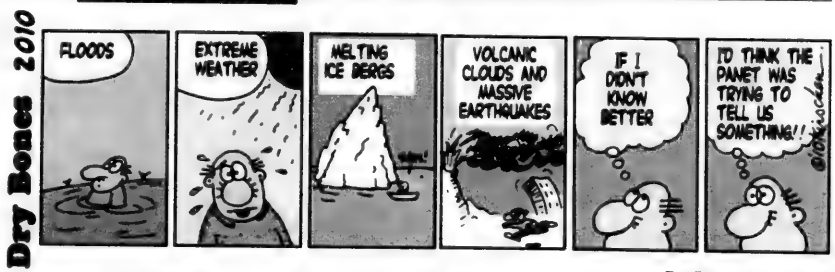
Like the regime itself in Iran, the website is vile.

Iran's right to publish the site is not in question. However, the need to, the desire to and the transparent underlying motives for doing so bespeak a frightful danger to the civilized peoples of the world.

As it has done in the past, the government of Canada should once again draw the world's attention to the danger.

25 years ago in *The CJN*

Israeli prime minister Shimon Peres said his coalition government had agreed that if talks started with Jordan on the status of the West Bank and Gaza, Israel would be able to offer self-government to residents there. But, in his address to graduates of the National Defence College, he stressed that Israel won't allow the territories to become a base for terrorism.



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Right to pray regardless of gender

Kol hakavod to Anat Hoffman and the Women of the Wall for praying at the Kotel, one of the holiest sites for all Jews, men and women ("Activist decries haredi control of Kotel," July 29). But shame on the authorities who arrested these women for praying. By doing so, the authorities trample our most sacred beliefs and make a mockery of Judaism's claim to equality.

More than a century ago, the liberal Jewish movements of Europe and North America sought new ways to express their Judaism, including the idea that men and women should be considered as equals in all aspects of Jewish ritual life, as God intended with the creation of man and woman together in Bereshit. The ordination of women as rabbis was a shining moment in the history of Judaism. One can only wonder why there are people who would show such disrespect to women who want to pray, and read from the Torah, whether at home, in shul or in front of the remains of God's House in Jerusalem.

I can only hope that as the Israeli government works in committee toward a new understanding for policies and procedures at the Kotel, it acknowledges the right of all Jews, regardless of gender, to pray there, to protect our beautiful heritage and show the world the best Judaism has to offer.

Rabbi Stephen Wise
Oakville, Ont.

* * *

Puzzled by reopening of Kotel conflict

Having lived in Jerusalem for 10 years from 1993 to 2003, I often witnessed the conflict at the Kotel on Shavuot morning when ultra-Orthodox men and women harassed the Women of the Wall who donned traditionally male tallit and tfillin at the Main Plaza ("Activist decries haredi control of Kotel," July 29). In 2003, a compromise was reached to allow the women to daven as they wish at the less public area of the Kotel called Robinson's Arch, and, until recently, there were no more ugly incidents. Why Anat Hoffman and the Women of the Wall wish to reopen this conflict is puzzling, and garners little sympathy from me.

Ezra Franken
Toronto

* * *

Anti-Israel forces in the gay community

Regarding the letter to the editor "Homosexuality prohibited by Torah law" (Aug. 5), while recognizing that Toronto's Pride Parade is not an event that everyone would feel comfortable attending, we must also recognize another reality: there are Jews in this city who are members of the gay community, and within that community, hateful anti-Israel forces are working to vigorously undermine Israel's legitimacy. Kulanu Toronto, as a legitimate Jewish organization committed to Israel's well-being, deserves the assistance of Canadian Jewish Congress in fighting this dangerous trend. Kulanu Toronto and its friends courageously carried the flag for Israel, confronting anti-Israel parade participants and ensuring a proud pro-Israel presence at the event. Without Kulanu Toronto's public commitment to Israel, those who hate Israel would have won the day.

Frank Bialystok, Chair
Len Rudner, Regional Director
Canadian Jewish Congress, Ontario region

* * *

Religious differences can't be bridged

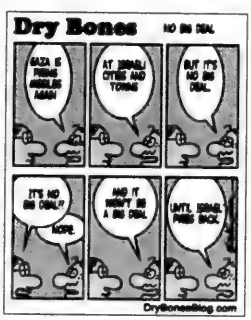
In his column, Reform Rabbi Dow Marmur calls for the position of chief rabbi to be eliminated ("An obsolete office," July 29). He writes that the radicalism that has come to dominate the Orthodox world has no respect for other faiths.

Orthodox Judaism believes that there cannot be religious dialogue with other faith communities, as there are fundamental differences between us that cannot be bridged. We believe in the eternal truth of the Torah, to the exclusion of other beliefs. We do, however, acknowledge religious leaders of other faiths as being valid representatives of their communities and will join with them in common causes in which we agree.

Sir Sigmund Sternberg, president of the Reform Synagogues of Great Britain, has said about Chief Rabbi Jonathan Sacks, "He has been excellent in building bridges between the faiths."

As an Orthodox rabbi, Rabbi Sacks could not in all conscience enter a Reform temple to attend the funeral of a Reform rabbi. That might give others the impression that it is halachically permissible for a Jew to enter a Reform temple to pray. Insofar as refusing to refer to the deceased rabbi by his title, Rabbi Sacks upheld the Orthodox Jewish viewpoint that a rabbi who does not believe that God gave Moses the entire Torah is not fit to be called "rabbi." This might sound excessively harsh, but one cannot impugn Rabbi Sacks' integrity.

Rabbi Mordechai Bulua
Montreal



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Rav Kook's unconventional vision lives on

By RABBI MORDECHAI TORCZYNER

It was Friday afternoon in Zoimel, Lithuania, where Rav Avraham Yitzchak haKohen Kook served as rabbi in the late 19th century. A cobbler gathered his coins and realized he could not purchase proper food for Shabbat. Despondent, and ashamed to face his family, the man stood at the entrance to his shop rather than go home. He watched his neighbours prepare for Shabbat, and then, as the sun set, walk to the synagogue.

The people of the town were incensed at the cobbler's apparent violation of Shabbat, remaining in his open store while they closed their businesses to mark the day. They muttered to each other about this man who would defy local norms. Finally, emboldened by their numbers, they requested that Rav Kook do something about the man's insolence.

Rav Kook, for his part, simply wished the cobbler a "Shabbat Shalom" while returning home from the synagogue. The man instantly realized how his presence at the store must have appeared to the rabbi, and he explained his situation – his poverty, his shame, and his desire to observe Shabbat. The rabbi responded by pledging financial aid for Shabbat as long as the man would need it. As the story goes, Rav Kook contributed his family's own silver candlesticks *(Stories from the Life of Rav Kook, 1988)*.

This tale, one of many with similar elements, underscores some of the hallmark traits of Rav Avraham Yitzchak haKohen Kook, whose 75th yahrzeit will be marked on the third day of Elul, Aug. 13 of this year, and whose message still resonates in Israel and around the world today. Rav Kook was committed to the honour of the Torah as well as the human being, and he sacrificed of himself to preserve both.

Rav Kook charted a unique course, embracing the holders of many "isms" but endorsing none entirely. He defended what he saw as the pure kernel in secular Zionism, but argued against the religious Mizrachi Zionists' decision to join political coalitions with secular platforms. He wore a long coat, beard and fur hat, but was at home with farmers in the fields. He promulgated leniency in Jewish law to enable Jews to settle the land of Israel, but his multiple volumes of responsa testify to his ability to prohibit, and his stance against women's suffrage exemplifies his adherence to tradition and resistance to the new. Rav Kook was a member of the Agudah and a poetic proponent of religious practice, but he practised and preached respect for all.

Such a precedent-shattering path can only belong to a knee-jerk contrarian or an inspired visionary. Rav Kook's canon of published work makes clear that he was the latter. What vision inspired this iconoclast, and is it still relevant 75 years after his passing?

An unconventional vision

Rav Kook's early years fit what may be termed the typical arc of the *talmid chacham*, the outstanding Jewish scholar. A scholastic genius as a pre-adolescent in eastern Europe, the youthful future chief rabbi of the Jews of Palestine studied with the leading Torah sages of his day. At the age of 19, he left home for the Volozhin yeshiva, where he learned under the great rosh yeshiva Rabbi Naftali Tzvi Yehuda Berlin. He began to publish, married into a great rabbinic family, was widowed and then re-married. He took a position as the rabbi of one small Lithuanian town (Zoimel), and then later as the rabbi of another (Boisk). From there, though, the narrative changes.

Rav Avraham Yitzchak haKohen Kook

While a rabbi and teacher in Lithuania, Rav Kook wove exceptionally wide-ranging biblical, talmudic, liturgical, kabbalistic and philosophical studies into an unconventional tapestry, developing a *weltanschauung* that saw the holiness of the individual as the key to redeeming the universe.

In particular, Rav Kook explored three central themes: the Divine spark animating every human being; the power of Jewish nationalism to better the lot of individual, nation and world, and the redemptive potential of personal and national repentance. Combining these three concepts convinced Rav Kook that the efforts of religiously observant and secular Jews to restore Jewish life in the Land of Israel – an act of national repentance and return – would usher in a messianic age for Jew and non-Jew alike, to universal benefit.

As Rav Kook explained, God grants every individual the ability and obligation to improve the lives of every other individual. He rhapsodized (in *Olat Ra'ayah 2:361*), "If you marvel at your ability to speak, listen, smell, sense, see, comprehend and feel, then take this to heart: All who live now and all who preceded you, in their great numbers, influenced your entire existence. Not a single, small entity is superfluous; all are needed, all serve a purpose. You do the same for all who are beneath you, and you are bound to all who ascend above you." The main task of the individual Jew is to bring this influence to bear for the sake of others, "driven by a bold internal spirit, not a legal obligation" (*Orot haKodesh 3:318*). These ideas, which were rooted in the teachings of the founding rosh yeshiva of Volozhin, Rav Chaim, had already motivated Rav Kook to donate his Shabbat candlesticks to the cobbler of Zoimel.

> *'Rav Kook never forgot the Divine spark of each individual'*

The special character of the Land of Israel added a dimension, though: that the Jew is best capable of this generosity in his ancient land, the place of a Jew's greatest sensitivity to the Divine message. As Rav Kook wrote, "A Jew cannot be devoted and faithful to his thoughts and ideas and imaginings outside Israel, as he can in Israel. Manifestations of sanctity, on every level, are purest in Israel" (*Orot mei'Ofel 4)*. In this one place, the Jew could best stimulate the return, repentance and growth of the nation of Israel, and so bring about universal redemption.

Of course, Rav Kook's generous views came with certain inherent limitations. The Divine character of every soul led him to respect and embrace every individual for their spiritual potential and their finer actions, but as part of a recognition of the Divine, not as carte blanche acceptance of their every desire and decision. The potency of Jewish nationalism moved Rav Kook to value the Zionists' agricultural endeavours, but for the sake of a national spiritual revival rather than a simple presence in the land of our ancestors. The promise of redemption inspired Rav Kook to recognize messianic potential in the Jewish renaissance, but in the theological/eschatological framework of his own *Ha'Emunah* anthem rather than the more secular/historical sentiments of Naftali Imber's *Hatikvah*. Rav Kook stands out in the pantheon of Jewish leaders for his willingness to test those limitations rather than retreat from the challenge.

And so Rav Kook, with honest and uncondescending appreciation, supported the Jews who returned to what was then Palestine to create farming colonies, even as he lobbied for greater Jewish observance in that land.

In 1904, Rav Kook accepted a position as chief rabbi of Jaffa, and then, after World War I, as chief rabbi of Jerusalem. Internecine turmoil followed Rav Kook's acceptance of the Jerusalem position, but in large part, Rav Kook dwelled comfortably in two worlds, the yeshiva community and the Zionist community. Religious sages, including the Chafetz Chaim and the Chazon Ish, addressed Rav Kook with the highest honorifics, even as he praised the intentions and exertions of Israel's secular chalutzim.

All along, even as he led a nation, established the Degel Yerushalayim international movement, founded Zionism's flagship Mercaz HaRav yeshiva and inaugurated Israel's modern Chief Rabbinate, Rav Kook never forgot the Divine spark of each individual. The same Rav Kook who gave away his family's silver candlesticks to a despondent cobbler in Zoimel would refuse, decades later, to press charges against hooligans who had assaulted him for his Zionist views. He declared, "I have no interest in court cases. Despite what they did to me, I love them. I am ready to kiss them, so great is my love!" (*Malachim k'Vnei Adam* pg. 483-485).

Still relevant

Seventy-five years later, Rav Kook's message remains as relevant in Israel and around the world as it was in pre-state Palestine. We are blessed with a global community of Jews who seek, in their own ways, the repentance, return and redemption that Rav Kook held aloft as the goal, with varying degrees and types of religious commitment. Whether it be through a Birthright trip or a yeshiva year or a Nefesh b'Nefesh-sponsored aliyah, multifarious agencies seek to restore Jewish life to the land in which, per Rav Kook, the greatest manifestations of sanctity may be found. It would seem that each group should deserve the respect and appreciation of the others.

Rav Kook's voice reminds us that respect and appreciation are not the same as homogenization. One person can value another without abandoning his own principles. Moreover, Rav Kook's voice reminds us that respect and appreciation are not to be given grudgingly, or even at one's choosing. Respect and appreciation are automatic and axiomatic, a tithe to the greatness inherent in each of us. Perhaps on the day that we recognize and internalize these truths, we will move a great step closer to the redemption that Rav Kook foresaw.

Rabbi Mordechai Torczyner is rosh beit midrash for the Yeshiva University Torah MiTzion Beit Midrash Zichron Dov in Toronto and has lectured extensively on Rav Kook's writings. He can be reached at torczyner@gmail.com.

Opinions

Israel and India: merging interests

When our daughter, Yael, called home recently, she excitedly told us about a Shabbat dinner she'd attended. A local Bnei Akiva group had done the organizing, many Israelis were present and Hebrew rather than English was the preferred medium of communication. Why this is worth mentioning is that our young adventurer was calling not from New York or Jerusalem, but from Dharmsala, in the mountainous region of northern India.

Lawrence Hart in Hamilton

The city of Dharmsala is best known as the home of the Dalai Lama and the refuge for thousands of his Tibetan followers who have fled their homeland to escape domination by the Chinese.

This summer, and last year as well, five Canadian university students teamed up with five Israelis to participate in a four-week community service program in Dharmsala, organized jointly by Hillel of Greater Toronto, Hillel Israel and the Israel Forum for International Humanitarian Aid. The Forum (IsraAID) was founded in 2001 and is comprises more than 35 Israeli and Jewish NGOs that are active in development and relief work around the world. It was IsraAID, we'll remember, that co-ordinated Israel's storied rescue efforts in the aftermath of the Haitian earthquake this past January.

But aside from Israel's humanitarian involvements in India, links between the two countries have emerged, and begun to flourish, in many other areas as well.

Since 1992, when India established full diplomatic ties with Israel, there has been extensive inter-governmental co-operation relating to defence, security, and counter-terrorism. In 2004, Israel supplied India with an airborne warning and control system (AWACS) at a cost of more than $1 billion, while in 2007, an agreement was reached to collaborate on a multi-billion dollar surface-to-air missile system.

Meanwhile, several new and innovative projects in agricultural and water research, pollution control, public health, information technology, telecommunications and aerospace engineering, among others, are moving forward and helping to further cement the already robust bilateral relationship.

Between 1992 and 2008, Israel-India trade has grown steadily from $80 million to more than $4 billion.

What seems like a natural affinity between Israelis and Indians has been attributed to a commonality of values and experience. Both groups emerged from British colonialism, both live near hostile neighbours, and both embrace democracy as their preferred political ideology. But, when quoted in the *New York Times* (Nov. 29, 2008), Bangalore writer and commentator, Shoba Narayan, may have best captured the very essence of the Indo-Israeli mindset by remarking that "the cultures are so similar – the commitment to education, the ability to delay gratification, the hard work, the guilt, the fatalism."

My uneasy, but evolving, feelings about Germany

As a child of European parents – my dad survived the Holocaust in Holland, mostly being hidden by strangers, and my mom lived through the blitz of London and evacuation to the countryside – I grew up with an ambivalence, if not downright distaste, for anything German.

Yair Lourie in Jerusalem

In my family, German products weren't purchased knowingly, and quite honestly, even today, I don't like hearing German being spoken. With an eye to the Holocaust, modern German efficiency often evokes ghastly thoughts.

While a student in the 1980s, I shared apartments with a friend, another new immigrant to Israel, who happened to be from Germany. He'd been a member of the German-Zionist youth movement. One summer, as I meandered my way through Europe, I visited him at his parents' home in a town not far from Munich. Several recollections of that trip are still vivid, such as feeling uneasy passing older men in the streets, wondering where they'd been in the 1940s. And driving from Munich to my friend's town, I remember the spine-chilling sensation upon seeing a sign on the autobahn pointing nonchalantly to Dachau.

But I recently had several experiences that gave me an opportunity to reconsider my perceptions.

I've previously written about doing genealogical research. My endeavours in that field continue. This year's exciting discovery was a previously unknown branch of my father's family, part of which moved to East Germany after the war. I corresponded with a newly discovered cousin who lives in Berlin and met her last month when she visited Jerusalem. At one point after we started corresponding, I sent her a PowerPoint presentation lauding the many different ways Berlin commemorates the Holocaust. She replied by sending me links to websites describing the vibrancy of present Jewish life in the city, noting that while it's imperative to learn from the past, it's also necessary to witness and participate in the renewal.

Berlin is definitely on the Israeli tourism radar. In 2009, nearly 50,000 Israelis visited there, making them the largest non-European group of visitors after Americans. These numbers jive with poll results published last year by Hebrew University's Richard Koebner Minerva Center for German History regarding Israelis' views on Germany. More than 80 per cent of Jewish Israelis believe present day Germany is a "different" Germany and that Israeli-German relations are normal. More than 60 per cent perceive Germany as dealing well with Holocaust remembrance. Less than six per cent continue to boycott German goods.

Earlier this summer, I spent hours glued to the TV enjoying soccer's month-long World Cup. Being of Dutch descent, I was rooting for the Netherlands, but as the competition progressed, it became clear Germany was the most exciting team. Despite an early loss to Serbia, they progressed from round to round exhibiting great offence, physical stamina and amazing teamwork.

While not deserting the much-less-electrifying Dutch, I also found myself rooting for the Germans. The media touted them as the epitome of the "new" Germany. They had players of Ghanaian, Turkish, Polish and German parentage, and had abandoned their dreary (albeit successful) defensive playing style of yesteryear.

I loved seeing Chancellor Angela Merkel cheering her team, childlike, from the stands in South Africa, and I found myself truly disappointed when they were beaten in the semi-finals by a lacklustre Spanish side, playing a "German" style defensive game.

On the other hand, when planning this summer's vacation, my wife suggested we travel to the Austrian Alps, a European destination we haven't yet visited, but one that has been highly recommended by friends and family. I told her I couldn't stomach the trip, that travelling to Hitler's homeland would make me uncomfortable. We've compromised on flying to Vienna, a convenient place to begin touring points east, but will also spend a couple of days exploring Austria's capital.

I suspect I'm not the only second-generation child of European parents with complex, not always coherent, feelings about Germany. Multiple internal voices speak volumes of healthy inner conflicts.

Germany today is really a different place than it was during my parents' childhood. Maybe my grandchildren will no longer be of two minds about it.

The confrontational politics of conversion

The establishment of Israel, the restoration of Jewish sovereignty and the unprecedented renaissance that this has triggered are momentous developments, but there are some unresolved issues. For example, for 62 years, we've been unable to decide on key questions such as "Who is a Jew?" or "Who is a rabbi?" and what role religious traditions, developed over 4,000 years, should play in our modern Jewish state. The struggle over these issues also causes some discomfort for Jews in the Diaspora, who are far away from the debates, but strongly affected by their outcomes.

Gerald Steinberg in Jerusalem

The recent storm over a proposed change in procedures for Israeli converts to Judaism provided a strong reminder of these difficulties and how they're exploited for political gain. Of the more than one million Israelis who arrived from the former Soviet Union over the past 20 years, about 300,000 aren't Jewish under religious law, meaning their mothers were not Jewish.

However, most have always considered themselves Jews and want to be recognized as such. Without conversion, they're also unable to get married in Israel. (Some go to Cyprus or further away to get married, and when they return, their union is recognized. But this is humiliating, and their children are likely to face the same exclusion.)

Instead of helping resolve this growing problem, the Israeli rabbinical establishment, which is empowered and funded by the state, gained control of the process, demanding that candidates for conversion demonstrate commitment to a religious lifestyle. Since the Reform and Conservative movements are seen as foreign inventions, even among secular Israelis, the haredim hold a virtual monopoly. And to protect their power, as well as deeply held convictions, the future of the Jewish people is threatened by the rebellion against religious law and practice. This has resulted in slow-moving conversion procedures that alienate most applicants.

A number of efforts have been made over the years to make conversion more user friendly, but the rabbis in charge responded by tightening procedures even further. After the 2009 elections, Knesset members and ministers from different parties made another effort to break this impasse with legislation to introduce competition among rabbis. Instead of having to go through local religious council and accepting their dictates, candidates for conversion could go to rabbis from other localities.

At this point, the rabbis who head the religious parties, with support from about 20 per cent of Israeli Jews, demanded amendments in return for support. Ultimate authority for conversion would have been formally granted to the Chief Rabbinate, either as a symbolic gesture or to block meaningful changes. Because the religious parties hold the balance of power and can bring down the government, no prime minister, including Benjamin Netanyahu, is willing to risk their wrath.

Mirroring their Israeli counterparts, the rabbinical power structure in the Diaspora chose confrontation, rallying Reform, Conservative and unaffiliated Jews through shrill and misleading allegations. This legislation would not have changed the status of Jews and conversions carried out in the Diaspora, but the hype ignored this point. And while the proposal would have provided incremental improvements, at best, predictions of a "disaster" for the Jewish people were part of a campaign of fear.

The New Israel Fund (NIF), which is involved in other controversies, added more fuel to this fire. Daniel Sokatch, NIF's executive director, grossly mischaracterized the complex Israeli debate as dominated by "the Orthodox, the hardliners and the evangelicals." These and other self-described liberals showed that their tolerance and calls for dialogue don't extend to groups that don't accept their agendas.

As the storm increased, Netanyahu, Jewish Agency head Natan Sharansky and other Israeli leaders intervened to scrap the legislation, meaning that the failed procedures will stay in place until another attempt can be made.

To resolve the conversion crisis, Israel's modern Orthodox leadership will have to stand up to the haredi power structure, and they'll need positive support from Jews around the world, in contrast to the recent confrontational approach. The challenges posed by Israel's realities are difficult enough without adding more conflict.

The Kirshner File

Letter from Meridian

Meridian, a sleepy burg of 39,000 in Mississippi some 300 kilometres northeast of New Orleans, was once the biggest town in the Magnolia state.

During its golden age, from 1890 to 1930, Meridian was a regional hub of trade, commerce and manufacturing and an important railway junction. Founded in 1860, Meridian was sacked by Gen. William T. Sherman during the U.S. Civil War, when Mississippi was one big battlefield. Resurrected from the dead, Meridian, in Lauderdale county, flourished in the 1870s, attracting a wave of fresh residents.

Sheldon Kirshner in Mississippi

Some of the newcomers, Jewish immigrants from Germany, prospered as merchants and played quite an integral role in its development as Mississippi's most populous urban centre.

In 1890, the year Mississippi enacted a new constitution that effectively disenfranchised and marginalized African-Americans, the Grand Opera House, with its massive stage, silken wallpaper, golden chandeliers and elaborate furnishings, was formally inaugurated with a rousing performance of a Johann Strauss opera, reinforcing the general perception that Meridian's future was not only promising but apparently limitless.

The Grand Opera House was the brainchild of four Americanized German Jews who launched their mercantile careers as itinerant peddlers, Israel Marks and his three half-brothers, Sam, Levi and Marx Rothenberg. They were the proprietors of Marks, Rothenberg & Company, one of the largest wholesale grocery and dry goods emporiums in the southern United States. Covering almost a block, it was next to the Grand Opera House.

Nearly 40 years later, when Meridian was still a town of consequence but teetered on the cusp of the great Depression, the 16-storey brown brick Threefoot building, named after a local Jewish family, was finished.

Adding lustre to Merdian's skyline, it was built a year before the Temple Theatre, a remarkable example of Moorish-Revival architecture, opened its doors to the public.

The Threefoot family, whose original name was Dreyfus, conceived and financed the grandiose project, which virtually ruined them financially. Abraham Threefoot, the family patriarch, was a resourceful and eclectic businessman, a grocer, a maker of leather goods and a buyer of cotton, according to Stuart Rockoff, the director of the history department at the Goldring/Woldenberg Institute of Southern Jewish Life in Jackson, the state capitol.

By 1927, when Meridian was still on something of a roll, 6,000 Jews lived in Mississippi, a figure that has since then declined to 1,500. Meridian itself, with 575 Jews, had one of the biggest Jewish communities in Mississippi, said one of its current members, Mark Fisher, a medical doctor.

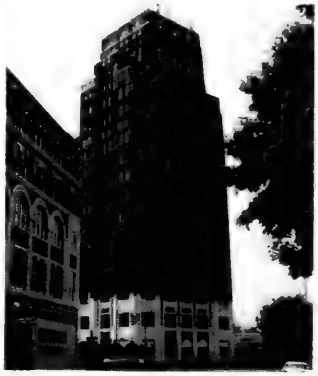
With the decline of the railroad industry, Meridian's boom sputtered, adversely affecting the fortunes of the Grand Opera House and the Threefoot building.

After being remodelled and converted into a movie theatre, the Grand Opera House was leased to a New Orleans company that tried to gut the interior and turn it into an office building. A protracted legal battle ensued, resulting in the closure of the Grand Opera House in the 1920s. It lay dormant for decades, until the Riley Foundation stepped in and restored it to its former glory, said Suzy Johnson, executive director of Lauderdale County Tourism. In 1972, it was added to the National Register of Historic Places.

Known today as the Mississippi State University Riley Center for Education and Performing Arts, it offers a full lineup of concerts (violinist Itzhak Perlman will perform with the Meridian Symphony Orchestra on Feb. 26, 2011), plays (*The Diary of Anne Frank* will be presented on Nov. 14) and dance performances (the National Dance Company of Ireland will present a two-hour show on Oct. 24).

Mark Fisher

The Threefoot building, placed on the National Register of Historic Places in 1979, has been closed and abandoned since the 1990s, when Meridian began focusing less on downtown development and more on building malls and hotels, including the new Holiday Inn, in the suburbs. Four years ago, city hall bought the Threefoot building in the expectation that it would be developed into a luxury hotel. But plans for its conversion have fizzled, prompting the National Trust for Historic Preservation to place it on its list of America's Most Endangered Historic Places.



The Threefoot building in downtown Meridian ***[Sheldon Kirshner photo]***

Meridian – where the father of country music, Jimmie Rogers, lived and where a museum in his honour is located – was once a flashpoint in the civil rights struggle in the United States.

In 1964, when segregation was a glaring fact of life in Mississippi, two Jewish civil rights workers from the north, Andrew Goodman and Michael Schwerner, went to Meridian to register African-American voters. On June 21, Goodman and Schwerner, joined by local African-American activist James Chaney, set out for Philadelphia, just north of Meridian on Highway 39, to investigate the arson of a black church, which was to be used as a site for voter registration.

Returning to Meridian, the threesome were arrested by the deputy sheriff. Shortly after they were released, two carloads of Ku Klux Klan members waylaid them, killing all three. Their bodies were found in an earthen dam two months later. In a trial, six Klansmen were convicted of civil rights violations but not convicted of murder. Two of the defendants were acquitted. (The case was reopened, and in 2005, one of the Klansmen, Edgar Ray Killen, was convicted and sentenced to 60 years in prison. Subsequently, Meridian, which is more than 50 per cent African-American, named part of a street after Chaney).

A landmark in the civil rights movement, the case was at the centre of the 1988 Hollywood film, *Mississippi Burning*.

For Meridian's Jewish community, the civil rights era was challenging, to say the least.

As Rockoff puts it in a monograph, "like other Southern Jews, Meridian's Jewish community was often ambivalent toward the civil rights movement."

The Jews of Meridian, fearing being associated with "outside agitators" like Goodman and Schwerner, gave civil rights workers a cool reception. The rabbi expressed sympathy for their goals, but questioned their tactics, says Rockoff.

Nonetheless, several members of the Jewish community joined an interfaith group calling for the prosecution of people who burned African-American churches.

In 1968, the Klu Klux Klan bombed the education building of Congregation Beth Israel. After attempting to bomb the home of Meyer Davidson, a prominent member of the Jewish community, they were captured by the police. When Meridian finally agreed to integrate its schools, a Jewish member of the school board received death threats.

Despite these anti-Semitic outbursts, Meridian elected a Jewish mayor, Alfred Rosenbaum, who served in the 1970s and 1980s for eight years.

Meridian's Jewish community has since shrunk, and Beth Israel no longer has a full-time rabbi. Fisher, a native of New Orleans who has resided here since 1983, said that no more than about 30 Jews, only five of whom are less than 60 years old, live in Meridian today.

"The children of Jewish merchants didn't want to go into their parents' business and moved to bigger towns and cities," he explained. Still other Jews, having married out of the faith, left the Jewish community.

In an attempt to revitalize itself, the community has offered $25,000 to Jewish couples with children who agree to settle in Meridian. There have been no takers so far, but Fisher is confident that the offer will not fall on deaf ears.

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The best news outlets diligently pursue the truth

According to Reports

By PAUL MICHAELS

We frequently read these days that news is getting "dumbed down" because, among other reason, in the highly competitive 24/7 news cycle, many journalists simply don't have time to do their homework and ensure that basic facts are established in the first place. They're too busy, so we're told, recording the claims of one side against the other, and thus lack the time to find out where the truth lies.

Under such severe deadline pressure, they don't have time to make the necessary calls to determine salient facts. Worse still, even where no ideological conviction is involved, a few may not bother recording the truth when it's later made available to them, as this would require a follow-up story amending a previous one.

That's why, one day after the Aug. 3 clash on the Israel-Lebanon border (which media almost uniformly reported that day as "Lebanon claims this, Israel claims that" – a classic case of "he said/she said"), it was important to see that several major news outlets made a point of conveying new, key facts: that according to the United Nations, Israel was right in insisting, from the outset, that its troops had not encroached on Lebanese territory and that, without any justification, Lebanese army snipers had shot Israeli officers, killing one and badly wounding another.

For instance, in "UN Supports Israeli Account of Border Clash" (Aug. 4), *New York Times* reporters Isabel Kershner and Nada Bakri began their story with the following: "The United Nations peacekeeping force in South Lebanon, UNIFIL, said on Wednesday it had concluded that Israeli forces were cutting trees that lay within their own territory before a lethal exchange of fire with Lebanese Army troops on Tuesday, largely vindicating Israel's account of how the fighting started."

Reuters, not known for cutting Israel slack in almost any circumstance, titled an Aug. 4 report by Yara Bayoumy, "UN supports Israeli claim on Lebanon clash." Bayoumy wrote: "In a diplomatic boost for Israel, the UN peacekeeping force in southern Lebanon (UNIFIL) said Israeli soldiers were inside Israeli territory when the border clashes erupted. 'UNIFIL established… that the trees being cut by the Israeli army are located south of the Blue Line on the Israeli side,' said UNIFIL military spokesman Lieut.-Col. Naresh Bhatt, referring to a border line drawn by the United Nations after Israeli troops withdrew from southern Lebanon in 2000."

Also on Aug. 4, Mark Lavie of the Associated Press made the same points, but he added that, despite the clear UN ruling, Lebanon's information minister, Tarek Mitri, "said Lebanon respects the [Blue Line] border, but still contests part of it, insisting that the fateful cypress tree, while on the Israeli side of the border, 'is Lebanese territory.'" In the context of Lavie's report, Mitri's plea looked desperate and illogical.

On Aug. 5, the *National Post* online updated a Reuters report printed the previous day (which was different from the Reuters story mentioned above) to convey the UN ruling. It noted that "Philip Crowley, a U.S. State Department spokesman, cited the UN finding as evidence Lebanon bore responsibility for the incident. 'The United Nations has now established that the trees cut by the Israeli Defence Forces were on the Israeli side of the line that separates Israel and Lebanon, he said. 'The firing by Lebanese armed forces was wholly unjustified and unwarranted'."

There were exceptions to this reporting trend. For instance, by Aug. 5, there was no update to Patrick Martin's *Globe and Mail* story "Deadly skirmish raises stakes in Israel-Lebanon conflict of nerves" (Aug. 4), in which the location of the enclave where Israel was operating was left ambiguous, as was the responsibility for the clash.

In its Aug. 5 editorial, "From Lebanon's army, terrorism in uniform," the *National Post* denounced those who are "simply ignoring the UN-stipulated facts and blaming Israel for what we now know was a Lebanese act of murder."

An Israeli rescue helicopter evacuates an injured soldier following an incident involving the Lebanese and Israeli armies on Aug. 3 on the northern Israeli border with Lebanon. [*Flash 90 photo*]

On a positive note, however, the reality is that, with few exceptions, mainstream media will not ignore the truth once it has been established. The best of them will pursue it diligently, no matter what.

Paul Michaels is communications director for the Canada-Israel Committee.

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October 26
Dr. Ronald Pruessen, Professor in the Department of History at the University of Toronto. With President Obama's falling approval ratings and the continued stagnation of the U.S. economy, what does the future hold? **The Mid-term U.S. Elections, The Blue/Red Divide**

November 2
Gerald Ziedenberg, historian, Chair of Beth Tikvah's Adult Education Committee. While Jews comprise 0.25% of the world's population, they account for 22% of the Nobel Prize winners between 1901 and 2009. **The Nobel Prize and the Jews.**

November 9
Dr. Doris Bergen, Chair of Holocaust Studies at the University of Toronto and author of numerous articles on religion, ethnicity and gender in WWII. **'Holocaust Survivors and Holocaust Historians: Changing (and Challenging) Relations'**
Part of Toronto's Holocaust Education Week

November 16
Corey Keeble, Curator at the Royal Ontario Museum in the Department of World Cultures. He has been a Lunch and Learn speaker in the past and is returning by popular demand. **An Architectural History of Toronto - 1800 to 1970**

November 23
Gary Clement is the award winning political cartoonist for the National Post since the paper's founding in 1998. He is also a freelance illustrator and author of children's books including Governor General Award winner The Great Poochini. **Seriously Funny: My Life as a Cartoonist.**

November 30
Marina Nemat spent 2 years as a political prisoner in the Evin prison. Author of her memoir, international best seller, Prisoner of Tehran (2007) and soon to be published book After Tehran: A Life Reclaimed (fall 2010). Nemat was awarded the first Human Dignity Prize by the European Parliament in 2007. **Prisoners in Iran**

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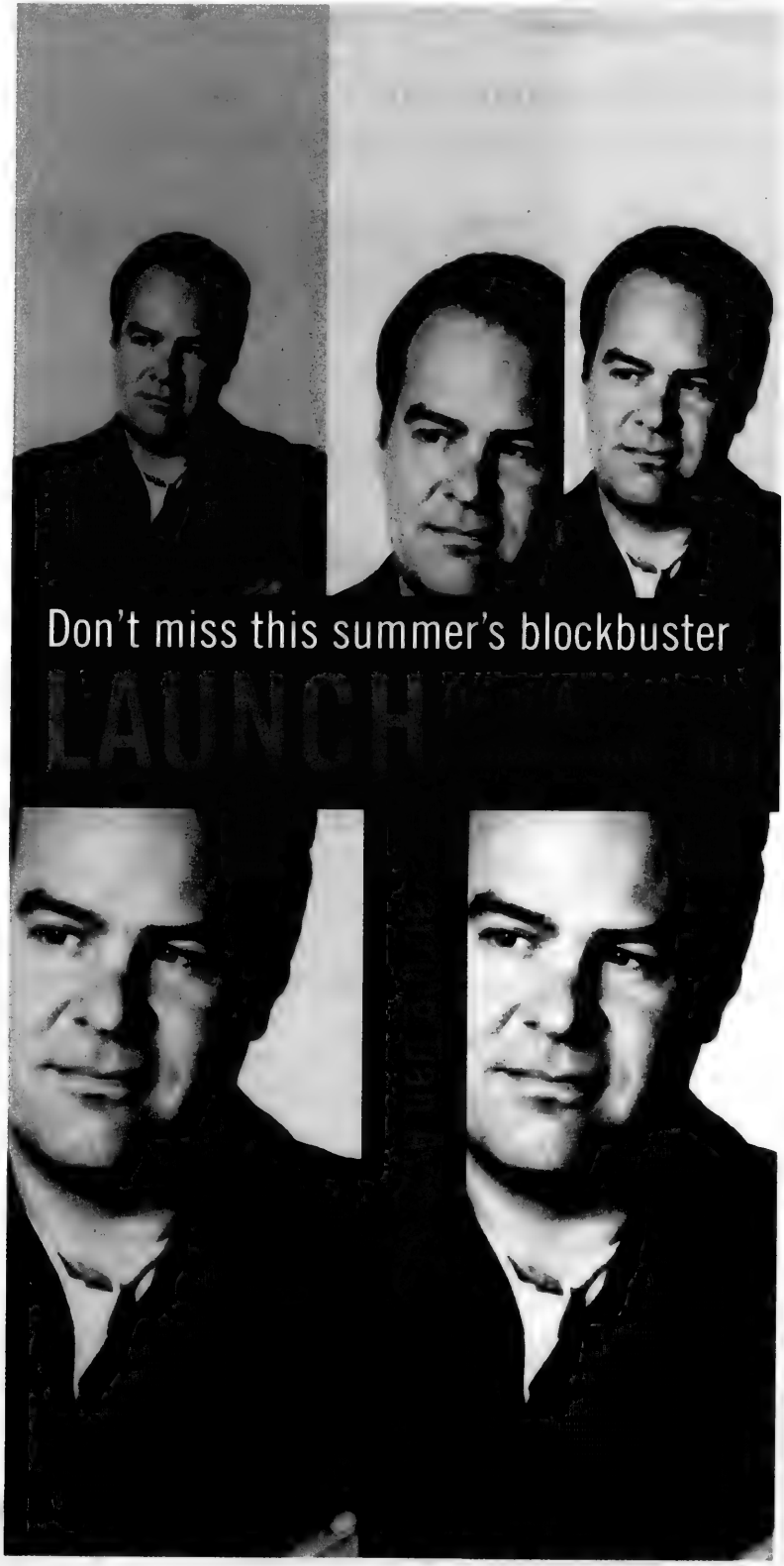

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Clinton-Mezvinsky wedding
Rekindling the interfaith marriage debate

By JACOB BERKMAN
JTA

NEW YORK — Is it possible that the first iconic Jewish picture of the decade is of an interfaith marriage?

Photographs taken July 31 show the Jewish groom wearing a kippah and a crumpled tallit staring into the eyes of his giddy bride under a traditional Jewish wedding canopy with a framed ketubah, a Jewish wedding contract, in the background.

The couple is Marc Mezvinsky, the banker son of two Jewish ex-members of the U.S. Congress, and Chelsea Clinton, the daughter of the former U.S. president and current secretary of state.

The images and scant details of the tightly guarded wedding – dubbed by some the "wedding of the century" – have raised a number of questions about the significance of the union for American Jews and what it says about intermarriage in America.

We should "celebrate the full acceptance of Jews by the larger society that this marriage represents," Hebrew Union College sociologist Steven Cohen told JTA via e-mail from Jerusalem.

At the same time, he noted, the fact that so few children of interfaith unions, particularly those between Jewish fathers and non-Jewish mothers, are raised solely as Jews raises the conundrum of our age: "How do we Jewishly engage and educate the intermarried, while at the same time maintaining our time-honoured commitment to inmarriage?" Cohen asked. "In short, we should celebrate the particular marriage of these two fine individuals, but we ought not celebrate the type of marriage it constitutes and represents."

The wedding had more than just a Jewish flair.

It was officiated by a rabbi, James Ponet, head of the Joseph Slifka Center for Jewish Life at Yale University, along with a Methodist minister. The marriage took place under a chupah. Friends of the couple recited the traditional *Sheva Brachot*, the seven traditional Jewish blessings given to the bride and groom. The groom broke a glass with his foot, as is tradition. And according to several reports, guests danced the horah and lifted the former president and the secretary of state, Bill and Hillary Clinton, in chairs during the dance.

Chelsea Clinton with her father, former U.S. president Bill Clinton.

"Jewish men and women are senators and congressmen, and are in key positions in the White House," observed Leonard Saxe, the director of the Cohen Center for Modern Jewish Studies and the Steinhardt Social Research Institute at Brandeis University. "This is a golden age for Jews in America, and it shouldn't surprise us that the daughter of a former president and the daughter of the secretary of state marries a Jewish man she has known much of her life."

Yet some of the more liberal streams of American Judaism, which accept intermarriage if the couple's children are raised as Jews, chafed at the fact that the wedding took place on Saturday, before the Jewish Sabbath ended. The Reform movement frowns upon its rabbis conducting weddings on the Sabbath, the president of the Union for Reform Judaism, Rabbi Eric Yoffie, told JTA.

In 1973, the Reform movement decided officially that its rabbis would be allowed to perform intermarriages, although they would be discouraged from doing so, an edict that still stands today, he said.

"She has married in," Paul Golin, the associate director of the Jewish Outreach Institute, a non-denominational group that reaches out to unaffiliated and intermarried families, said of Chelsea. "Some will say he married out, but if he was marrying out, there wouldn't have been anything Jewish.

"The fact that they went to the effort to have a chupah and have a rabbi and that he wore a tallis says a lot about their future direction. Otherwise, why bother?"

The marriage has pushed the internal Jewish community debate about intermarriage into the view of mainstream America.

In the days before the wedding, the *Washington Post* asked several rabbis in its "On Faith" column, "Is interfaith marriage good for American society? Is it good for religion? What is lost – and gained – when religious people intermarry?"

Rabbi Steven Wernick, CEO of the United Synagogue of Conservative Judaism, said intermarriage is certainly "not ideal," but that the Conservative movement in 2008 decided that it must welcome interfaith families and "help their spouses along their spiritual journeys."

Rabbi Shmuley Hecht, who is Orthodox and the rabbinical adviser at Yale University's Eliezer Jewish Society, said intermarriage can work only if the non-Jewish spouse converts to Judaism through an Orthodox conversion and genuinely changes religions. Otherwise, he said, the marriage is doomed to fail because down the road, any self-aware Jew, "however defined, will feel the call of their people and have the fullness of their being disrupted by intermarriage."

Rabbi Brad Hirschfield, also Orthodox and president of the National Jewish Center for Learning and Leadership, said that when marriages break down, it usually has little to do with religion. All religions should stop worrying about intermarriage and start worrying about how to help couples make their relationships work, he wrote.

Ed Case, the executive director of Interfaithfamily.com, said the Clinton wedding certainly had stirred interest in intermarriage, noting that traffic to his website was up 35 per cent in July compared to the same month last year. Case said that accepting this marriage and welcoming this intermarried family into the Jewish fold could help pave the way for the Jewish community to be more accepting of others.

Golin said he is skeptical that the Clinton-Mezvinsky wedding does anything more than revive existing battle lines in the Jewish debate over intermarriage.

"The horse is so far out of the barn on this one," Golin said, noting that as an intermarried person himself, he is turned off by much of the debate over intermarriage as a problem. "The folks who are fearful that my kind of Judaism is going to destroy Judaism are still going to be fearful. The folks who are fully embracing of interfaith families are going to be embracing. I don't see a whole lot of movement."

Contacted by JTA, the Orthodox Union declined to comment on the wedding. Separately, the head of its kashrut division, Rabbi Menachem Genack, a longtime Clinton friend and political supporter, declined to comment.

The Mezvinsky-Clinton wedding is affirmation both of the success of the Jewish community and that American Jewry must learn how to deal with intermarried families and figure out how to bring them into the Jewish fold, the Reform movement's Rabbi Yoffie said.

"The price of our reaffirmation in American society is a high rate of intermarriage," he said. "We can't be embraced and not expect that our young people won't be marrying with their young people. Unless we are prepared to withdraw into a ghetto, there is no solution."

"I look at the couple and my response is, I hope they will make a choice to raise their children in a single religion and tradition, and second, as a Jew and rabbi, I hope it will be Judaism. I don't know if they have had that conversation."

Persian Jewish journalist tells Iran's human story

By CYRUS NEEKPOUR

As the Iranian regime grapples with increased post-election instability at home as well as international isolation, it is contemplating its next moves aimed at staving off further isolation.

One factor that has contributed significantly to the widespread publicity about atrocities committed by the regime in Tehran is the work of analysts and journalists of Persian background. Some of these journalists and analysts have prominent standing within the Iranian community and major media outlets. Lisa Daftari is one such individual whose journalistic work of the last few years has shed much bright and informative light on events in Iran.

The Los Angeles-based journalist comes from a family that always put emphasis on Jewish and Persian values. The reflection of these values could be seen in Daftari's worldview and the way she looks at events in today's Iran. The first and foremost concern for Daftari in her reporting is to bring the human side of the stories to the foreground. She believes that politics do not come alive until their human impact is felt.

Born in New Jersey to Persian Jewish parents who met in the United States and married in Iran, Daftari attended Jewish school and finished high school at a private Jewish school in New Jersey. She is fluent in Persian, Hebrew and English, and speaks Spanish, which is a reflection of her family's values and emphasis on culture and its role in one's upbringing.

Daftari a strong supporter of Israel

Daftari takes pride in her multicultural background and has never felt persecuted within the Persian community. In fact, she feels great about her relationship with her non-Jewish friends and loves the warmth and friendliness of Persian culture.

During her education at Rutgers University, where she did Middle Eastern studies, with a focus on Persian literature, and minored in Spanish and vocal performance, Daftari was exposed to the beauties of Persian culture and Iran's rich history. Daftari's enthusiasm for journalism and her exposure to Iranian literature and culture led her to develop an urge to tell the story of Iran and its sociopolitical situation to the outside world.

As a result of Daftari's passion for journalism and her academic excellence, she was a recipient of the impressive and highly sought-after U.S. Presidential Scholarship that recognizes excellence in high school graduates. She applied to the master's program at Annenberg School of Journalism at the University of Southern California and since graduation, has been working as a freelance journalist. Daftari has worked as both an Iran analyst and a consultant for such networks as CBS, NBC and Fox News. She has been published in the *Washington Post* and *FrontPage* and runs her own blog at www.mideastfaces.com, where her coverage of Iranian affairs can be found.

Lisa Daftari

It becomes clear that Daftari is beautiful inside as well as out when she describes her relationship with God and how she is blessed by having God in her life to help her overcome challenges, and how powerful this relationship has always been.

She explains that the single biggest factor in her career were the 9-11 attacks of 2001, which had a deep impact on her and her views on the ongoing war on terror. She witnessed firsthand how the attacks negatively affected the lives of victims of the attack as well as those of many Iranian-Americans. This was a highly personal story for her.

Daftari is a staunch supporter of Israel and believes the Jewish state has every right to exist. This puts her in direct confrontation with Iranian President Mahmoud Ahmadinejad's regime, which has openly and repeatedly called for the Jewish state's annihilation.

What Daftari loves about Israel is that, in her view, it is a country with many intellectuals and bright people, and it is the only state in the region with a fully functioning democracy. As for Iran, she sees a country impregnated with a strong democratic movement. According to Daftari, Iran is a country with a highly educated population with aspirations to a free society similar to what many others have in the western world. She says young Iranians want their basic rights and are fed up with their system of government based on religious laws.

What Daftari finds remarkable and unique about today's Iran is that while the country is run by religious fanatics, the people and the society have become increasingly secular – in her words, "people of Iran have outgrown this regime."

Daftari's love for Iran becomes vividly clear when she talks about her nostalgic feelings for the country. She remembers the day the death of the Ayatollah Khomeini, the leader of the revolution, was announced. Shortly after the announcement, she rushed to her mother's arms, asking her if it was the time to go back to Iran. The negative response from her mom proved a disappointment and a sign of her continuing nostalgic feelings about Iran.

Daftari says she always wishes that she lived in Iran and she admits that what is lovely and amusing about living in Los Angeles is that there are so many Persians speaking the same language, a language she finds very poetic and charming.

As a woman, Daftari feels passionate about Iranian women and their struggle for equal rights and democracy. She finds their work and resistance against the current regime inspiring and part of a larger human story. She believes it is her moral duty to convey the struggle of Iranian women. In her coverage of Iranian women and their struggle for equality, Daftari does not consider herself an activist, as activists, in her opinion, follow a certain agenda, whereas she finds the human side of it to be compelling enough, part of a nation's bumpy road to democracy.

Daftari was in New York City recently for a series of interviews as part of the coverage of the first anniversary of the June 20 presidential elections in Iran, widely viewed to have been rigged by Ahmadinejad and his clique. The elections gave Ahmadinejad a second four-year term.

Cyrus Neekpour is a Toronto-based writer.

Correction

In "Bandleader Nat Raider dies" (Aug. 5), Barbara Raider and Cindy Raider were incorrectly named. *The CJN* apologizes for the error.

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Bus service will be provided on **Thurs. Sept. 2** and **Thurs. Sept. 16**.

A bus identified by a sign **"PARDES SHALOM"** will depart from the front entrance of the Lipa Green Centre, 4600 Bathurst St., at 10 a.m.

The bus will make a stop at the parking lot of the Betel Centre, located on Steeles Ave. W., at 10:15 a.m., to pick up passengers before proceeding to the cemeteries.

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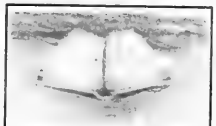
Jewish Life

A call we shouldn't miss

By RABBI YONAH S. BERMAN

"Reach out and touch someone."

This simple slogan was used in the 1980s by AT&T to advertise its long distance service. It spoke to the ongoing human need to connect with those around us, both locally and globally. I remember how when my family moved to Israel in 1988, it took months to get our own phone line. In the meantime, calling our relatives in the United States meant using pay phones, depositing a continuous flow of coins as we spoke for a few short minutes.



Rabbinic Reflections

Today, cellphones and related devices have made long-distance communication easier, cheaper and more constant. We take for granted the ability to contact anyone at any time via phone or e-mail. And we feel that we must be constantly responsive to the communications of others. In the time it takes you to read this column, there's a very good chance you'll be interrupted by a vibration or ringtone emanating from a wireless device. And you'll probably find it quite difficult not to have a look at who's calling or tweeting or texting or e-mailing and at what it is that they want to tell you. Simply put, we hate missing calls.

The month of Elul, which began this past Wednesday, is the final month of the Jewish calendar. It is traditionally seen as a period when God is incredibly available to answer our prayer-calls as Rosh Hashanah nears. The manifestation of this special closeness to God is the unique medium we use during this Rosh Hashanah season: the shofar. It's by way of the shofar that we call out to God, begging that our past actions be judged favourably and that the coming year be a good one for us and for the entire world.

Rabbi Saadia Gaon, living in Egypt and Iraq at the turn of the 10th century, composed a list of no fewer than 10 meanings behind the shofar, with particular focus on its special sound. Here are a few of my favourites:

• Rosh Hashanah is the anniversary of Creation. As the Creator of everything, God is celebrated as the one and only true King of the world by our blowing a special instrument in God's honour. This is the shofar.

• Just as the shofar was sounded at Mount Sinai when God revealed the Torah to our People, the shofar reminds us that Rosh Hashanah is a time of re-connection with God and with fellow Jews.

• The shofar is a call to us to involve ourselves in tshuvah – those actions associated with bettering ourselves through contemplating how we have lived during the past year, and planning to live more holy lives in the year ahead.

Every weekday morning during Elul, the shofar is sounded in synagogues, marking this special month. It reminds us to contemplate the year 5770 with an eye toward improving ourselves in 5771. It exhorts us to call to God as we pray for all that is important to us, and it connects us with other Jews and with all of humanity by recalling our shared bond as children of one Creator.

The shofar's sound means that the phone is ringing and that none other than God is on the line waiting for us to answer.

This is one call we don't want to miss.

Rabbi Yonah S. Berman is associate rabbi at Congregation Shaar Hashomayim in Montreal.

The Holocaust through fiction

***Beatrice & Virgil* by Yann Martel Knopf Canada.**

Several weeks ago in a Hamilton auditorium I exchanged views with Yann Martel about his recent book *Beatrice & Virgil*. The author, of course, is the acclaimed winner of the Man Booker Prize for his 2001 novel *Life of Pi*, about a boy's voyage across the ocean on a lifeboat with a tiger.

Bookmarks
Bernard Baskin

Martel is convinced that the most successful and enduring way to depict the Holocaust is through works of imagination rather than factual accounts. This is a dubious thesis.

In 1979, Elie Wiesel wrote: "One cannot write about the Holocaust…The great novelist of our time – Malraux, Mauriac, Faulkner, Silone, Mann and Camus – chose to stay the away from it. It was their way of showing respect toward the dead and the survivors as well. Also, it was their way of admitting their inability to cope with themes where imagination weighed less than experience."

It is noteworthy that not even one universally praised groundbreaking work of fiction has been written about the Holocaust. Wiesel was right. Paradoxically, he went on to write a score novels about the overwhelming tragic event.

Beatrice & Virgil (the sponsors of Dante's trip through Paradise, as told in *The Divine Comedy*) represent a howler monkey and donkey as allegorical victims of the Holocaust. I asked Martel: "How do you think Holocaust survivors would react if informed that your artistic design is to transform them into talking animals?" His long and rambling response was not reassuring.

The novel, referred to by some critics as singular and experimental, includes portions of a Beckett-like play, two main characters with the same name and a dour elderly taxidermist, a lover of animals, who turns out to be a Nazi sympathizer. It concludes with a random sadistic climax that includes murder and arson.

Undoubtedly, Martel is eager that the Holocaust and its horrors should not be forgotten. This well-meaning ambitious effort, however, is misconceived.

***Restitution* by Kathy Kacer, Second Story Press (Paperbound).**

In 1939, the Reeser family, fleeing their comfortable home and secure life in Czechoslovakia, boarded a ship for Canada on the very day that German troops invaded Poland.

Happily ensconced in Toronto, Marie, the indomitable family matriarch, couldn't forget the four large, beautiful and valuable paintings that they had to leave behind. They were cherished heirlooms and an inextricable part of their past.

Restitution is an engrossing many-sided account of how the paintings, originally left for safekeeping in the hands of a friend, were finally restored to the family after a 50-year period of war and political upheaval.

Extremely helpful in the drama of rescue were a risk-taking diplomat at the Canadian Embassy in Prague, where the paintings had been deposited, and an adroit and knowledgeable art dealer and smuggler.

Rich in historical and cultural detail, this arresting story is a triumph of hope over despair, tenacity over evil.

In 1990, Marie's son, Karl Reeser, wrote: "The tortuous road of the four paintings from Rakonik to Toronto symbolizes my innermost and ever-present thought – the good fortune that all four of our family members survived those terrible years. This story is my way of 'bearing witness.'"

Kacer, a resident of Toronto and the child of Holocaust survivors, has received the Yad Vashem prize for children's Holocaust literature and many other awards.

Jewish Life

How do we keep kids on the path?

By ELLIOTT MALAMET

JEWISH EDUCATION
The Next Generation

Within religious communities, one of the more vexing problems of recent years is defections from observance, known colloquially as "going off the *derech*" (literally, leaving the path). I have never been terribly happy with this term, implying as it does that there is but one path to service of God, and you're either on it or you're not. I don't know that we have accurate statistics about who drops out of observance or who leaves the fold, or whatever phrase you want to use, but the phenomenon certainly exists and affects many families.

In certain Orthodox circles, the phrase "off the *derech*" is, at times, merged with the provocative buzz words "kids at risk." Part of the problem is the flexibility with which these labels are interchangeably used. Sometimes they're used to describe kids who leave Torah observance. At other times, the same phrase depicts kids who have a drug or alcohol problem, and even engage in criminal acts.

These are very different situations. I can quite easily conceive of someone being not observant and being very well adjusted. It's quite possible that children who leave Judaism do so because they don't buy into the package that observance entails. A child could be well loved and nurtured and simply say, "No, religion is not for me," although the anecdotal evidence is that in many cases, there are emotional factors that play into the decision to leave, including family tensions and rebellion against unsympathetic authority figures. But it is misleading to constantly conflate children who reject observance with those who engage in harmful behaviours by calling both of them "at-risk."

The situation obviously calls into question the role that education plays in helping or hindering a child's path to Judaism and raises fundamental questions. What should be the primary focus of our educational system in terms of what we should be inculcating into Jewish children? What values, what information, what attitudes? Are we succeeding in this? If not, what has gone wrong? How do we change course? Is it more important to impart a "feeling" to kids, a feeling of love and joy related to Torah observance, or is it more crucial to engage their minds, to explain the why of Judaism to them? (I understand that ideally one would wish to do both.) For that matter, is spiritual passion teachable?

Literature that deals with the "off the *derech*" concept tends to glibly divide between those people who are "safely frum" and those who are not. But it would be more accurate to stress that what this actually alerts us to are systemic problems within contemporary Jewish communities that affect everybody. They need to be addressed not as a means of persuading the rebellious, but because all Jews live in an open society where we can choose practically any lifestyle we want and so can our children. If modernity is thus here to stay, can there ever be a "permanent solution" to "off the derech"?

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Rosh Hashanah is in the air

Rosh Hashanah may be weeks away but the High Holidays are already in the air with early morning confessional prayers, the reciting of a special Psalm and, of course, the daily blast of the shofar.

Why do we blow the shofar for a month before the New Year? Maimonides wrote: "Arise from your slumber, you who are asleep; wake up from your deep sleep, you who are fast asleep; search your deeds, repent, and remember your Creator." **[http://bit.ly/elul09]**

Although many people compare the shofar to a wake-up call, Yonatan Sredni suggests a slightly different analogy. He says that in order for children to be ready for that bell on the first day of school, parents must enforce proper bedtime habits well before then to help them switch from vacation to school mode.

"The shofar of Elul acts much in the same way," says Sredni. "In order to be ready to hear the shofar blasts on Rosh Hashanah, we start 'training' ourselves a month beforehand. Every day, day in, day out, the shofar acts as our alarm clock, getting us ready for the first day of the new year. Whether it's the first day of school or the first day of the new year, we have to be ready to answer that bell – or blast." **[http://bit.ly/elul10]**

Slichot, penitential prayers, are recited daily, except for Shabbat, by Sephardim from the beginning of Elul. Ashkenazim begin very early on a Sunday morning at least four days before Rosh Hashanah. **[http://bit.ly/elul11]** The central phrase in the Slichot service is the recitation of God's 13 Attributes of Mercy that were spoken as Moses received the second set of tablets at Mount Sinai. **[http://bit.ly/elul12]**

Rabbi Yitzchak Berkowitz asks why we spend so much effort repeating God's attributes. Shouldn't we focus on our own spiritual growth? He then suggests that in order to grow, we need to make sure our own lifestyle reflects these Godly traits. "For example, the Talmud says that if you are patient with others, then God will be patient with you. You can only demand that God employ all these attributes if you apply them in your own relationships." **[http://bit.ly/elul13]**

Did you know that a special birthday is celebrated every Elul? The world's. Although Rosh Hashanah is often thought of as birthday of the world, the Jewish New Year actually commemorates the creation of man and woman on the sixth day. Counting backward in your calendar actually places creation of the world on the 25th of Elul. **[http://bit.ly/elul14]**

Starting on the second day of Elul, Psalm 27 is recited twice daily after prayers. "A psalm of David – the Lord is my light and my salvation... for He will hide me in his tent." **[http://bit.ly/elul06]**

The Midrash explains the appropriateness of this prayer during this period: "The Lord is my light" – on Rosh Hashanah; "and my salvation" – on Yom Kippur; "for He will hide me in his tent" – on Sukkot. **[http://bit.ly/elul07]**

A few thousand years later, the late Debbie Perlman composed her own psalm to this special month. **[http://bit.ly/elul08]**

"In the month of Elul, we uncover our secrets,/ Examining them with a truthful heart,/ Counting the pulse beats of our life,/ The selfish pressures we apply and resist./ Call us to the consultation of our souls,/ For You are a God of healing and mercy;/ Call us to begin without delay,/ That Elul might draw us near to You."

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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On Campus

Law student works for peace in Kenya

By RITA POLIAKOV
Staff Reporter

Adam Hummel is trying to change the world, one soccer tournament at a time.

Hummel, a University of Windsor law school student, is the founder of Youth Ambassadors for Peace, a grassroots group that aims to unite three Kenyan tribes through workshops and soccer tournaments.

Hummel, 25, who was born in South Africa, has always had clear goals.

"It sounds cheesy, but whenever anyone asks me what I want to do, I say, 'I want to make peace in the Middle East,'" he said.

But, on a summer trip to Kenya, Hummel saw the opportunity to create a different sort of peace.

Adam Hummel

Several summers ago, Hummel volunteered with a small organization in Africa dedicated to forging peace on the continent. When he arrived in Kiptere, a village in Kenya, he realized that, apart from someone from Japan who spoke no English, he was the only volunteer.

"When I got there, I asked where the other volunteers were. They said, 'This is it.' I panicked for the first couple hours," he said.

But Hummel enjoyed the trip, in which he toured the area with some locals from Nairobi and learned about the civil war that broke out after the December 2007 general election in Kenya, which left about 1,300 people dead.

"What I ended up doing [on that trip] was being able to forge relationships over there, to make some good contacts," he said. "At the end of the trip, I thought, 'Maybe I can do my own thing here.'"

So before he left, Hummel came up with the idea of a soccer tournament. But instead of organizing it himself, he gave the job to local young people.

"The one thing I saw which really stuck out [in Kenya] when I was there, especially in these little rural communities, was that idleness is a big problem. Youths don't always have anything to do," he said.

"As a result, they turn to drugs and alcohol. I tried to get a few youths who weren't doing anything to take charge of this tournament," Hummel said, adding that he funded the initiative out of his own pocket.

In May of 2009, Hummel returned to Africa, this time with a larger goal.

"I decided I wanted to make [a soccer] tournament about the peace project," he said, adding that its goal was to unite young people from the three tribes that fought against each other in the civil war – the Kalenjin, Kisii and Luo tribes.

Adam Hummel, 25, started up several initiatives to promote peace in Kenya, including a soccer tournament that brought together players from several tribes.

"That tournament in particular was to bring together youths who were not willing to step up and take leadership positions, but were passionate about sports, and to get them to participate with people in other tribes, to get them to play together to show they're all the same," he said.

The tournament, which ran over two weekends and attracted about 2,000 spectators, was only part of Hummel's initiative. While in Kenya, he also ran a workshop that brought together 25 young people, aged 16 to 30, from the three tribes. The workshop, which was run with the help of Courtney Toretto, a friend of Hummel's, was where the Youth Ambassadors for Peace was created.

"They were charged with being ambassadors to their own communities and to break this idea of tribalism," he said.

At the end of the workshop about peace, shared values and the civil war, Hummel helped the participants draft a peace treaty. This group still exists in Kenya and is committed to encouraging peace throughout its members' communities.

Right now, with the help of donations from friends and family, Hummel is helping Kenyans lead their own initiatives, most of which they have named after him.

The initiatives include the High School Peace Club, where youth ambassadors travel to schools to speak about the dangers of tribalism and racism and set up peace clubs, and Adam's Poultry Project.

"The last time I sent [the youth ambassadors] money, basically they had a bit of extra money," Hummel said. The group used that money to buy chickens and gave out their eggs to villagers living with HIV/AIDS.

"Eggs are really expensive there. These people don't have anything at all… and chickens are so cheap," Hummel said.

Hummel's next goal is to take Canadian students and help them facilitate similar workshops in Kenya. He has been in talks with the Canadian Federation of Jewish Students about this project and his organization.

Noah Kochman, the CFJS's adviser for communications and government relations, is impressed with Hummel's projects.

"We're definitely still looking to see how we can get engaged in the project. Adam has already done some amazing things, including education in villages and bringing students together to play soccer games," Kochman said.

"It's one thing to have politicians stand up for peace. Yet the key is to have young people, the next generation, believing it. [That's] what Adam is doing."

For more information, visit www.kenyapeaceproject.com.

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The Canadian Food Inspection Agency Guide to Food Labelling and Advertising reads as follows:

"In the labelling, packaging and advertising of a food, the Food and Drug Regulations prohibits the use of the word kosher or any letter of the Hebrew alphabet, or any other word, expression, depiction, sign, symbol, mark, device or other representation that indicates or that is likely to create an impression that the food is kosher, if the food does not meet the requirements of the Kashruth applicable to it.

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Rationale: "Kosher style" is considered to create the impression that the food is kosher, and therefore the food must meet the requirements of the Kashruth. "Jewish style" food may not necessarily create this impression."

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Coast to Coast

Internet searches result in cash for non-profits

By JANICE ARNOLD
Staff Reporter

MONTREAL — Israeli high-tech wizards are the creators of an Internet tool that enables Canadians to contribute financially to their favourite charity or non-profit organization with a click of a mouse and not a penny out of their pockets.

Every time a web search is made via a customized site for that organization, a few cents automatically goes into that organization's coffers.

Comtribute was launched recently by its co-founder Yaniv Rivlin, a 28-year-old Israeli who was a Sauvé Scholar this year in Montreal, at Sauvé House, the stately mansion on Docteur Penfield Avenue where he lived and learned with a dozen other promising young leaders from around the world.

During his stay, he became familiar with the difficulties many non-profits here have in raising a steady stream of funds, especially those that are less known and can't count on big donors. He believed Israel's innovative information technology experts might have an answer.

Comtribute was developed by Rivlin and his Israeli partners under the guidance of professor Jim Torczyner, founder and director of the McGill Middle East Peace Program, who was Rivlin's mentor as a Sauvé Scholar.

Zachary Rosentzweig, left, a leader of the youth group The Human Promise, seals a deal with Comtribute co-founder Yaniv Rivlin.

Rivlin is not a techie; he is, in fact, headed this fall for Harvard University, where he will pursue a master's in public policy at the Kennedy School.

Hillel Montreal, the Ghetto Shul, a student-run synagogue, and The Human Promise, a mostly Jewish youth group that was active in raising awareness of the human tragedy in Darfur, are among the first 15 non-profits that have joined Comtribute.

Others include such major charitable bodies as Canada World Youth, Make-A-Wish Foundation, and the Jeanne Sauvé Foundation, which was created by the late Governor General and sponsors the Sauvé Scholars program.

Comtribute, which is a private company, offers registered non-profits in Canada, and soon in the United States as well, a solution called a platform free of charge through which they can not only raise money online but also communicate information and, ideally, foster a sense of community among their supporters. The platform can be set up in a matter of minutes, said Rivlin.

Searches may be initiated from that site or an associated toolbar that can be downloaded.

The searches are powered by search engines such as Google, Yahoo and Bing and results are at the same speed. These corporate giants are the source of the money paid, an average of three cents per search. While there is no cost to the "donor" or organization, Comtribute's take is 30 per cent.

"In return for choosing them, these search engine companies contribute a part of their advertising revenue directly to the non-profit from whose site the search was run," Rivlin explained.

The platform is "white label," that is, it does not contain any reference to Comtribute, and contains only the organization's own branding, including its own name above the search box. The search engine company is identified only in a small-print line at the page bottom.

Users can forward the site to people they know, thereby extending the revenue-generating potential.

While a few pennies may not seem like a lot, Rivlin points out the multiplier effect is significant. "If each supporter performs only two searches a day, they'll bring in over $15 each year straight to the organization. Now imagine if you recruit just over 1,000 supporters, that's over $15,000" netted.

Comtribute's solution is flexible enough that online shopping, playing games and even sending e-mails will eventually also bring in money for the non-profits, he said, perhaps as early as next year.

The service is not available on mobile devices – yet.

The platform contains such features as a toolbar with a scrolling newsline, and a running tally of the amount the user has contributed through his searches, as well as the total from the people he has recruited to the site.

A link can be included to the organization's primary website or blog.

Rivlin, who is Comtribute's North American director, said organizations are carefully screened for the legitimacy and are required to sign a terms-of-use agreement. The search patterns are monitored and any fraudulent use will result in the site being closed down.

Otherwise, Rivlin assures that Comtribute is secure and private.

Rivlin's co-founder and the CEO of Comtribute is Nadav Brandstater in Israel, who was a senior executive with the software company Amdocs.

Another key developer of Comtribute is Mark Goldstein, who was a top designer for Microsoft in Israel.

Rivlin thinks the service will be especially popular with young people who are used to technology and want to support causes but have little money.

Rivlin grew up on a kibbutz in the Golan Heights, the son of an American-born father and a mother from Montreal, and is a graduate of the Hebrew University of Jerusalem.

He will be attending Harvard on a E. David Fischman Scholarship, worth about $300,000. The foundation selects outstanding young veterans of the Israel Defence Forces who wish to study political science, economics or law at an Ivy League university, through to a doctorate. The one proviso is that they return to Israel for at least five years after graduation and work in the public sector.

That's no problem for Rivlin, a former combat commander who served in the 2006 Lebanon war and turned into a peace activist who has dreams of some day serving his country – not in high-tech – but perhaps in the political and diplomatic sphere.

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QJC to have float in Montreal's gay pride parade

By JANICE ARNOLD
Staff Reporter

MONTREAL – Quebec Jewish Congress (QJC) and the Jewish gay group Ga'ava will again participate in the annual gay pride parade in Montreal taking place Aug. 15.

They will have a large float this year, said QJC human rights chair Abby Shawn, but the details of its appearance are being kept under wraps. QJC and Ga'ava are inviting anyone who wishes, whatever their sexual orientation, to come aboard.

QJC expects Queers Against Israeli Apartheid (QuAIA), a Toronto-based group critical of the Israeli government, to show up again this year, but Shawn said the main reason QJC and Ga'ava are taking part is to support the rights of homosexuals, not counter any anti-Israel presence.

As of last week, QuAIA's participation was not clear. The group had made no public statement and did not return e-mailed inquiries from *The CJN*.

The placid atmosphere in Montreal is in sharp contrast to the controversy that surrounded this year's Pride Parade in Toronto.

Canadian Jewish Congress and B'nai Brith Canada, along with some members of the gay and lesbian community, including the Jewish group Kulanu, as well as some city councillors and sponsors, objected to the presence of QuAIA in the July 4 parade. Organizers, faced with the possibility of the withdrawal of city funding, agreed in May to ban the phrase "Israeli apartheid" from being displayed in the parade, but rescinded that decision just 10 days before the event.

Responding to political pressure and accusations they were stifling free speech, Pride Toronto organizers allowed QuAIA to march, reversing the earlier decision to ban the group on the grounds its participation under that name violated the non-discrimination policy of the City of Toronto, which partially funds Pride.

Jewish groups had objected to QuAIA's participation in last year's parade, and the move to rescind the ban led 500 people to march in this year's parade in a pro-Israel contingent led by Kulanu and CJC.

QJC and Ga'ava (Hebrew for pride), a group affiliated with Hillel Montreal, participated in the Montreal parade last year for the first time. They rode in a Star of David-festooned pickup truck with the skyline of Tel Aviv, a city reputed for its hospitable attitude to gay people, adorning either side of the vehicle.

Participants flew Israeli flags, including one in which the blue was replaced by the rainbow colours symbolic of the lesbian, gay, bisexual and transgendered (LGBT) people's movement.

Shawn said QJC has not sought to have the QuAIA excluded from the parade, which receives funding from the City of Montreal and Quebec government, but it has reached an understanding with its organizers.

Last year, the group's float was relegated to near the end of the parade, while the pro-Israel entry was near the front.

"They have been marginalized, and we do not want to give them attention," Shawn said. "The organizers realize they try to hijack the event to spew their hatred."

QJC feels it's not only appropriate, but important, to have such a high-profile presence in the parade because of its historic advocacy for the rights of the persecuted, she said. "We're there to express solidarity with the gay and lesbian community."

It also serves to raise public awareness that Israel "is the only country in the Middle East that supports gay rights… while in other places gays can be imprisoned and tortured."

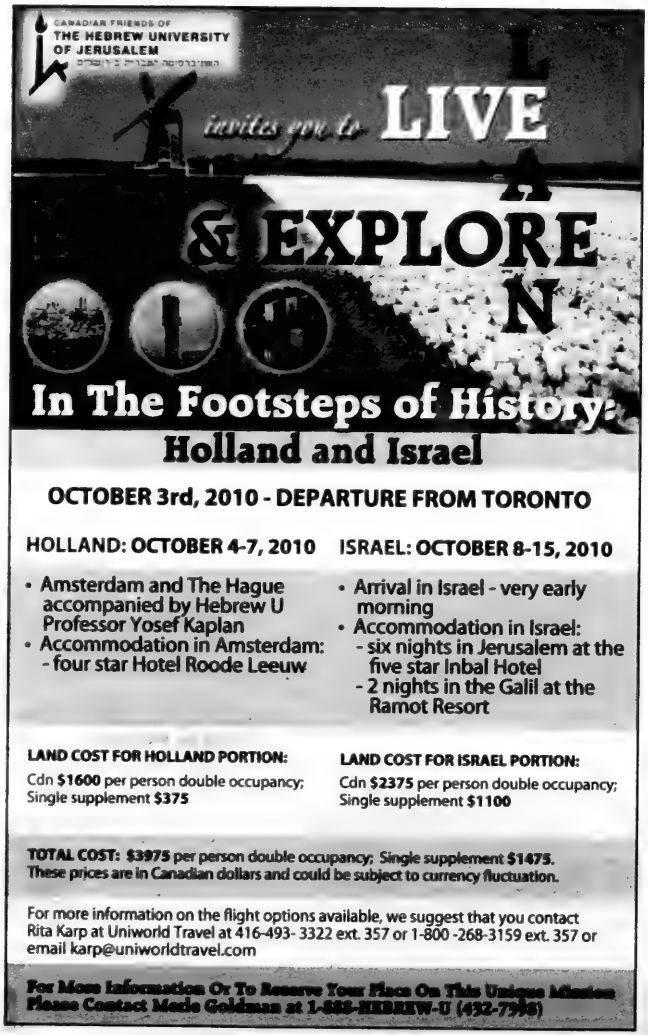
The parade begins at 1 p.m. at the corner of René Lévesque Boulevard and Guy Street and proceeds east to Sanguinet Street and a celebration at Place Emilie-Gamelin.

Ga'ava will also have an information table at the Community Day on Ste. Catherine Street on Aug. 14.

Shawn said QJC has taken into consideration the fact that Orthodox Judaism does not generally condone homosexuality and that many in the Montreal Jewish community probably do not support an active identification with the gay rights cause.

"We support the right of the individual to live the life they choose and to be safe and secure… This is a human rights issue," Shawn said.

Jewish community organizations affiliated with Federation CJA have been reaching out to the gay community lately like never before. A few months ago, the Quebec-Israel Committee hosted a luncheon for local gay community leaders to meet Mike Hamel, executive director of Aguda, Israel's largest LGBT organization.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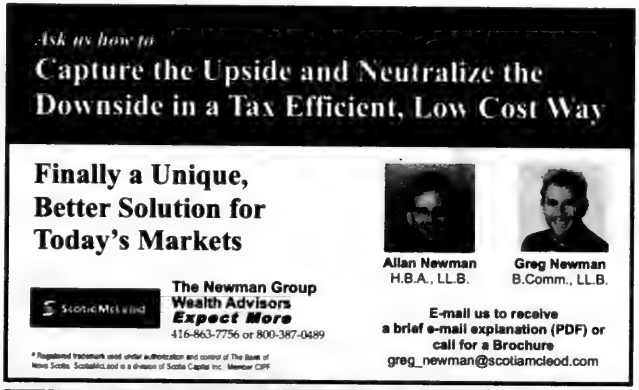
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Coast to Coast

Federal security funding aids Jewish orgs

By ANDY LEVY-AJZENKOPF
Staff Reporter

Federal Public Safety Minister Vic Toews was in Toronto this week for more announcements related to security funding for Jewish organizations.

Following an announcement two weeks ago of nearly $300,000 to JVS Toronto to help combat youth crime, Toews made an appearance at Shaarei Shomayim Congregation to promote almost $90,000 in security grants to six Jewish institutions in the city.

The funding comes from the government's $3 million Security Infrastructure Program (SIP), which was launched as a pilot project in 2007 by then-safety minister Stockwell Day, to help communities at risk of hate crimes cover the costs of upgrading or installing security measures at places of worship or communal centres.

Toews' speech at Shaarei Shomayim on Monday detailed how much the government has granted to six Jewish organizations since the program's inception. The largest amount, $24,360, went to Beth Tzedec Congregation almost two years ago.

The next-largest amount went to Chabad of Midtown, which received $21,771, followed by Shaarei Shomayim, $14,948; Shomrai Shabbos-Chevrah Mishnayos Congregation, $11,618; Temple Sinai, $9,325, and Associated Hebrew Schools of Toronto's Posluns campus on Neptune Avenue, $7,216.

Brian Lass, president of Shaarei Shomayim, told *The CJN* that his shul received a portion of the money before his presidency, while the rest was received almost three months ago.

He said the funds have already been invested in closed circuit TVs and perimeter lighting for the synagogue.

Arthur Landa, outgoing executive director of Associated Hebrew Schools, said Associated received its money about two months ago.

Queries to the ministry about why this announcement was made months, or in some cases even years, after funds were granted were not answered by *The CJN*'s deadline.

In a statement, Toews said the government "is committed to building safe and strong communities."

He added that the money "will allow [Jewish] community members in Toronto to gather, practise their faith and provide educational opportunities, safely and peacefully."

Asked whether the government plans to extend the security infrastructure program beyond its 2010 expiration date, Toews told *The CJN* in a recent interview that he would "agree" it is a worthwhile program and hoped to see it expanded.

According to the ministry, the program "provides funding for security enhancements for not-for-profit community centres, provincially recognized educational institutions and places of worship linked to a community with a demonstrated history of being victimized by hate-motivated crime."

Approved projects could receive up to half the total project costs, "with a maximum funding contribution from the program of $100,000 per project."

The program's eligible costs include security assessments (up to 25 per cent of a project's total cost); security equipment and hardware, such as alarm systems, closed-circuit TV systems, digital video recorders, fences, gates, lighting, intercom systems; minor construction costs related to the project, such as contractor fees, labour, equipment rental, installation fees and training costs directly related to the new security infrastructure.

In 2008, as part of the program's phased roll-out, the government announced close to $400,000 worth of funding to several Toronto-area Jewish organizations as part of the program.

That round of funding included $100,000 to Beth Avraham Yoseph of Toronto Congregation, $39,595 to Bialik Hebrew Day School, $62,183 to B'nai Brith Canada, $95,000 to UJA Federation of Greater Toronto, $16,977 to Chabad@Flamingo in Thornhill and $53,280 to Eitz Chaim Day Schools.

In a joint statement, Canadian Jewish Congress and UJA Federation thanked the government and commended the program.

"It's sad to say, but the risk to our community and to others is unlikely to disappear anytime soon, so it is opportune to reiterate our urgent hope that the SIP will be made a permanent element of Canada's continuing commitment to the security of its citizens," said CJC president Mark Freiman.

"Jewish community security is an urgent requirement which imposes an increasing financial burden on UJA Federation. Given global circumstances we see this situation continuing. We are most grateful for the financial relief provided by the SIP program," said David Spiro, chair of federation's committee on public affairs.

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By LAURA STRICKER

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Saturday, Aug. 14

ORILLIA SHUL

Orillia Country Shul Shabbat services, 10:30 a.m. **Rabbi Daniel Gottlieb** leads service. 151 Creighton St. S. 705-327-7069.

Sunday, Aug. 15

FORBIDDEN MUSIC

In High Tea: Forbidden Music Revealed, soprano **Sharon Azrieli** and pianist **Shoshana Telner** perform music by composers who were banned by authorities. Canadian historian **Misha Aster** narrates the concert. Part of the Brott Music Festival. 3 p.m. Adas Israel Synagogue, 125 Cline Ave. S., Hamilton. $40, $35 students and seniors. For tickets, call 1-888-475-9377 or 905-525-7664, or visit brottmusic.com.

STORIES AND CRAFTS

Take part in Stories & Crafts for a Summer Day, presented by PJ Library in York Region. 3 p.m. Bathurst Clark Resource Library, 900 Clark Ave. W. Come see how PJ stories can inspire you to create your own arts and crafts. Free, all welcome. PJ Library sends Jewish themed books and music in the mail each month. Membership free for Jewish families with children aged 6 months to 5-1/2 years. www.pjlibrary905.ca.

Monday, Aug. 16

HERZL FILM SERIES

Screening of *The World of Yesterday* as part of the "Did Herzl Really Say That?" film series at Beth Tzedec. 7:30 p.m. The 50-minute film explores the third generation of kibbutz members and compares them to the second generation of settlers, showing the new face of the kibbutz movement. Discussion follows. Refreshments served. Free.

ISRAEL TOUR INFO NIGHT

Join **Cantor Ben Silverberg** and **Michelle Shenkar** for an information night on a singles tour to Israel. Shaar Shalom, 2 Simonston Blvd. 7:30 p.m.

Tuesday, Aug. 17

ZIONISM LECTURES

Shaarei Shomayim Brotherhood, the entertainment and cultural committee and the Israel action committee "150 Years of Zionism" lecture series continues. With historian **Gerald Ziedenberg**. 8 p.m. "Golda Meir: First Major Female Political Leader." Lecture is followed by a discussion of current Israeli affairs. All welcome. Members free, guests $2. Light refreshments. 416-789-3213. 470 Glencairn Ave.

ORAH CHAPTER, JWI

Orah chapter, Jewish Women International invites present and past members to a 25th anniversary reunion dinner. E-mail orahchapterJWI@hotmail.ca or call **Barb**: 647-260-1283 (day)

CASABLANCA ORCHESTRA

Barry Zukerman Amphitheatre, Earl Bales Park. A 17-piece big band, the Casablanca Orchestra, plays hits from the 1930s to the '90s. Includes vocal stylists. 7 p.m.

Other News

MELTON MINI SCHOOL

The Melton Mini School is taking registration for the fall courses. Classes meet for two hours on Wednesdays for 30 weeks, in the evening at Beth Sholom, or in the morning at Beth Emeth Bais Yehuda, your choice. The first year includes Rhythms of Jewish Living, and Purposes of Jewish Living. Ethics and history are included in the second year. For more detailed information, call Loretta: 416-789-7400.

CHARITY GOLF

The 11th annual Max Guttman Memorial Golf Tournament supports special educational needs of children in a program at Associated Hebrew Schools. Aug. 31, Pheasant Run Golf Club. Visit www.maxguttmanmemorial.org or contact **Elena Livertovsky**: 416-635-2883, ext. 5329, elivertovsky@ujafed.org.

Continued on page 23

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ASSUMPTION UNIVERSITY

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Assumption University, located in Windsor, Ontario, is calling for nominations and applications for a Chairholder to occupy the prestigious Assumption University Chair in Jewish Contributions to Western Cultures. This Chair is one of several operating under the aegis of Assumption University's Centre for Religion and Culture. The Chairholder will be required to give two (2) public week-end series of lectures each semester for a total of four (4) each year as well as make a presentation at an annual dinner in order to showcase the Chair. Additionally, the Chairholder will be required to engage in Research and Publication in the area covered by the terms of reference of the Chair. Finally and importantly, the Chairholder will be required to engage in community networking and interfaith dialogue aimed at making the activities of The Chair known to local and national communities.

A minimum stipend of thirty-thousand dollars ($30,000) Canadian will be paid annually and may be allocated to salary and/or travel and/or research and related needs. The specific allocations are negotiable and will be tailored to meet the needs of the Chairholder. The Chairholder need not take up residence at Assumption University.

Candidates should submit a complete curriculum vitae; a record of teaching experience; three samples of scholarly work; and the names, along with e-mail or regular mail addresses, of three references that the appointments committee may contact. Short- listed candidates may be asked to provide additional information.

To ensure full consideration for this position, complete applications, including names of references, should be submitted by **November 1, 2010 to: Dr. Paul V. Cassano. Chair, Search Committee, Assumption University, 2629 Riverside Dr. West, Windsor, Ontario N9B 1B4 Canada E-mail: pvc@uwindsor.ca, Tel: (519) 253-3000 Ext. 5084 or Fax: (519) 973-7089.** Appointment to commence January 1, 2011 or April 1, 2011.

Assumption University is a Catholic University in federation with the University of Windsor and as such has an independent Charter enabling it to carry out an accredited degree-granting function in accordance with the terms of its provincial charter.

Continued from page 22

OUTDOOR ADVENTURE

Meet Jewish outdoor enthusiasts from around the globe and share in a fun-filled weekend of outdoor activities, campfires and socializing in Quebec's Laurentian Mountains region. Sept. 2-6, Harry Bronfman Y Camp. $459 for non-members before Aug. 13, $494 after through Aug. 26. www.mosaicoutdoors.org.

CHILDREN'S THEATRE

Duffle Bag Children's Theatre presents an entertaining performance featuring comical actors and some audience members. Aug. 26. Barry Zukerman Amphitheatre, Earl Bales Park. 7-8 p.m. Free activities in the park from 5:30-7 p.m.

HIGH HOLIDAY SERVICES

Solel Congregation in Mississauga invites the public to join them for High Holiday services. For service times and guest ticket information, call 905-820-5915.

JF&CS LECTURE

"Let's Be Blunt," a forum for parents and professionals on teens and drug use. Moderated by **Joe Rich**, with a panel of speakers and experts. Sept. 28, 7 to 9 p.m. The Vaughan City Playhouse. Free admission, registration required. Space is limited. 416-638-7800, ext. 6215, or ssidney@jfandcs.com.

COB-BUILDING WORKSHOP

Join Kavanah Garden to build a bench/community board out of cob. Workshop has two parts: on Aug. 23 and 24, participants will build a bench from 9:30 a.m. to 4:30 p.m. On Aug. 26 and 27, participants will do the plastering from 10 a.m. to 2 p.m. $80 for a day of building, $50 for a day of plastering, $120 for a day of building and a day of plastering or $230 for all four days. **Risa**, risa@torathateva.org, or 416-805-8382 or .

FALL LUNCH AND LEARN

Tickets for Beth Tikvah's fall lunch and learn series on sale. Speakers include **Cantor Beny Maissner, Dr. Ronald Pruessen, Bill Gladstone, Gary Clement, Marina Nemat** and **John Tory**. By reservation only. 416-221-3433 ext. 352 or helen@bethtikvah.on.ca.

FOR SENIORS

Adath Israel Congregation. Wednesday social afternoons for men and women. Bridge, mahjong, Rummikub, refreshments. $2. Everyone welcome. **Pearl**, 416-635-6317, or **Marcia**, 416-932-1229.

Association of Jewish Seniors: Five mayoral candidates debate on Aug. 19, 9:30 a.m. at Shaarei Shomayim. The debate, with **Rob Ford, Joe Pantalone, Rocco Rossi, George Smitherman** and **Sarah Thomson**, will be moderated by a representative of the Canada Jewish Political Affairs Committee. Q & A follows. Members free, guests $2. Includes refreshments. **Tammy**, 416-635-2860.

Earl Bales Seniors Club in the Park. Casino Rama Aug. 18, departs 10 a.m. Canasta Tuesdays and Thursdays at 10 a.m. Bingo Tuesdays, Aug. 24, 12:30 to 3 p.m. Social bridge Thursdays, 12:30 p.m. Sunday night dance resumes Sept. 19. Line dancing Thursday resumes Sept. 23 at 10 a.m. **Valerie**, 416-395-7881. Membership $25. Non-members welcome.

LZA Senior's Cultural Club. Tuesdays 10 a.m. Discussion group at Borochov Cultural Centre, 272 Codsell Ave. 416-630-9444.

Bernard Betel Centre, 1003 Steeles Ave. W., 416-225-2112.

Wellness lecture: "Aromatherapy," with **Riva Waldman**. Aug. 19, 1:30-2:30 p.m. Free.

Lecture: "Frida Kahlo: Painted Biography," with **Rachel Levin**. Aug. 17, 10:00-11:30 a.m. $3 members, $6 guests.

Strawberry social tea and concert. Aug. 18. $5 members, $7 guests.

Wagman Centre, 55 Ameer Ave., 416-785-2500, ext. 2267.

Never used a computer before? Six-week course on Mondays. Four clients per course, booking for September. Sign up at the service desk.

Aug. 17, Toronto Botanical Gardens visit. Aug. 20: Orillia boat cruise. Aug. 24: Stratford Shakespeare Festival. Ext. 4637 for more information.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St. 416-638-1881, www.prossermanjcc.com.

Kolel High Holiday services. Egalitarian, participatory. With **Rabbi Elyse Goldstein**. www.kolel.org or **Karen**, ext. 4255 to book.

"Treasures in Jewish Literature" is a five-session series exploring the best in contemporary Jewish literature. Each presenter offers insights into the reviewed titles, and lectures are filled with dialogue and debate. Starts Sept. 21 with *Dough: A Memoir* by **Mort Zachter.** Reviewed by **Nick Maes**. 1 to 3 p.m. Refreshments served. $16 at the door, $58 for series pass for members. $18 at the door, $65 for series pass for guests. Advance registration required for series pass.

Movie Mondays, films reviewed by **Larry Anklewicz**. *Defiance* is the first film on Oct. 18. Series pass is $50, individual films $5. Advance registration required for first film. 2:30-4:30 p.m.

Starting Oct. 13 for 9 weeks, the Ryerson/Chang School of Continuing Education presents "American Movies and the Politics of Idealism" with **Kevin Courrier**. 1-3 p.m.

New programs starting this fall: floral arranging, humour group, the Jewish influences in Freud's interpretation of dreams (in partnership with Kolel), professional retirees organization, and more.

MILES NADAL JCC

750 Spadina Ave., 416-924-6211, www. mnjcc.org.

Michael Bernstein Chapel services. Sunday 8 a.m. Thursday 7:15 a.m. Kosher breakfast included. **Coleman Bernstein**, 416-968-0200.

Fall program registration starts Aug. 18 for members and Aug. 25 for guests. The new Miles Nadal JCC program guide is available in the lobby. Ext. 0 for more information.

Jacobs Lounge Visual Arts Space, to Sept. 2. **Heather Midori Yamada**, *Transformations: Earth, Water, Fire, Air*.

Jacobs Lounge Visual Arts Space, call for submissions for 2011 and 2012. Looking for artists who explore themes that resonate with the communities of our centre. Flat media – photography, painting, collage – only. visualart@mnjcc.org, ext. 133

The Insider's Guide to the Ashkenaz Festival. Aug. 12, 7:30 p.m. Engage in a discussion of contemporary Jewish music and musicians, featuring Balkan Beat Box, The Other Europeans, and the opera of **Frank London**'s *Night in the Old Marketplace*. Ashkenaz Festival artistic director **Eric Stein** discusses his approach to the festival and provides a preview of the event, which takes place Aug. 31-Sept. 6. Suggested donation $5. sharonis@mnjcc.org, ext. 154.

Vital Theatre Company presents *Pinkalicious, the Musical*. To Sept 19. Saturdays and Sundays at 1 p.m. Premium tickets $39.50, regular tickets $29.50. www.vitaltheatre.ca, 416-642-8973, ext. 200.

Koffler Centre of the Arts, 4588 Bathurst St., 416-638-1881, www.kofflerarts.org.

A cartooning course with professional cartoonist **Jason Laudadio.** You will build and develop drawing skills, and explore illustration, graphic novels, character development, perspective, animation and storytelling. Projects include mini-comics, animated faces and 3D mobiles. Oct. 7 to Dec. 9. Thursdays, 5 to 7 p.m. $195, including materials.

What's New is now online, for subscribers only. You can find it at cjnews.com

SOFTBALL FUNDRAISER: Pitch for Israel committee members recently bowled with One Family Fund Campers at Playtime Bowl, before the campers left for Camp Timberlane. The Pitch for Israel, a fundraiser that features men and women's softball tournaments, takes place Aug. 22 and 29 in Brampton, Ont. Proceeds will support One Family Fund of Canada, to benefit Israeli children affected by terrorism. Visit www.thepitchforisrael.com for more information.

SINGLES EVENTS CAN BE FOUND ON PAGE 26

OBITUARIES
and Related Notices

Steeles Memorial Chapel

Danto, Louis Harry	July 23/10	254 Maxwell St
Dennis, Sheldon Howard	July 23/10	115 Antibes Dr
Boulakia, Janet Ann	July 23/10	Private
Golosky, Norman	July 24/10	47 Leah Cres
Turetskaya, Anna	July 24/10	Private
Malkin, Bessie	July 24/10	3560 Bathurst St
Bossin, Ellen	July 25/10	7811 Yonge St
Sugar, Lola	July 25/10	541 Finch Ave. W
Benn, Jack	July 25/10	
Zaracoff, Stewart Tommy	July 25/10	
Blackman, Ruth	July 27/10	784 Centre St
Bright, Rosa	July 27/10	Private
Epstein, E. Lionel	July 28/10	155 Marlee Ave
Shusterman, Bronya	July 29/10	1201 Steeles Ave. W.
Lipton, Arthur	July 29/10	321 Chaplin Cres
Godleb, Rita	July 29/10	17 Gossamer Ave

BENJAMIN'S PARK MEMORIAL CHAPEL

Lora Engelbaum	Jul 24/10	66 Forest Hill Road
Anne Carniol	Jul 25/10	25 Blue Forest Drive
Sol Cohn	Jul 25/10	484 Steeles Avenue, West
Minnie Weinberg	Jul 27/10	2 Browside Avenue
Mary Blumenthal	Jul 27/10	5935 Bathurst Street
Paul Rosner	Jul 30/10	425 Walmer Road
Henry Saperia	Jul 31/10	174 Pannahill Road
David Berg	Jul 30/10	90 Fisherville Road

The unveiling of a monument to the memory of the late

MOLLIE AND PAUL FINEWAX ע"ז

will take place

Sunday, August 22nd at 11:00 a.m.

Bathurst Lawn Memorial Park
Bathurst S. of Steeles
Shaarei Shomayim Section

Relatives and friends are invited to attend

DR. GERALD JOSEPH GOLDENBERG z'l, formerly of Winnipeg and Professor Emeritus of Medicine at the University of Toronto, passed away peacefully at the Princess Margaret Hospital in Toronto on July 16, 2010 after a brief illness. He was 76.

Sheila, his beloved wife of 51 years, his four children, Lesley, Jay (Dinah), Suzy (Tony) and Ellie and his sister, Cynthia Goldberg, were by his side. He is also survived by his four grandchildren, Samuel, Matthew, Alyssa and Petra, in-laws Seymour Goldberg, Bebe & Barry Posner, Calvin & Carolyn Melmed as well as nieces, nephews and cousins.

Gerald was born in Brandon, Manitoba and moved to Winnipeg as a child after the death of his father, Jacob Goldenberg. His mother, Fanny Goldenberg, raised her two children singlehandedly in Winnipeg's North End.

Gerald won the gold medal when he graduated from Medical School at the University of Manitoba in 1957. He earned a PhD in Medicine while completing a residency at the University of Minnesota and continued further studies in London, England. He returned to Winnipeg in 1964 to join the Manitoba Cancer Foundation.

He wrote his first paper on cancer research in the early 1960s and was still publishing more than 36 years later, with nearly 100 peer-reviewed articles published in scientific and medical journals. In addition to his research, he taught at the University of Manitoba Medical School and at the Health Sciences Centre and treated cancer patients. He was Director of the Manitoba Institute of Cell Biology from 1973-88. He became Professor in the Department of Medicine in 1975.

Gerald established a national and international reputation, serving as a consultant to the National Cancer Institute and National Institutes of Health in the U.S. He pursued collaborations with scientists at other centres through sabbaticals at the Hebrew University of Jerusalem, the Dana-Farber Cancer Institute and Harvard Medical School, in Boston, MA. He also found time to be a board member of the YMHA and read deeply about the Jewish experience as well as history and biography.

In 1990, he moved to Toronto to become the first Director of the Interdepartmental Division of Oncology, Faculty of Medicine, University of Toronto, a post which he held until 1999. During this time, he established university-wide oncology rounds and study groups and worked to integrate clinical oncology research across disciplines. He became Professor in the Departments of Pharmacology and Medicine, University of Toronto in 1990. He was also Assistant Dean, Oncology, Faculty of Medicine from 1990-95 and became Professor Emeritus in 2001.

He continued an active research program in the Department of Pharmacology while pursuing both administrative and clinical activities. He remained a consultant at the Princess Margaret Hospital until his retirement in July 2009.

Gerald was known as a caring, compassionate physician, respected by his colleagues and students and loved by his patients. In addition to his working life, he was an avid golfer and enjoyed summers at the family cottage at Falcon Lake, Manitoba. He and his wife travelled extensively both professionally and for pleasure. He was devoted to his family and proud of his children and grandchildren; they in turn brought him great joy. He will be greatly missed.

A charitable fund has been established in Gerald's name at Benjamin's Park Memorial Chapel, 2401 Steeles Avenue West, Toronto, Ontario M3J 2P1 (416) 663 9060 or http://www.benjaminsparkmemorialchapel.ca/

To place an unveiling notice, please call at least 15 DAYS prior to the date of the unveiling. To place any other related notice, please call 10 DAYS prior to publication date.

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Obituary

Generous community leader led by example

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Lifelong community leader David Kaufman, who passed away Aug. 1 at age 83, is being remembered as a good friend and a man who led by example.

Bob Freedman, executive director of the Jewish Federation of Winnipeg, recalled that in emergency campaigns for Israel, Kaufman was always one of the first to step up and pledge support, and he was one of the top donors.

Longtime friend and fellow community leader Marjorie Blankstein noted that Kaufman was one of the first to support the concept of a Jewish community campus for Winnipeg and also funded the Kaufman-Silverberg Library on the new campus, as well as the Kaufman Day Care.

David Kaufman

"For many years, I used to canvass David for the Combined Jewish Appeal campaign," she said. "He was wonderful. His gift always came in quickly – at times even before I called.

"He was a pillar of our community, a real mensch."

Lifelong friend Judge Guy Kroft recalls that Kaufman was an unpretentious person. "Even though he was wealthy, he had no need to show off," Kroft said. "He wasn't demanding. He had much wisdom to offer. He was an unusually fine fellow."

Yude Henteleff, another longtime friend, spoke of Kaufman's "wonderful sense of humour."

The two met at age 18 in university after Kaufman and his family moved to Winnipeg from rural Manitoba.

In 1953, Kaufman married the former Nora Silverberg, daughter of the late Harry Silverberg, who at the time was one of the Winnipeg Jewish community's wealthiest individuals and leading philanthropists.

In the 1950s, Kaufman operated a successful grocery store in south Winnipeg. Blankstein remembers him delivering groceries to her back door.

In the mid-1950s, Kaufman accepted his father-in-law's invitation to join him in business. Harry Silverberg was the president of Silpit Industries, one of Western Canada's largest garment manufacturers. When Silverberg unexpectedly died in 1966, Kaufman found himself in charge of the company. Under his leadership, Silpit rose to even greater heights.

"David was a very good businessman," Henteleff said. "He was fair in all his business dealings and well respected by his employees and fellow businessmen."

Freedman added that Kaufman also frequently and quietly steered business to fledgling entrepreneurs to help them get started.

Henteleff spoke about Kaufman's foresight. In business, he foresaw the decline of the garment industry in Canada in the 1990s and invested in real estate in Winnipeg's Exchange District.

His foresight was also in evidence in 1966 when he joined a group of Jewish businessmen in founding the Jewish Foundation of Manitoba. The foundation now has assets of more than $50 million and is a major funder in the community. Kaufman served as president of the foundation from 1983 to 1986.

Freedman said that it was under Kaufman's leadership in 1972 that the Jewish Welfare Fund – the community's longtime governing board – merged with the western branch of the Canadian Jewish Congress and the Winnipeg Congress Council (representing Jewish organizations in the city) to form the Winnipeg Jewish Community Council. (Kaufman was the last president of the Welfare Fund.)

But it wasn't just in Jewish community leadership roles that Kaufman left his mark. Kroft said he was also well respected in the general community. He and Kroft were both members of the board of the Winnipeg Foundation, Winnipeg's largest charitable foundation.

"David was held in very high regard at the Winnipeg Foundation," Kroft said.

And Kaufman was able to accomplish all that he did despite a long history of heart troubles. He first developed a heart problem at 39 and underwent at least three heart procedures over the years. Freedman credited Kaufman's wife, Nora, with being a wonderful caregiver and partner.

"She made sure that he exercised regularly and properly," Freedman said.

Kaufman had been ill for the past year.

Blankstein said she and her husband, Morley, last got together with the Kaufmans a couple of months ago.

"I am glad we had the opportunity to see them that last time," she said. "David's passing is both a personal loss and a loss to our community."

Kaufman is survived by his wife, Nora, and children Allan, Marcia and Joy and their families.

On cjnews.com

What's in a name?

By MASADA SIEGEL
Special to The CJN

A recent conversation left me feeling like my heart was ripped out of my body, tossed under a bus and shattered in a million pieces.

As if someone knew I needed light in my moment of darkness, a few minutes later, I received an e-mail from a new travel friend, Randle Roper, who was visiting "Masada" the mountain. He wrote, "I thought of you all day. Our guide said that your name was incredibly special. I asked if it was common name in Israel, she said, 'Oh no. No. Not at all. That name is only used to express absolute specialness.' So congratulations."

Most of us don't choose our names, and I didn't pick mine. When I was born and people heard my name, one man said to my father, "What a big name, for such a small baby." My father responded, "She'll grow into it."

Perhaps we all grow into our names, or maybe they shape who we become. Being named after such a historical, emotional, meaningful place has placed a big responsibility on my shoulders.

The fortress of Masada is the site of one of the most interesting stories of ancient Judea. King Herod's palace was on top of Masada, and in escaping the Romans, many Jewish Zealots fled to live on the top of the mountain. A three-year battle ensued between them, however. Instead of being taken into slavery by the Romans, these Jews instead decided to kill themselves.

Since suicide is against religious law, the 1,000 citizens decided instead to kill each other methodically until only 10 men remained. Those 10 men put their names into a lottery to decide who would be the last man standing. Instead of 1,000 suicides, there were 999 forgivable deaths by others, with only one man having to fall on his own sword, thus nobly ending their dilemma. Their choice was to have freedom in death or to be slaves in life.

The almost 2,000-year-old story of Masada left such an impact that it's still studied by American military leaders today. The most memorable conversation I have had about my name was when I had the good fortune to meet retired U.S. Gen. Colin Powell. The moment he heard my name, he told me how he had studied the battle and learned all about the strategies and how it was a fascinating story of great military as well as political importance.

My name has always made me feel different, because just simply meeting someone new often leads to explaining the story and people asking me if I am Jewish and what do I think of Israel's political actions.

To read complete story, go to cjnews.com

Stop worrying and call her bluff

Family Matters
by
John Syrtash
B.A. (Hon.), LL.B.
Counsel
Garfin Zeidenberg LLP
Family Lawyer & Mediator
for 28 years

Question: My wife keeps threatening to sue me. Two family law mediators have told us I'm right and she's wrong about the law. But the court costs and testifying at a trial scare me. Help.

Answer: Stop worrying about a "trial" and call her bluff. Your fears are unfounded. That knot in your stomach will unravel if you place your trust in a knowledgeable family law lawyer. Your lawyer should write a letter demanding a fair settlement with a time limit for a response, falling which you should ideally take her to court first. There are certain tactical advantages in being the first to sue. In Ontario, the first court appearance, called a Case Conference, does not permit either spouse to obtain any relief from the judge, except for procedural court orders, like obtaining orders for information about spousal finances. It also provides an opportunity to present a written "Offer to Settle" in your terms. If your wife does not accept your offer after a successful trial then the trial judge will likely compel her to pay most of your legal bills. If thoughtfully prepared, these offers often lead to settlement with the assistance of an experienced caring judge.

Mr. Syrtash is Counsel to Garfin Zeidenberg LLP, Suite 800, 5255 Yonge Street (at Norton) just north of Mel Lastman Square, Civic Centre Subway station, Toronto, ON M5G 1E6. John Syrtash can be reached at (416) 642-5410, Cell (416) 886-0359. Visit www.freemychild.com; www.spousalsupport.com; www.garfinzeidenberg.com.

Question: A couple has two kids, aged 18 and 14. The wife works two jobs and the husband has not been employed (homemaker) for more than 19 years. After years of pleading with the husband to become employed, the wife has finally had enough and asks for a divorce. The husband has agreed to exchange a sum of money for the wife to retain child custody and the matrimonial home. However, the husband becomes violent one night and physically abuses the wife. Police are called and he is arrested pending three charges. He has no employment and no money. How will the court look at this situation? The wife's fear is that legal aid may become involved and she may stand to lose half of the value of the wife's assets, including the matrimonial home.

Answer: If the parents were not married then under amendments to Ontario's Children's Law Reform Act, a judge must consider violence and abuse when determining the bests interests of the child and how that child should be parented, meaning issues of custody and access. This is true even if the violence was against the other parent, not against the child. If the parents were married, no such provisions exist under Canada's Divorce Act, although violent spouses traditionally do not fare as well in custody disputes. However, aside from this issue your friend has every right to be worried. A court will likely treat her husband the same way it would treat a wife who has been a homemaker for 19 years.

Neither Garfin Zeidenberg LLP nor John Syrtash is liable for any consequences arising from anyone's reliance on this material, which is presented as general information and not as a legal opinion.

Sponsored by the Community for Jewish Culture of B'Nai Brith Canada.

Health & Lifestyles

Rabbi hopes to open medical marijuana dispensary

By ADAM KREDO
Washington Jewish Week

WASHINGTON, D.C. — Rabbi Jeffrey Kahn is out "to save lives," and he hopes to do so by selling marijuana.

But only to sick people.

Rabbi Kahn, 58, has embarked on a quest to establish what would ostensibly become the first medical marijuana dispensary for the chronically ill in Washington, D.C.'s Takoma Park neighbourhood.

With D.C. recently passing a bill that allows for the creation of at least five medical marijuana dispensaries in the city, Rabbi Kahn has taken the initial steps to set up his own medicinal pot shop at 6925 4th St., N.W., not far from his home.

Assuming that the District's bureaucracy creeps along at a steady rate, come November, Rabbi Kahn expects to be opening the doors to the Takoma Wellness Center.

The law permits city-sanctioned dealers to distribute up to two ounces of the controversial – and in most U.S. states, highly illegal – substance to individuals who suffer from a narrow set of major illnesses, including HIV, glaucoma, cancer or other "debilitating" and "chronic" conditions, according to the bill.

The Reform-ordained Rabbi Kahn says that after working from the bimah for about 26 years at various shuls, he and his wife, Stephanie, are entering the legal drug trade to help severely ill patients who have needlessly suffered for too long at the hands of what he calls a biased health system.

"There are sick people for whom this can really make a real difference," said Rabbi Kahn, invoking Jewish healing principles, such as in Leviticus' Parshat Kedoshim, or the Holiness Code, which reads in part: "You shall not stand by idly while your neighbour bleeds."

Cannabis – as Rabbi Kahn refers to it, claiming the word "marijuana" is a pejorative term that promotes negative stereotypes about the plant – is a legitimate healing tool, he says.

From bimah to pot seller

"What do you do when something's against the law, but your doctor says it will provide you relief?" the D.C. resident asked, soon admitting with a chuckle: "When I retired from my [last] congregation [Temple Har Shalom in Warren, N.J.], it was the furthest thing in my mind that I would end up in D.C. selling marijuana – you just never know."

Helplessly witnessing the painful deaths of Stephanie Kahn's mother and father dramatically influenced the couple's thinking on the drug.

Her father, Jules Reifkind, who suffered for years from the degenerative nerve disorder multiple sclerosis, died first.

For years, the Kahns watched as he physically deteriorated, becoming completely bedridden, the couple recalled. Early on, however, a doctor hinted that marijuana could be the key to alleviating Reifkind's muscle spasms and recurring bouts of pain.

But in the 1970s, when the doctor first recommended the plant, Reifkind was dubious, Stephanie Kahn, 55, recalled.

"My father [was] a straight-laced businessman and was horrified by the recommendation," she said.

Marijuana has long been the benchmark of low-brow comedy and countless anti-drug campaigns, but the Kahns soon took note of its remedial qualities.

On the rare instances when Reifkind, who died in 2005, was able to obtain the drug illicitly, "it made such a difference, but it totally freaked him out, just the idea," Stephanie Kahn said.

Her mother, Libby, who was diagnosed with lung cancer in June 2009 and died two months later, likely would have benefited greatly from smoking marijuana, but she never was able to procure the substance, Kahn recalled.

"She was just wasting away" from numerous sessions of chemotherapy, which had completely destroyed her appetite, Kahn recalled. But the family "couldn't get [marijuana] for her, and she really wanted it. I felt bad." (Marijuana, as comedians often note, is known to increase one's appetite dramatically.)

So when the D.C. City Council took the first steps toward legalizing the substance for medical purposes, the Kahns held a family meeting.

"We sat down and said, 'This is something we can do and do well to really save lives and make a contribution,' " said Rabbi Kahn, who, following a two-year stint in Israel, relocated to D.C. about a year ago to take a top post at the D.C.-based Interfaith Drug Policy Initiative, an advocacy group that campaigns for more "compassionate" drug laws.

It's still unclear whether D.C.'s medical marijuana law will remain on the books, as Congress has until the end of the month to veto the measure. And at least two members of the U.S. House of Representatives are balking at the city's efforts, and one has threatened to pull D.C.'s federal funding if the law isn't altered.

If D.C. ignores his call, Rep. Jason Chaffetz (R.-Utah), the ranking member on a subcommittee responsible for awarding the city federal dollars, said he'd be open to "withholding funding," as it's a proven method to "get [the city's] attention."

The political fray aside, the Kahns say they're keeping their heads down, continuing to lay the groundwork necessary to finalize the Takoma Wellness Center, which would offer a range of diverse marijuana strains, as well as holistic services, such as aromatherapy and reflexology, according to the shop's website.

The centre already has the widespread backing of many community members – a central requirement of the D.C. law, which says licenses only will be awarded to dispensaries that gain the support of so-called "advisory neighbourhood commissions," or local political bodies set up to consider a range of initiatives affecting city neighbourhoods.

Singles Events is an advertising feature of *The Canadian Jewish News*

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cblackman@thecjn.ca

IGGY VISITS BAYCREST

Federal Liberal Leader Michael Ignatieff, centre, brought a contingent of Liberal MPs with him on a visit to Baycrest July 29, when he met with Baycrest's senior officials, scientists and clients. Pictured with Ignatieff, listening to Baycrest CEO Dr. William Reichman, are, from left, York South-Weston MP Alan Tonks, an unidentified onlooker, Eglinton-Lawrence MP Joe Volpe and St. Paul's MP and Liberal health critic Carolyn Bennett.

Spice of Life

Olive oils not all created equal

By SYBIL KAPLAN
Special to The CJN

Imagine sitting five hours a day (with three breaks) for three days and tasting 189 samples of olive oil. Incredible? Not for the 21 judges from 14 countries attending the First Mediterranean International Olive Oil Competition in Jerusalem.

According to Chaim Gan, the "grape man," TerraOlivo is an offshoot of the annual TerraVino international wine competition.

Along with Gan, Moshe Spak, international affairs director of TerraVino, and Raúl César Castellani of Argentina are organizers of the event, one of only eight such competitions in the world. This one, held at Jerusalem's Inbal Hotel, is sponsored by the Municipality of Jerusalem, the Ministry of Tourism, the Inbal Hotel and the Israel Olive Oil Council. Also sitting at the table overseeing the competition is a Tel Aviv corporation lawyer.

Israel is one of the founding members of the International Olive Oil Council, based in Madrid.

"My job as organizer is to make the selections of the jury and promote and market the competition," Spak explained. "No other competition has this quantity of countries. We chose Israel because we are Israelis – we like to have events here and olive oil is identified with Israel. Jerusalem is the identity of olive oil."

A cursory glance actually shows 30 references to olive oil in the Bible – as a means of payment, for use in anointing people, and for religious purposes, food, medicine, cosmetics and lighting.

The judges, who come from Uruguay, Spain, Argentina, Italy and Israel, use a scoring sheet looking at aroma, taste sensations and final sensation in smell and taste. They can also refer to a list of 25 descriptive words and four types of pepper.

All the judges are olive oil professionals. They drink from blue, professional, oil-tasting glasses, imported from Spain, so that they cannot see the colour. Each tasting glass has a separate glass covering. The waiters bring out the glasses from the kitchen, where the bottles are closely guarded. On the tables are bowls with slices of green apples whose acid helps clean the palette between tastings. There are also bottles of Aqua Panna distilled water and Pellegrino sparkling water.

After two days of tasting, there will be a conference on the third day with public tasting and teachers to explain how to taste.

On the final day, a grand prestige gold medal, a prestige gold medal and a gold medal will be awarded to the best olive oil, the best Israeli olive oil, the best kosher oil and the best boutique oil.

Gan presided over the tasting, reprimanding the judges when they talked at their tables and discouraging them from sharing information.

"If the Arab countries would have participated," said Spak, who made aliyah from Argentina, "we would have a minimum of 50 to 60 samples –for example, from Tunisia, Jordan, Turkey and Egypt."

Out on the patio sat Zohar Kerem, a lecturer, food chemist and researcher from the Hebrew University, a large part of whose research is dedicated to olive oil. Kerem also works with the researchers from the Ministry of Agriculture.

"My part is looking into the quality of olive oil, the effects of shelf life, the differences between glass, plastic or tin containers," he said.

He is also involved with learning why olive oil is good for one's health and which compounds are good for the body.

He cited some research that indicates there is a compound in olive oil that does the same thing in the body as Advil. The fatty acids in olive oil are also in a good ratio, he said.

"It is the best fat we need to consume," Kerem said. "It also contains vitamins needed in our diet."

The competition will be held at the end of April or beginning of May next year, and it will become an annual event, organizers said.

Sybil Kaplan is a journalist, food writer, lecturer and cookbook author who lives in Jerusalem.

שישאר ג'נ'ע

גידי קורן וחברים

ברעת השלום-יהודים פרדוקס

לשני זמן קצר עקבתי אחרי ראיון בטלויזיה הישראלית עם רופא ישראלי צעיר, מבית-החולים שיבא בתל-השומר. בראיון סיפר הרופא על תינוק פלשתינאי אשר נולד ללא מערכת חיסונית, כתוצאה ממחלה נדירה. כל חייהך, ידידם או מחלה זיהומית יכולים להביא קץ לחייו של הרך. לכן הרופא יחד עם צוות רפואי אשר כולל רופאים נפשים, אחיות ומכאנים, מאבקים על חייו של התינוק, ומנסים להצילו מגורל אכזר. למרות שאיבי מבין בדל ברפואה, הבנתי מהראיון שמטרת הרופאים להשתיל בגופו של התינוק, בגיל שלוש (אם יזכה להגיע) מה שצמות אשר יפעיל את המערכת החיסונית ויציל את חייו. לצורך מטרה נעלה זאת, מאפשפו הרך בבית-חולים, בתוך בועה סטרילית בחדר מבודד, מנותק מהעולם ובעיקר מחידקים ושאר יצורים מיקרוסקופיים אשר עלולים להביא קץ לחייו. מיותר לציין שהטיול על הרופאים, האחיות ושאר הצוות, אינו קטן, זה בלי להזכיר את משלם המיסים הישראלי, אשר במו כספו ממנן את המלחמה על חייו של הילד במאבק לא זול. כמובן שבית החולים ביקש מהרשות הפלשתינאית שתממן חלק מעלות הטיפול, אך לאנשי הרשות יש כבואה יעדים חשובים יותר לטפס, אשר בין היתר נתנת בכיסים הרחבים של מנהיגי הרשות, בינתיים אמו של התינוק, בעזרה פלשתינאית אשר יוסיף מצליח לשרוץ אפילו דרך השדהל השחור אשר מכסה את גופה וכסוי הראש שמסתיר את שערה, נמצאת בבית החולים לא רחוק מבנה. בראיון לטלויזיה ובשיחות עם הרופאים הביעה האם תמיכה בפרוד הפלשתינאי ובמתאבדי הג'האד, השהידים אשר משפצים יחד עם עצמם גם ילדים ישראלים רכים ותינוקות בגיל בבן, אשר על חייו מאבקים הרופאים שלנו.

את כל זה אני כותב בבועה על שנפל בחלקי ולא רק בחלקי, להשתייך לעם ולמדינה אשר לא חוסכת מאמץ להציל תינוק מגרדלו המר, למרות שאם הילד יגדל בזמנו מה הצמצות שישתול בגופו, ים סיכוי רב שאמו, אביו,וסביבתו התרבותית הסירנ, ישתילו בגופו שנאה לישראל ולאנשים הטובים אשר הצילו את חייו. הגבר שיתפתח מהתינוק, עלול לפצץ את עצמו יחד עם מצילו, ועם מה הצמצות אשר הושתל בגופו באמצע כה רב. כמובן שיש גם סיכוי שאותו רך שיגדל יחד עם תינוקת כמותו, ילדים אשר ניצלו ממוות, רעב, או סתם גדל אכזר, בוסות רופאים, חקלאים, מהנדסים ועוד ישראלים יפים, יביאו בעז ידידים, ביום מן הימים, את השלום הנכסף.

בינתיים רופאים וסכאר מעבדה ישראלים מלחים באנשי אבטחה חדילים, פלשו למחצות הפלשתים בעזה ועד סיכון חייהם, כדי למצוא ולהרים מבני משפחתו של התינוק- קרוב משפחה אשר מה שצמותיו יתאים לתקמותיו של הילד הרך.

הגורים

ישראל, כמו כל המדינות המפותחות, יבואה בשנים האחרונות אלפי חוסבי עצים ושראבי מים, אנשים ממדינות מתפתחות, שיובצעו את כל העבודות שישראלים אינם מוכנים לבצע, אפילו אם יישארו מובטלים. וכך מפעלות בזקוי ציון משרתות פיליפיניות, ואת שדות ארץ ישראל מעבדים פרלים מיאנמאם ומודיעם. ותיקי המשתק: מותר לכם לעבוד, אבל לא ליצור משפחות. אבל מה לעשות- אהבה, משפחה, הרצון לחיות מרגאלי, אינן רק מזות ישראלים. וכך נולדו בישראל אלפי ילדים לשבדים זרים, ישראל שיפדת בפני בעירה דמוגראפית קשה, בזיוך כמו גרמניה שבאמת תחת מילוין מזרקים, והעיר מאלמה בשבדיה שרבע מהשביה הם מוסלמים.

איזהע המזל, ומוגיה כל כך רגישה נפלה לידיו של שר הפנים, אדם שמיצג דיעות שהיו ללבשיות במאה השלוש עשרה, ושכל מי שאינו יהודי אורתודוקסי-אינו שווה הרבה בעיניו. וכך החליט מר ישי הבאה לגרש אלפי ילדים שישראל היא המקום היחיד שהם ראו בחייהם. כאן גבנם למשלה הלב היהודי החם, והשבדה שיש בישראל הרבה אנשים טובים. למזוך החלטה המפשלה לגרש "רק" 400 ילדים-כאילו שהישארותם של אלה תשנה את פניון המדינה.

ולכן כל כך שמחתי לקרוא שהתנועה הקיבוצית הדתיעה שהיא מוכנה לקלוט את 400 המשפחות האלה. זה הזכיר לי ימים והדים ושקים, שבהם קלטו הקיבוצים פליטים יהודיים מכל מקום שהגיעו. חיפם לי את הלב.

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And now for something completely different: HEEBONICS

Grandfather's cantorial CD release inspires jazz singer

Sophie Berkal-Sarbit has been singing jazz since she was 10. *(Bill King photos)*

BY CARA STERN
CJN intern

One song was all it took to change Sophie Berkal-Sarbit's life.

The now 19-year-old jazz sensation was just 10 when she was preparing for an international music festival in New York. She sang folk music and was involved with musical theatre at the time, but on her father's recommendation, she performed *Angel Eyes*, made famous by jazz legend Ella Fitzgerald.

"I fell in love with the song and style and haven't gone back since," Berkal-Sarbit says.

She was 16 years old when she released her first album, *The Gypsy in My Soul*. Her followup album was released on Valentine's Day this year and is called *Young and Foolish*. Both albums contain Berkal-Sarbit's covers of famous jazz tracks.

She opened the Beaches International Jazz Festival in Toronto on July 16, where she performed an original song, *Just Us*. Songwriting, she says, is a skill she's just starting to get into.

She has performed at this festival every year since 2006 as part of the group the Real Divas, but this is the first time she got her own show – on opening night, no less.

"I'm really excited and honoured to have that," Berkal-Sarbit says.

She describes percussion as something she loves to incorporate into her shows. Not drums, she specifies, but other percussive instruments such as bongos.

"I'd love to learn that [percussion] myself, but I don't have any time," she says.

Her album pushes the envelope for a jazz CD, as she performs material that is not jazz – for example, *Until* by Sting and *Grandma's Hands* by Bill Withers – but transforms the songs into Latin jazz or ballads with different arrangements.

She has worked with jazz musicians who incorporate their own styles into music from other genres, and she says she is following their example. She also credits the approach to working with her producer, Bill King, who helped her arrange the tracks.

King says Berkal-Sarbit's voice is unique in that it truly connects with people, and he describes it as having a softness to it.

"She has a great rhythm to her singing," he says, attributing it to her exposure to jazz music while she was growing up and developing as a vocalist.

Being in the studio is probably her favourite thing to do, Berkal-Sarbit says, as she expertly describes the recording process, in which she decides on a theme and picks songs that flow into each other to create a cohesive album.

She records herself singing with the band initially and then redoes the vocals separately, she says.

She calls her grandfather, Rabbi Louis Berkal, her biggest inspiration. He was a rabbi and a cantor at the Shaarey Zedek Synagogue in Winnipeg, and released his first cantorial music CD at the age of 87.

"After I found out he was recording a CD, it made me want to record one, too," she said. "He really taught me never to give up and to always go for my dreams."

Her grandfather was born in a shtetl in Lithuania and moved to Canada when he was 13. He went to Grand Forks, N.D., to study to become a rabbi and a cantor. He met her grandmother there, and the two of them moved to Winnipeg.

Her grandfather was at Shaarey Zedek Synagogue for more than 50 years, and he died last year at 95 years old.

Winnipeg is Berkal-Sarbit's hometown, though she moved to Toronto last year to study at a makeup school, where she specialized in special effects and prosthetics, a hobby that she says has always been one of her interests.

But don't expect to see any of it at her shows.

"I think I would scare my audience," she says, laughing. Although her youth attracts a younger audience, jazz still generally appeals to an older crowd, Berkal-Sarbit says.

She says it's an interesting experience being a young jazz singer. While it was difficult to keep up with the workload in high school due to her career commitments, her friends were supportive, she says, adding that they all had tickets to her Beaches Jazz Festival performance.

It's also nice to be different, she says.

"I get to meet so many interesting people, and I always get different reactions from people when they find out I'm a jazz singer," she says.

In the future, Berkal-Sarbit says she wants to spend time writing more music with her producer.

"I love, love, love writing with [him], and we work really well together," she says.

King says her first original song, *Just Us*, turned out amazing, and he plans on helping her write more songs in the future.

"When she does it live in concert, it's the most successful song in the set," he says. "It doesn't sound like the jazz tunes. It sounds like her."

And if Berkal-Sarbit could collaborate with any other musicians, she would choose fellow Canadian jazz singers Holly Cole and Emilie-Claire Barlow.

Berkal-Sarbit is also hoping to tour in support of *Young and Foolish*, and has been thinking of basing the tour around Jewish community centres. She performed as part of the Real Divas at the Stars on Spadina concert at the Miles Nadal Jewish Community Centre last April.

Although Judaism doesn't necessarily directly affect her music – and the Jewish aspect to her life was more prominent in Winnipeg than Toronto – many of her fans admired her grandfather, who does play a significant role in her music.

"I definitely talk a lot about my grandfather in my shows," she says.

Catch Berkal-Sarbit on tour when she performs at the Reservoir Lounge in Toronto on Sept. 28. For more information and tour dates, visit www.sophieberkalsarbit.com.

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Netanyahu testifies at Gaza flotilla probe

By BARAK RAVID

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JERUSALEM — The Israel Defence Forces (IDF) was responsible for deciding how to carry out the raid on a Gaza-bound flotilla of ships that ended in bloody clashes and the deaths of nine people, Prime Minister Benjamin Netanyahu told an Israeli commission of inquiry into the incident on Monday.

On May 31, Israeli navy commandos boarded the six ships that made up the flotilla, primarily activists from a Turkish organization, in an effort to prevent them from breaking through an Israeli marine blockade and reaching Gaza. The naval commandos who boarded the sixth ship, the Mavi Marmara, were met with violence and the nine were killed in the subsequent clashes.

The incident exacerbated tensions between Israel and Turkey, whose formerly friendly relations had been strained by a three-week IDF operation in the Gaza Strip in December 2008.

When asked by the head of the commission panel, retired chief justice Jacob Turkel, whether it was the IDF that decided the means by which to halt the flotilla, Netanyahu said, "Yes, that's standard procedure."

He said the IDF "has always decided on the ways in which to enforce the blockade [on Gaza] and has done its job well."

When asked how the decision on military action was received, Netanyahu said all of those involved "felt that the raid was a last resort, and the instructions were to conduct it with as little friction as possible.

"The IDF had looked into several options, as per my instructions, but also according to the instructions of the defence minister and the chief of staff," he said.

When panel member Amos Horev asked which options were considered, Netanyahu avoided the question, instead asking to discuss the matter behind closed doors.

When asked by Turkel who Netanyahu had put in charge of the operation during his trip to the United States a few days prior to the flotilla's arrival, the prime minister named Defence Minister Ehud Barak.

The prime minister also told the commission that the implications of a military operation were discussed during the May 26 meeting of senior cabinet members known as the forum of seven, but the discussion had centred more around the public relations fallout the operation might have.

"We didn't discuss the details of the operation, except for the media impact," Netanyahu said.

Regarding the information Israel had received prior to the flotilla's arrival, Netanyahu said Israel knew that the convoy had been organized by the IHH, a Turkish group that the defence minister had declared a terror organization more than a year earlier.

Netanyahu said it was obvious that "the flotilla organizers were interested in clashing with the IDF."

In opening remarks prior to the panel's questioning, Netanyahu praised the panel's mission saying that "no country or army examines itself more thoroughly than Israel and the IDF."

He reiterated the importance of Israel's naval blockade of Gaza: the measure is intended to stop shipments of arms from arriving at the Hamas-ruled strip.

"Hamas has transformed the Gaza Strip into a terrorist enclave sponsored by Iran," Netanyahu said, describing the "thousands of rockets and missiles" Iran supplies as well as the "military training and funding" Iran gives to Hamas.

> ***Was obvious that 'the flotilla organizers were interested in clashing with the IDF'***

Netanyahu said he hoped the panel would emphasize in its report Hamas' violations of international law: "inciting to genocide, systematically and intentionally firing on civilians, using civilians as human shields, and preventing visits by the Red Cross to kidnapped IDF soldier, Gilad Schalit."

Tension running high in the Middle East

By AMOS HAREL and AVI ISSACHAROFF
© Ha'aretz Daily Newspaper Ltd.

Analysis

The report last Wednesday of a failed assassination attempt on Iranian President Mahmoud Ahmadinejad fell on fertile media ground: One day after a deadly incident on the Israel-Lebanon border and two days after rockets hit Eilat and Aqaba, it seemed as if there wasn't a drama-free moment anywhere in the region.

A few hours later, Iran issued a denial: it wasn't an assassin's grenade, but a firecracker set off by one of the president's fans. The international media quickly lost interest. And at the minute, nothing seems to directly link these three incidents.

But there is a connection: tensions are rising in various parts of the Middle East, and each incident feeds off the others. For weeks, there has been a smell of smoke in the air: the new sanctions on Iran, the smuggling of advanced weaponry from Syria and Iran to Hezbollah, the probe into former Lebanese premier Rafik Hariri's murder. None of this necessarily means impending war, but emotions are running high.

The assassination report apparently came from an Iranian website of dubious credibility. But then, Iran's government isn't known for its credibility, either.

Something else was also reported from Iran last week: that it has acquired four sophisticated S-300 anti-aircraft missiles – or perhaps four batteries. The Russian-made missiles were reportedly obtained via Belarus.

Russia has been negotiating an S-300 sale with Iran for years, but its leadership is divided over whether to go through with the deal.

The missiles would hamper an aerial strike on Iran's nuclear facilities – which is why Washington and Jerusalem have been pressing Moscow not to deliver them. Western intelligence agencies suspect the Russians have already let the Iranians train on the missiles. Still, without any proof, the Aug. 4 report sounds dubious.

The Lebanese front was quiet on Aug. 4. Israel was encouraged by the United Nations Interim Force in Lebanon's confirmation that its soldiers indeed never entered Lebanon while clearing brush on Aug. 3 – the action that sparked the Lebanese attack. The Lebanese Army, unhappy with the blow it suffered, also seems to be showing restraint, so the incident is unlikely to spark a wider conflict. But the diversion of attention from the Hariri murder probe to tension on the border benefited Hezbollah, which may well try to repeat the exercise.

As for the Eilat-Aqaba attack, both Israel and Egypt yesterday accused Hamas of carrying out the attack. Prime Minister Benjamin Netanyahu even went as far as to send out a taped message to all three television stations in which he threatened to respond. In Egypt, the assumption that Hamas was to blame means more trouble. Cairo will find it even more difficult to broker a Fatah-Hamas reconciliation deal against the backdrop of one of the sides using Egyptian soil as a base for launching terror attacks.

And here is where it all ties back into Iran: the Egyptians, like the Jordanians, who were hit hardest in the Aug. 2 attack, are worried by Iran's growing penetration of the region, and especially its increasingly close ties with the Hamas leadership in Gaza. If Iran is really sweating over the new sanctions or worried over American officials' recent statements about the possibility of attacking it, the effects will be felt in our region, too.

* * *

In related developments, Avi Issacharoff wrote, the Arabic-language daily *A Sharq al Awsat* reported last Friday that Shin Bet security service director Yuval Diskin visited Egypt on Aug. 5 to discuss with officials there the recent deadly rocket fire at Israel and Jordan, believed to have been perpetrated from Egypt's Sinai peninsula.

The London-based *A Sharq al Awsat* reported that Egyptian authorities were hunting for two trucks believed to have been used to launch the Aug. 2 barrage from Sinai against Eilat and Akaba.

According to the report, Diskin met with senior Egyptian officials, including Egyptian intelligence chief Omar Suleiman. A day earlier, an Israeli delegation crossed the Taba border terminal between Eilat and Sinai to co-ordinate the search for the trucks.

It was also reported that the commander of the Hamas military wing in the Gaza's Rafah sector, Raed al Atar, sent the rocket squad that fired at Eilat and Aqaba.

The Palestinian news agency *Ma'an* reported that Egypt had declared a state of emergency across the Sinai peninsula as part of efforts to capture the rocket squad responsible for the rocket fire. A group of senior Egyptian security officials were deployed to the area to hunt for the cell, believed to still be in the Sinai, *Ma'an* reported.

Security officials told *Ha'aretz* that Palestinian intelligence indicates that Atar had ordered the launching without co-ordinating the move with Hamas' Gaza leadership, nor did he consult the commander of the Hamas' military wing in Gaza. However, according to Palestinian intelligence sources, Atar did coordinate the move with Hamas' Damascus-based leadership as well as Iranian intelligence figures, who were apparently the initiators of the operation.

NOTICE FROM

KASHRUTH COUNCIL OF CANADA

COR

Many consumers are under the impression that various Yogenfruz stores are kosher certified by the Kashruth Council of Canada. Some establishments may even display an unauthorized COR logo on their menu board. Yogenfruz is a national retailer of frozen yogurt products with outlets across Canada and the U.S. including a number of locations in the Toronto area.

The Kashruth Council of Canada does not presently certify any Yogenfruz stores.

Please note that the COR symbol which appears on any product being sold at these stores is only valid for products in their original factory-sealed packages. Once the packaging is opened, the kosher certification of that product is no longer valid.

The Kashruth Council of Canada reminds the consumer that this same principle applies to all non-certified stores selling ice cream, smoothies, and other similar products. As always, we suggest that consumers patronize establishments that are fully certified by a reliable kosher agency.

* * * * * *

To receive Kosher Alerts via e-mail, visit our website at www.cor.ca and click on "Kashruth Alerts"

Yad Vashem condemns site

Continued from page 1

Since the 1979 Islamic revolution, Iran has not acknowledged Israel as a sovereign state and has even refrained from using the name Israel, instead referring to the Jewish state as the "Zionist regime."

The tensions reached a peak in 2005, when Iranian President Mahmoud Ahmadinejad started his anti-Israel tirades, calling the Holocaust a "fairy tale."

Iran hosted a Holocaust conference in Tehran in December 2006 that was attended by prominent anti-Semitic and neo-Nazi figures.

Ahmadinejad and other Iranian officials argue that while publishing insulting cartoons of the Muslim prophet Muhammad and offending more than one billion Muslims is considered by the West as press freedom, an investigation of a historic event is considered a crime.

Ahmadinejad also has said that even if the Nazi mass murder was true, those responsible for the crime should be punished, but that Israel should not be allowed to use it as a pretext for committing crimes against Palestinians.

Fran Sonshine, national chair of the Canadian Society for Yad Vashem, said in response to the new website that it's "unfortunate that in this day and age, when information is so easily accessed and available, that those engaged in a calculated campaign to discredit the history and pain of a group of people should find traction and a willing audience in certain segments of our society."

New Zealand allows shchitah until trial

JTA

SYDNEY, Australia — A New Zealand judge has allowed the kosher slaughter of animals to resume until the lawsuit filed by the Jewish community against the government comes to trial.

Justice Denis Clifford of the High Court in Wellington confirmed Monday that an agreement has been reached between the Jewish community and representatives of the Crown Law Office, which is representing Agriculture Minister David Carter.

"We are pleased to report that an agreement for interim relief from the terms of the present Commercial Slaughter Code was reached in court," a representative for the Jewish community announced Monday. "This enables the continued practice of shchitah in New Zealand until the matter comes to trial – likely to be in 2011."

New Zealand Jewish Council chairman Geoff Levy described the interim agreement as "a positive outcome" for the 7,000-member Jewish community.

"Every effort is being made to get chicken and local lamb back on the table as soon as possible," he said.

Lawyers for the Jewish community filed legal proceedings last week against the Minister of Agriculture seeking a restoration of the right to practice shchitah.

The legal showdown was prompted after Carter decided not to exempt kosher slaughter under the new Commercial Slaughter Code, which came into effect on May 28.

The National Animal Welfare Advisory Committee, set up by the Ministry of Agriculture, had recommended that shchitah be granted an exemption from the new code, but Carter ignored the advice, saying he did not believe any animal "should suffer in the slaughter process."

The trial pits the Jewish community against the Conservative government of John Key, whose mother, Ruth Lazar, was a Jewish refugee who escaped Austria on the eve of the Holocaust.

Shchitah has been carried out in New Zealand since 1843.

Israel's co-operation on UN inquiry signals tactical shift

By URIEL HEILMAN
JTA

The decision by Israel to participate in the United Nations probe of the Turkish flotilla incident marks a stark departure from Jerusalem's practice of opposing the world body's investigations of Israeli actions.

A year and a half ago, faced with a similar decision when the UN Human Rights Council decided to appoint a fact-finding mission to investigate Israel and Hamas' actions during the Gaza war, Israel boycotted the inquiry led by retired South African Judge Richard Goldstone. Israel would pay a heavy diplomatic price: the Goldstone report was harshly critical of Israel and generated months of negative publicity for the Jewish state.

A year later, Prime Minister Benjamin Netanyahu is taking the opposite course with the UN review panel looking into the May 31 flotilla confrontation. Nine Turks, including a dual Turkish-American citizen, were killed in the melee that ensued when Israeli commandos tried to board the Mavi Marmara, part of a flotilla of ships sailing for Gaza in a bid to break Israel's blockade of the strip. The incident drew worldwide condemnation of Israel.

"Israel has nothing to hide. The opposite is true," Netanyahu said in a statement on Aug. 2. "It is in the national interest of the State of Israel to ensure that the factual truth of the overall flotilla events comes to light throughout the world, and this is exactly the principle that we are advancing."

The UN inquiry out of New York will be led by a former prime minister of New Zealand, Geoffrey Palmer, and will include the outgoing president of Colombia, Alvaro Uribe, as well as a Turkish and an Israeli representative who have yet to be named. The panel is expected to begin its work Aug. 10 and submit a progress report in mid-September.

The decision to co-operate with the UN probe comes after two months of Israel's resisting calls for an international inquiry and signals a tactical shift for Israel when it comes to dealing with UN investigations of its actions. It marks the first time that Israel will be part of a UN committee looking into Israeli actions.

"This could be viewed as a new approach," confirmed a source at Israel's embassy in Washington.

UN Secretary General Ban Ki-moon hailed it as an "unprecedented development."

Israel's decision to co-operate on the probe follows weeks of urging by the Obama administration, but it's also a way for Israel to mollify Turkey, which had threatened to sever diplomatic ties with the Jewish state unless Israel acceded to an international probe or apologized for the flotilla deaths.

Israelis demonstrate their anger at Turkish Prime Minister Recep Tayyip Erdogan in the wake of the Gaza flotilla incident on May 31. ***[Israel Sun photo]***

Israel had launched its own investigations of the incident. An Israel Defence Forces investigation found intelligence failures in the IDF's preparations for stopping the flotilla but no fault with the soldiers' actions, and a government committee probe is still ongoing. Turkey, however, was not satisfied.

Concerned about the rupture between Turkey and Israel over the incident and its long-term implications for the future of the Middle East, the Obama administration was keen on finding a way for a probe that would satisfy both Turkey's demands for an international inquiry and Israel's concerns about bias against it. The new probe was the result of negotiations with Israel and Turkey.

"For the past two months, I have engaged in intensive consultation with the leaders of Israel and Turkey on the setting up of a panel of inquiry on the flotilla incident of 31 May," the UN secretary general said in a statement on Aug. 2. Ban said he hoped the inquiry would "impact positively on the relationship between Turkey and Israel as well as the overall situation in the Middle East."

After the Goldstone report was issued a year ago with findings that tarnished Israel's international image, some in Israel argued that it had been a mistake to boycott the inquiry. Rather, they said, Israel should have co-operated in a bid to ensure the least damaging report possible. With Israel now choosing co-operation over rejection on the new flotilla probe, some in Israel are cautioning against comparisons between the two.

In the Goldstone case, they note, the original mandate for the inquiry prejudged Israel as guilty and came from the Geneva-based UN Human Rights Council, which has a record of singling out Israel for opprobrium while ignoring human rights violators around the world. In the flotilla case, the probe will be conducted under the aegis of the UN secretary general, who is seen as mindful of Israeli concerns.

"You have to make a distinction between the Human Rights Council, which is partisan and has an anti-Israel obsession, and between the secretary general, Ban Ki-moon, who we hold in the highest esteem," a senior Israeli official told JTA on condition of anonymity. "After ongoing discussion with the secretary general, we are convinced that what he is proposing is credible and objective. I wouldn't apply either of those two adjectives to the Human Rights Council, which is a travesty."

For its part, the UN Human Rights Council voted just two days after the flotilla raid to establish its own inquiry into the incident, but Israel is not co-operating with that probe. The United States, among others, voted against it.

In welcoming the new probe, the U.S. ambassador to the United Nations, Susan Rice, implied that she hoped it would cancel out the Human Rights Council inquiry.

"The United States expects that the panel will operate in a transparent and credible manner, and that its work will be the primary method for the international community to review the incident, obviating the need for any overlapping international inquiries," Rice said.

"That was an unmistakably derogatory reference to the UN Human Rights Council probe," observed Hillel Neuer, the executive director of UN Watch, a Geneva-based pro-Israel watchdog organization. "A shadow has been cast on the UN Human Rights Council probe, and it was done so expressly."

Neither the UN probe in New York nor the one being carried out in Geneva by the Human Rights Council will have legally binding consequences. In theory, a probe's findings could prompt the UN Security Council to take action, but given the veto power the United States exercises in that body, such a scenario appears unlikely.

Israel Briefs

Hamas blamed for rockets

Hamas is responsible for the rockets fired at Israel and Jordan, and Israel is planning to retaliate, Prime Minister Benjamin Netanyahu said. In a speech broadcast last Wednesday on Israeli TV, Netanyahu referred to three recent attacks on Israel: from Gaza on Ashkelon, from Sinai on Eilat, and from the Lebanese army on Israeli troops. "I want to make very clear to Hamas and to the Lebanese government that we view them as responsible for the violent provocation against us," he said. "Don't test our determination to protect our citizens. Israel will retaliate for every assault." Netanyahu condemned Hamas for using Egyptian soil to launch an Aug. 2 rocket attack on Israel, which struck Eilat and Aqaba in Jordan. One person was killed in the Aqaba attack. "Whoever shoots at Israeli citizens, and it doesn't matter from where, we will find them and hit them hard," Netanyahu said. Earlier in the day, an Egyptian official was quoted by an official state news agency as saying that the Aug. 2 attack was launched from the Sinai by Hamas.

Man arrested for organ trafficking

An Israeli man was arrested for allegedly running a human organ trafficking network in Ukraine, Army Radio reported. The Israeli, whose name wasn't revealed, was arrested by Ukrainian police along with 12 other people. The network reportedly operated for more than three years and searched for donors via the Internet. Most were young women who agreed to sell a kidney for $10,000. The organs were then allegedly transferred to Israelis in need of a transplant, which cost more than $200,000, the head of the Ukrainian organization for fighting human trafficking said after the arrests. Ukrainian police estimate the network made $40 million. The facility where the alleged operations for extracting kidneys took place denied the allegations.

Train, car collision leaves seven dead

Seven members of a single family were killed last Thursday when a train collided with a minivan near the southern Israeli city of Kiryat Gat. In a grim scene, workers from the haredi rescue-and-recovery organization ZAKA recognized one of the dead as their own Aryeh Bernstein, 43, a ZAKA volunteer. He and his wife, Rivki, and four of their children – daughter Mali Gotstein, who was pregnant at the time, Yohanan, Chaya and Moti Bernstein– were killed in the crash. Mordechai Aharon Gotstein, an infant, also died. Thousands turned out last Friday for their funerals. Initial investigations found the minivan's driver drove through a barrier and stopped on the tracks. All of those killed were in the minivan.

Notice of Special General Meeting
Canadian Magen David Adom for Israel

Take notice that the Special General Meeting of CMDA will be held on Monday, September 13, 2010 - 6:00 p.m., at CMDA Headquarters, 6900 Decarie Blvd., Suite 3110, Montreal, Quebec.

The Nominating Committee has proposed the following slate for election as Directors:

Directors to serve Second Year of their Term 2010 – 2011:

Amichai Bakerman (Winnipeg), Mayer Diamond, Seymour Eisenberg (Ottawa), Richard Epstein, Johanne Frenette, Roy Grinshpan (Vancouver), Miriam Lang, M.S.W, Joe Lobasso, Michelle Marcushamer (Edmonton), Eleanor Rosenthal, Maurice Sadeh, Naomi Sheinbaum (London), Susan Tepner Novack, Nava Wainer (Calgary), Faith Weinberg (Toronto).

Directors recommended to serve a Two Year term 2010 – 2012:

Joseph Amzallag, M. Sc., Irwin Beutel, Joseph Bitton, B. Sc., M. Ed., Bernard Chmielash, Sion Harrar, Moe Kravitz, Bernard Lang, M. ENG., Michael I. Levine, Gill Obadia, CA, Hilda Rosen (Hamilton), Michael Rozenek, Norton Segal, Q.C., Vivian Segall, Jack Shalinsky (Victoria), David Singer, B. Comm., (Toronto), Rita Tenenbaum, Richard Wenner, B.A., LL.B. (Vancouver).

Honorary Board Members recommended to serve a One Year Term 2010 – 2011:

Dr. Marc Afilalo, Gerald Berley (Toronto), Rabbi Reuven Bulka (Ottawa), Gerald Cohen, Robert Garfield, David Kaminker, PH. ENG., (Toronto), Sheila Kussner, O.C., O.Q., Arthur Levitt, Sydney Lithwick, Sam Litwack (Ottawa), Shirley Moscovitch, Ted Nashman, Joseph Paperman, Rabbi Reuben Poupko, Rabbi Moshe Stern (Toronto), Dr. Mark A. Wainberg, O.C., O.Q., Sylvia Walt (Toronto), Fanny Wedro (Calgary).

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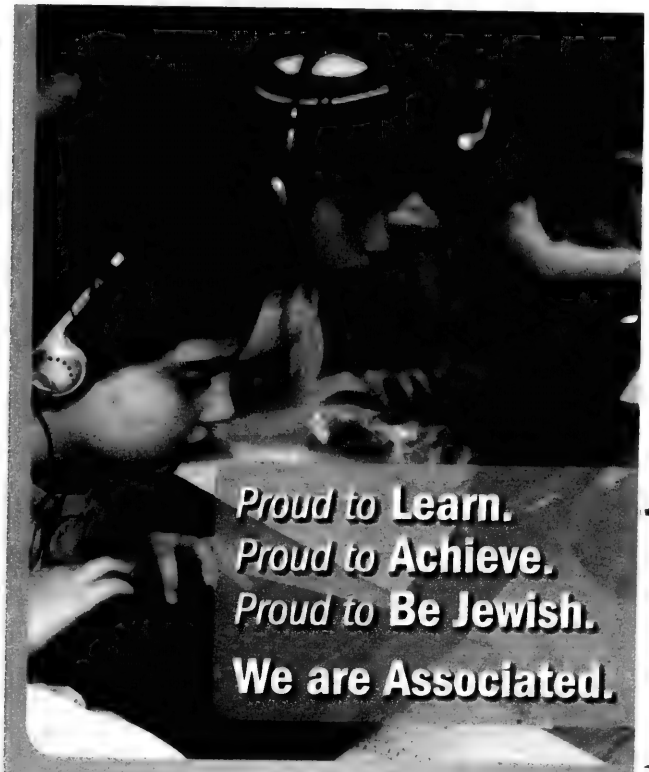

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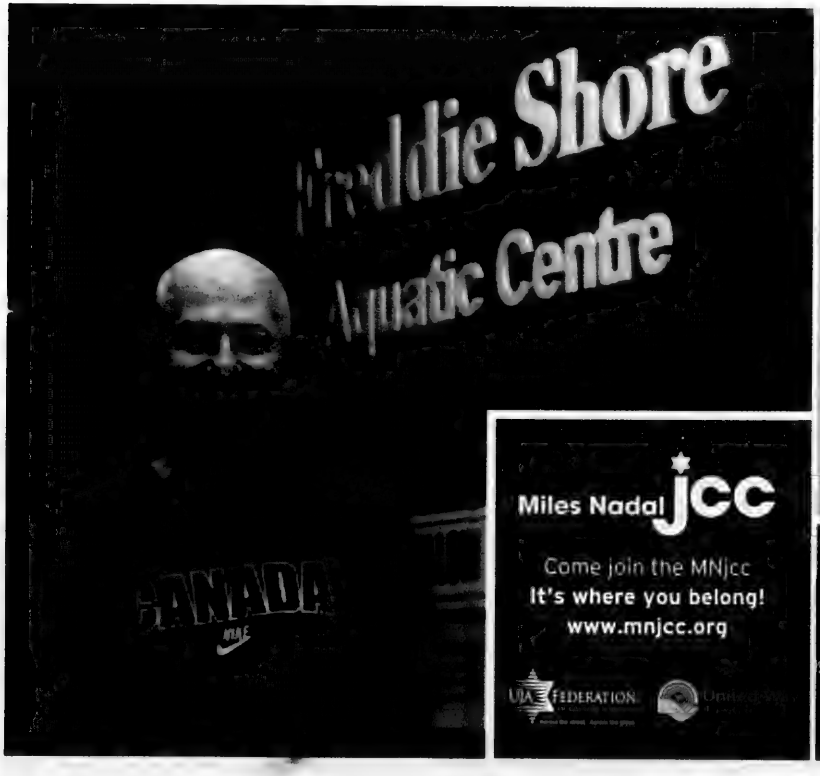

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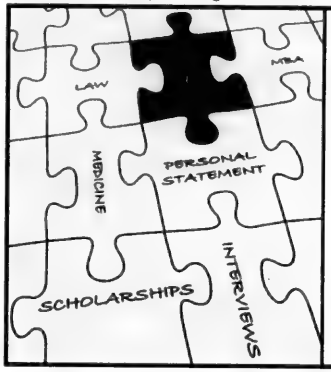

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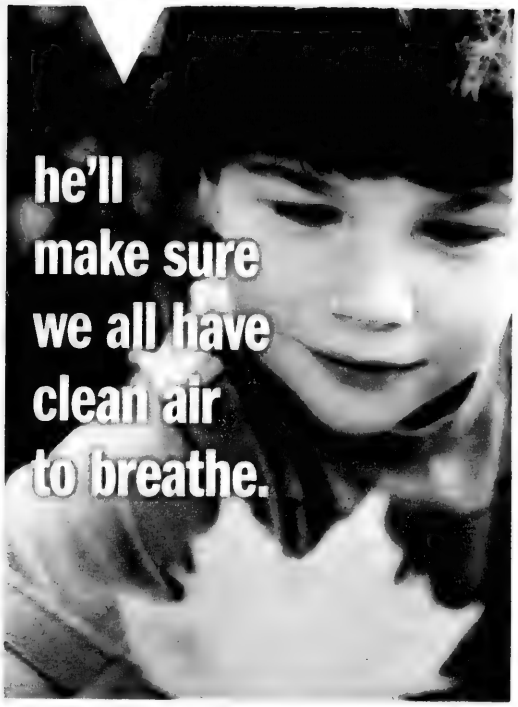

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Eye on Arts

By BILL GLADSTONE

TORONTO ARTISTS NAOMI FREUDMANN AND TAMAR EHRLICH FEATURED IN OAKVILLE ART SHOW

The Joshua Creek Heritage Art Centre of Oakville features the works of Toronto artists **Naomi Freudmann** and **Tamar Ehrlich** in an exhibition titled *In Harmony*, which opens Aug. 15 and remains on view until Sept.12.

Freudmann was born in Tel Aviv and studied art with teachers in Johannesburg, London and Toronto, where she worked extensively in raku and sculpture at the Koffler Centre of the Arts. In 1993, Emunah Women of Canada commissioned her to create a sculpture honouring the Danish people for their humanitarian rescue efforts of Danish Jews during the Shoah. The sculpture was presented to the Danish government at a special ceremony.

Many of Freudmann's sculptures are held in private collections in Canada, United States and Israel. The exhibition features numerous of her pieces in alabaster, bronze and raku.

Ehrlich, who was born in Poland, survived the Holocaust in hiding with her parents, and was educated in Germany, Israel, France and England. The former owner of an architectural ceramic company, Ehrlich has done commissioned work for the Royal Ontario Museum, Osgoode Hall's judge's chambers, Sears and many professional offices in Toronto. She has had several shows of her paintings at the Koffler Gallery and other galleries. In the current show, Ehrlich's "Travelog" paintings document her memories of trips to many countries.

Joshua Creek Heritage Art Centre is housed in a heritage property built in 1827, located on a farm. 1086 Burnamthorpe Rd. E., Oakville. 905-257-0953, www.JoshuaCreekArts.com

* * *

Ashkenaz Festival 2010: The product of two years of planning, this year's Ashkenaz Festival features more than 90 acts and 200 artists coming from more than a dozen countries. In its 15 years of existence, the festival has expanded from traditional Yiddish and klezmer music into "a whole universe of cutting-edge contemporary Jewish music and art," said artistic director **Eric Stein**. The festival features dozens of free performances at Harbourfront Centre and several other venues, Aug. 31 to Sept. 6. 416-979-9901, www.ashkenazfestival.com

Stein discusses his curatorial approach to the festival and provides a sneak preview of this summer's event. His talk, titled "Insider's Guide to Ashkenaz," takes in aspects of contemporary Jewish music and musicians, and features audio and video samples. Miles Nadal Jewish Community Centre, Thursday, Aug. 12, 7:30 p.m. Suggested donation $5. 416-924-6211, ext. 154, sharonis@mnjcc.org

* * *

Names in the News: With the help of Toronto writer-publisher **Alvin Abram**, Toronto businessman **Saul Feldberg** has written his autobiography *Walk with Giants*. Although the book was produced for private release for Feldberg's friends and associates, Abram was given permission to sell 100 copies for $40 with part of the proceeds going to Beit Halochem. "I'm doing it as a courtesy for those who would like to have the book and read about a remarkable life." It is available on a first-come, first-serve basis. Call 416-667-1144 or email bubbameinsa@yahoo.com

* * *

Arts in Brief

• Soulpepper Theatre Company presents *Doc*, the award-winning play by **Sharon Pollock** that examines a daughter's relationship with her parents and her younger self. The play, which premièred at Theatre Calgary in 1984, has won the Chalmers Canadian Play Award and the Governor General's Award for drama. Young Centre for the Performing Arts, 55 Mill St., Building 49, Distillery District. Aug. 19 to Sept. 18. $31.20 to $75.33. 416-866-8666, soulpepper.ca. $22 tickets are available for 21- to 30-year-olds at stageplay.ca.

• Producers **Michael Rubinoff** and **Daryl Roth** have announced that **Linda Kash** will join the cast of the Canadian production of *Love, Loss, and What I Wore*, an intimate collection of stories by **Nora Ephron** and **Delia Ephron**. The theatrical event has featured a rotating cast of five in four-week cycles. The other cast members are **Margot Kidder**, **Wendy Crewson**, **Cynthia Dale** and **Lauren Collins**. Panasonic Theatre, 651 Yonge St. Continues to Sept. 4.

* * *

At the Galleries: Driftwood artist **Jerry Friedman** shows his work at his studio on the Artists of the Limberlost studio tour, Aug. 14 and 15. The tour showcases the work of 21 artists in eight studios along scenic Limberlost Road, 12 kilometres northeast of Huntsville, Ont. Visit www.artistsofthelimberlost.ca for information and directions.

Ex-Torontonian brings klezmer to Gypsophilia's sound

By CARA STERN
CJN Intern

With seven people coming from seven different backgrounds, it's only natural that Gypsophilia can meld so many different styles of music.

The jazzy Halifax band takes different genres, including gypsy jazz, klezmer, funk, indie and reggae, and synthesizes them to create a unique sound.

For example, double bassist Adam Fine brings a lot of the klezmer and Jewish aspects to Gypsophilia's material. The band's repertoire even includes a song called *Jewish Dance Party*, which has a simchah flavour.

"It started one Sunday morning when I sat down and wrote some Jewish music," Fine said. "I decided I'd take all the Jewish clichés that I knew and put it into one song."

Fine is originally from Toronto, though his mother came from Yarmouth, N.S.

"When I mentioned I wanted to move to Halifax, both her and my dad said, 'What the hell do you want to move back there for?'" he says. But he has found the beauty of living in a small city.

"It's a much smaller scene. You can get to know everybody who's playing here," he says. "I like how social it is. You walk into people you know everywhere."

But he describes the Halifax Jewish community as quite small, with around 1,500 people.

"I have to go home to get deli," Fine says, laughing.

One of the best things about Halifax is the lack of competition, he says.

"If I started a klezmer band in Toronto, there are already 50 really great klezmer bands you're competing with, and here there are only one or two," he says.

His grandfather initially introduced him to klezmer music when he was in high school, though Fine says some of the klezmer bands he's heard, such as Masada, led by American saxophonist and composer John Zorn, are a bit too noisy and "avant-garde" for his taste.

It was also his grandfather and father, both of whom were trumpet players, who inspired him to request to play trumpet in his Grade 4 concert band. Unfortunately, the teacher thought he would make a better French horn player.

And for the next five years, he was stuck with the instrument.

"These days I love the sound of the French horn, but only when it is played by other people," Fine says.

Then, about 14 years ago, he took up the electric bass, which he describes as the first instrument he ever liked to play.

However, two years later, another bass player advised him to switch to the double bass if he wanted to maintain a career in the jazz scene. This transition was a bit difficult due to the physical-strength requirements for pushing down the strings, but it got easier over time, he says.

Fine is keeping busy, with seven side projects, including one called Der Heisser, which is purely klezmer music.

Gypsophilia's music is often described as bridging the worlds of jazz and indie rock, drawing both the regular jazz crowd as well as indie hipsters to the shows, which have been described as highly energetic and almost like a party.

It's a mix of danceable music and listening music, sometimes both in the same night, Fine says, adding that the band has opened for hard rock and punk bands in the past. The music, while clearly in the jazz genre, is less improvised than a typical jazz band, which might make it a bit more accessible.

"Some of the stuff is rhythmic and driving," he says, "and other stuff is very dynamic and a little more developmental."

Continued on page 40

The band Gypsophilia: in the top row, from left, are Adam Fine, Sageev Oore and Ross Burns, and in the bottom row, from left, are Matt Myer, Nick Wilkinson, Alec Frith and Gina Burgess.

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Arts & Travel

CHAT grad's kabuki-inspired film premières at Slamdance

BARBARA SILVERSTEIN
Special to The CJN

Sol Friedman's short film, *Junko's Shamisen*, has come a long way since its completion last summer.

"We've been invited to 32 festivals on five continents in the first six months," says the Toronto-born filmmaker of his film, a narrative inspired by kabuki, traditional Japanese opera. "I'm feeling pretty good about that number."

In *Junko's Shamisen*, a young Japanese orphan and her mystical friend exact poetic justice on a malevolent samurai lord.

The 10-minute short had its world première in January at the prestigious Slamdance Film Festival, the indie fest that runs in conjunction with the Sundance Film Festival in Park City, Utah. The film has since been shown at several international festivals – in Seattle, in Santa Barbara, Calif., at the South by Southwest in Austin, Texas, and the Anima Mundi in Brazil.

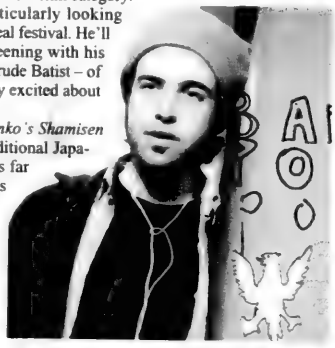
On Aug. 15, *Junko's Shamisen* makes its Toronto debut, screening at 7 p.m. at the Bloor Street Cinema, 506 Bloor St. W., as part of Toronto After Dark, a festival showcasing sci-fi and fantasy films.

Friedman, 28, is then off to the Montreal International Film Festival. In September, he heads to Seoul, where he's been short-listed for the Opus Prize in the short-film category.

He says he's particularly looking forward to the Montreal festival. He'll be attending the screening with his Bubbie Gertie – Gertrude Batist – of Montreal. "She's very excited about it and so am I."

The success of *Junko's Shamisen* – a *shamisen* is a traditional Japanese instrument – has far exceeded Friedman's expectations. "It has been much better received than what I was hoping for.

"At Slamdance, I got a great write-up, and that generated a lot of interest… The Baltimore festival invited me to be part of their opening night program. I didn't even apply there."



Sol Friedman

So how does a Community Hebrew Academy of Toronto (CHAT) graduate end up doing a film rooted in kabuki?

After finishing high school, Friedman attended the Ontario College of Art and Design, which he acknowledges was not a typical route.

"There was a disproportionate number of students in my class (at CHAT) who went into creative fields," he says. "We're all still friends."

Friedman, the second eldest of four children, says his family supported his artistic endeavours, pointing out that his father, George, and older brother, Gabriel, pursued creative careers. They're both architects.

Friedman's foray into film was quite accidental, he recounts. "I was helping a friend with his film, and in the course of helping out, I got into animation.

"I quickly picked up the skills. I did some music videos for a couple of local artists. They were primarily animated, with some live action."

In *Junko's Shamisen*, he made the transition from animation to live action. "The film focuses on storytelling. It's mainly live action."

Friedman's interest in Japanese culture stems from his training in shiatsu massage. In 2001, he visited Japan for a couple of weeks. "The culture resonated with me. It's a modern society that still actively engages its traditional customs."

He visited Japan again in 2006, and in 2008, he spent five weeks there, when he exhibited drawings in a group art show.

On that last visit he had a chance to see kabuki. He says he was fascinated by the pacing of the performance, which is punctuated by lulls in the action. "The pauses are very dramatic. The performers hold their pose, and the audience gets excited during those pauses."

When Friedman returned home, he wrote a script inspired by kabuki. He says he feels "privileged being a Canadian artist" because so much of the arts are supported by the government. He received funding from the Canada Council for the Arts, the Ontario Arts Council and Bravo! Fact.

He completed the script for *Junko's Shamisen* in 2008, and then he donned his director-producer hat. "I wrote, directed, animated and produced the film. There were also five other people on the project."

The film was shot in May 2009 and was completed in a record four months, he says, adding that his animation background enabled him to do the post-production special effects at a minimal cost. "Normally, that is very expensive."

As for future plans, Friedman says he has several projects in development, but with another 60 festivals worldwide to consider, most of his energy is going into marketing *Junko's Shamisen*.

"I'm learning a lot about the industry by promoting the film, but I'd like to get into my next project.

"I'm looking forward to focusing on the creative, rather than the business side of filmmaking."

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Arts & Travel

Hamilton native returns for Forbidden Music

By SHERRY SMITHER
Special to the CJN

Misha Aster

The concert Forbidden Music Revealed, part of the Brott Summer Music Festival, will feature music that was banned by wartime dictators Adolf Hitler and Josef Stalin.

The concert will be performed at Hamilton's Adas Israel Synagogue on Aug. 15 by soprano Sharon Azrieli and pianist Shoshana Telner. Misha Aster, author of *The Reich's Orchestra: the Berlin Philharmonic 1933-45* will narrate the script, sharing details on composers and musicians affected by the politics of Nazi Germany.

"This is an opportunity to hear repertoire that's seldom performed," said the Hamilton-born Aster on the phone from his home in Berlin. "In its context, the music comes across in a very accessible fashion."

The program chosen by Aster and festival artistic director Boris Brott includes selections from Kurt Weill, Felix Mendelssohn, Arnold Schoenberg, Paul Hindemith, Alban Berg and songs from Rachmaninoff.

During the Nazi era, contemporary Jewish composers like Czech Erwin Schulhoff, a communist active in Berlin, were affected.

"Schulhoff was a great composer of the early 20th century. A friend of Weill, Stravinsky and Ravel, his music is remarkably original and a vivid reflection of that time. He had a tragic end as he died in a concentration camp," said Aster, who moved to Berlin in 2006.

"The Czech composers, Pavel Haas and Viktor Ullmann also died in concentration camps. They were tied into the revolution taking place in classical music, which had to do with breaking down boundaries between musical genres."

Other ground-breaking composers like Arnold Schoenberg left Germany because of Nazi restrictions.

"Schoenberg's music represents different aspects of musical innovations, and for various reasons, was deemed suspect," Aster said. "Weill – who was also of Jewish descent and whose music incorporated many influences from a variety of the musical traditions – he, like Schoenberg, emigrated."

The Nazis also targeted the music of composers of the past, such as Felix Mendelssohn (1809-1847).

"Most obviously and most curiously, Mendelssohn was persecuted. He was in no particular sense a professed Jew, but there have been all kinds of attempts to analyze his music and try to distil any kind of Jewish elements," Aster said.

"Mendelssohn was extremely significant in the revival of earlier German musical forms, but on account of his grandfather, a theologian and philosopher leading the Reform Judaism Movement in Germany in the 18th century, his music was proscribed by the Nazis. Because of this paradox, we wanted to include his music in Hamilton on Aug. 15."

The Brott concert program also includes five songs from Srul Irving Glick's *We are children just the same*, a song cycle based on poems from *Vedem*, the underground magazine written by teenage boys in the Terezin concentration camp.

"Glick's song cycle is a contemporary reflection on the fate of composers in Terezin – that's what makes it so moving. There's a strong empathetic connection between Glick's music and the situation in which Ullmann, for example, had lived for almost four years," Aster remarked.

"I hope people will be moved by the music and the artistic expression behind it, and go away feeling they've learned something," he said.

A kosher traditional high tea will be served at intermission.

Sunday, Aug. 15, 3 p.m. at Adas Israel Synagogue, 125 Cline Ave. S., Hamilton. Tickets: www.brottmusic.com or 1-888-475-9377 or 905-525-SONG (7664). $40, $35 seniors & students.

There will be waltzes

Continued from page 38

He draws inspiration from many different places, with one of his songs incorporating a rugby chant from southern France. He said he was at a rugby game, heard the chant, wrote down the music – exemplifying an obviously great ear for music – and brought it to his bandmates – keyboardist Sageev Oore, guitarist Ross Burns, trumpet player Matt Myer, guitarists Nick Wilkinson and Alec Frith and violinist Gina Burgess.

Gypsophilia's latest album is called *Sa-Ba-Da-OW!* and refers to the ways musicians talk when they're trying to explain a part of the music.

For example, he might say he's referring to the sa-ba-da-ow part, and the other musicians would know exactly which part he means.

The album has garnered attention from the East Coast Music Association, which gave Gypsophilia a Jazz Recording of the Year award for *Sa-Ba-Da-OW!*

Right now, the band is working on material for a followup album, which is set for recording in Montreal in December and for a 2011 release.

Although the musicians haven't determined which direction the album will go, one thing is sure: there will be waltzes.

"I've got a bit of a curse," Fine says, laughing. "That's all I can write these days."

Gypsophilia will play a few shows in the Maritimes in August and September. Visit www.gypsophilia.org and www.adamfine.ca for more information.

Graceland: a shrine to an American icon

By SHELDON KIRSHNER
Staff Reporter

MEMPHIS, Tenn. — As our bus pulled up to Graceland, the gated estate where the mega rock 'n' roll star Elvis Aaron Presley lived until his untimely death 33 years ago this week, a tantalizing line from one of his songs, emanating from a hidden loudspeaker in the trees or bushes, wafted serenely across the expansive, oak-shaded lawn.

"Welcome to my world," Elvis crooned in velvety tones. "Won't you come on in."

It was, I admit, a great way to begin a tour of Graceland, the shrine to the late, lamented entertainer and cultural icon whose all-too-brief life is showcased through mementos, artifacts, photographs, clothes, awards, cars, jets, videos and recordings.

Open to the public since 1982, and declared a National Historic Landmark four years ago, Graceland (at 3734 Elvis Presley Blvd.) is supposedly the second most visited private residence in the United States, surpassed only by the White House in Washington, D.C.

Elvis, who was allegedly of partial Jewish ancestry, purchased the American colonial-style mansion, supported by four white columns and clad in gray limestone, in 1957, just several years after he recorded his first record in Memphis. He bought it from a commercial printer for the then princely sum of $100,000 and proceeded to refurbish it, adding a swimming pool and a racquetball court, among other improvements.

He shared Graceland with his parents, Vernon and Gladys, to whom he was close, and his wife, Priscilla.

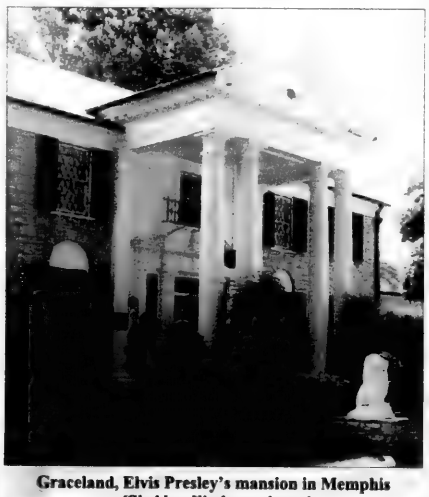
Graceland is surprisingly modest in appearance. Neither ostentatious nor overpowering, it resembles the home of a prosperous accountant or dentist, almost always exuding a distinct bourgeois air of respectability.

Mean-spirited critics, such as Albert Goldman, have compared the furnishings to those of a bordello in New Orleans' French Quarter.

The interior of the first floor – the second storey is strictly off limits to visitors in the interests of family privacy– is a melange of wildly clashing styles. Being unconventional, Elvis was not afraid to mix the old with the new.

In the spirit of his breakthrough hits, which blended blues, country and gospel music, the pelvis-swivelling Elvis, who shocked and mesmerized a nation, blazed his own trail when it came to décor and furniture.

The living room is a mish-mash of stained glass windows, white wall-to-wall carpeting and white sofas, set off by portraits of the Presley clan, which hailed from nearby Mississippi. Elvis' adjacent bedroom, lit by chandeliers, his favourite form of lighting, is dominated by his king-size bed, which is draped with a purple cover.



Graceland, Elvis Presley's mansion in Memphis
[Sheldon Kirshner photos]

The rather modest dining room is filled with an expensive-looking table, six chairs and two cabinets crammed with silverware. The black marble floor is flecked with white flourishes.

The kitchen is very 1950s, an amalgam of stodgy brown cabinets, exotic Chinese lanterns and carpeted floors.

Elvis' wood-panelled jungle room is covered with an unsightly green carpet, adorned with ornate furniture and outfitted with an incongruous indoor waterfall. The television room, painted in yellow and blue hues and containing bright blues couches, has three TVs – Elvis loved watching newscasts, sports events and comedies – and his collection of country, rock and classical albums.

The pool room, let's face it, is simply hideous, the space occupied by upholstered chairs and the ceiling made from thick, suffocating fabric.

Vernon's utilitarian room, next to Elvis' horse farm, is plastered with photographs of his famous son. Elvis, in a retro TV recording, expounds on love and romance.

The trophy room, probably the heart and soul of Graceland, displays his first gold record, *Heartbreak Hotel*, and all his other hits, from *Hound Dog* and *Love Me Tender* to *Are You Lonesome Tonight?* and *Don't Be Cruel*, some of which were written by the Jewish songwriters Mike Stoller and Jerry Lieber.

On display, too, are his flamboyant stage outfits– including his gold lame suit – newspaper clippings documenting both his cultural subversiveness and his all-American wholesomeness, and a pin with the following inscription: "Oy Gevalt Elvis."

The racquetball court has been converted into a wall–to-wall and floor-to-ceiling mecca of his framed records, which dazzle in the light. The piano Elvis played the day before his death on Aug. 16, 1977, is an adjoining room.

The Sincerely Elvis museum pays tribute to his forgettable roles in such Hollywood movies as *Jailhouse Rock* and *Loving You*. The *Elvis Lives* exhibit brims with Elvis biographies, ranging from *The Unmasking of Elvis Presley* by Peter Guralnik to *Faux Elvis* by Pat Cook. On a touch-screen around the corner, you can call up and listen to his greatest songs.

Although Elvis was an astute entrepreneur, always taking care of business, he was hardly a penny pincher. In the 1970s, he purchased two airplanes, a decommissioned 96-seat jet airliner – which he upgraded with all the bells and whistles and christened the Lisa Marie after his beloved daughter – and a smaller aircraft, Hound Dog 11, which was reserved for his handlers.

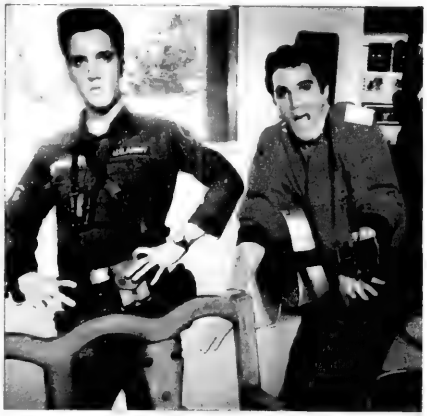
The car museum is equally indicative of his propensity for spending money on baubles. Elvis amassed quite a collection of vehicles, from a white Silver Cloud Rolls Royce and a purple Ferrari to a sporty red MG and a pink Cadillac.

Elvis, his parents and grandmother are buried in the Meditation Gardens, which faces a reflecting pool. Engraved on his gravestone are fulsome tributes – "A living legend" and "A precious gift from God."

Elvis' early years as a pioneering rock 'n' roller are chronicled at Sun Studio (706 Union Ave. in downtown Memphis), formerly known as Sun Records. There he recorded his first song, *My Happiness*, in honour of his mother's birthday, and far more importantly, his first commercial record, *That's All Right*, for the promoter Sam Phillips, in 1954.

Elvis' terrific performance of *Shake, Rattle and Roll*, which he delivered with gusto in his first national TV appearance in 1956, is resurrected in a riveting video.

At the official Elvis Presley Birthplace in Tupelo, Miss., a fairly short drive from Memphis, you can walk through the 450-square-foot, two-room shotgun shack where he was born in 1935. Elvis, who bought his first guitar in Tupelo, lived here until he was 13 years old.



Elvis in typical form

There is no mention of the fact that Elvis had Jewish connections. Stuart Rockoff, a historian at the Goldring Woldenberg Institute of Southern Jewish Life in Jackson, Miss., filled in the gaps.

Elvis' great-great-grandmother, Nancy Burdine, was apparently Jewish. In Memphis, Elvis lived downstairs from an Orthodox rabbi. As a performer, he bought clothes from a Jewish clothier in Memphis, Lansky's. On tours, he usually wore a medallion with various religious symbols, including a Star of David. Asked why he wore it, he is said to have replied, "I don't want to miss out on heaven on a technicality."

Elvis, it seems, was always taking care of business.

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Books & Authors

A biography of Hollywood's 'boy wonder'

By SHELDON KIRSHNER
Staff Reporter

The legendary Hollywood movie producer Irving Grant Thalberg was known as the Boy Wonder.

At the age of 21 and 24, he was respectively in charge of production at Universal Studios and Metro-Goldwyn-Mayer, creating classics such as *Ben-Hur*, *Tarzan the Ape Man*, *Grand Hotel*, *Mutiny on the Bounty* and *The Good Earth* and making stars out of Clark Gable, Lon Chaney, Greta Garbo, Joan Crawford, Jean Harlow and Norma Shearer, his Montreal-born wife.

Thalberg, who died tragically young in 1936, was nothing if not an innovator. He introduced story conferences, extensive remakes and sneak previews, co-authored the production code under which films were made and established the producer rather than the director as the ultimate authority on the set.

Mark A. Vieira's thorough biography, *Irving Thalberg: Boy Wonder to Producer Prince*, published by the University of California Press, establishes Thalberg as a universally respected Hollywood icon.

Vieira, a Hollywood historian whose previous works include *Greta Garbo: A Cinematic Legacy*, scoured unpublished production files and correspondence to write this wide-ranging book.

His underlying theme is that Thalberg – born in Brooklyn, N.Y. in 1899 to German-Jewish immigrants – lived on borrowed time. Diagnosed at birth with a congenital heart defect, he was a "blue baby," a sickly child who, doctors declared, might live to 20, or if he was lucky, to 30. In 1916, he came down with rheumatic fever, spending a year in bed in recovery.

Despite his poor health, he drove himself relentlessly, perhaps aware that the clock was ticking. As a studio executive, he pushed himself to the limit, working 16 hours a day on 40 films per season without much sleep.

Thalberg's entry into the fledgling industry was unplanned. While on vacation at his grandmother's cottage in Long Island, the quiet and reserved Thalberg introduced himself to Carl Laemmle, the founder of the Universal Film Manufacturing Company.

Laemmle, impressed by his intelligence, eventually hired him as his $60 per week personal assistant. Laemmle, based in New York City, posted him to Los Angeles, the studio's production site. "I need someone to keep an eye on things for me," he explained.

By 1920, Thalberg was general manager, earning $450 a week supervising films such as *Foolish Wives* and *The Hunchback of Notre Dame*.

As Vieira suggests, he projected an an authoritative yet brittle demeanour. The novelist Edna Ferber described him as "a wisp of a boy, so slight as to appear actually frail." The screenwriter Lenore Coffee, struck by his "strikingly Italianate face," thought he had "a princely air." The actor and matinée idol Conrad Nagel recalled that Thalberg spoke softly and "casts a spell on you."

Thalberg left Universal in 1924 for Louis B. Mayer Productions, which shortly afterward was folded into Metro-Goldwyn-Mayer, or MGM.

Within three years, Vieira says, MGM was the most lucrative studio in Hollywood and Thalberg was pulling in $4,000 a week.

Thalberg's films, notably *The Big Parade*, were tasteful yet populistic. Well-written and stirringly directed, they showcased the talents of big-name actors such as Mae Murray, Lillian Gish, Marion Davies, Buster Keaton, Ramon Navarro and John Gilbert.

Thalberg's modus operandi never varied. Writers working simultaneously would create a script. Story conferences distilled the best of each draft. Previews tested the film's effectiveness.

If a preview was unfavourable, he and the writer would devise new scenes. "You'd preview two, three, four times until you got it right," Vieira quotes an employee as saying.

"Movies aren't made," said Thalberg. "They're re-made."

In light of Thalberg's track record, competing studios adopted his methods.

Likewise, Thalberg groomed stars by trial and error. A promising but newly recruited actor would be assigned a variety of roles until fan mail indicated the right match. Thalberg would then put the actor in a similar role, hoping for a hit. If he succeeded, Thalberg would try to find a formula for continuing success.

Irving Thalberg and his new bride, Norma Shearer, shortly after their marriage in 1927.

This laborious process paid dividends, with MGM producing the largest stable of stars in Hollywood.

Yet, as Vieira reminds a reader, Thalberg's bent for visionary thinking did not always manifest itself, as when he dismissed the importance of *The Jazz Singer*, the first talkie, starring Al Jolson. "Novelty is always welcome," he said, "but talking pictures are just a passing fad."

Nor did he believe that colour photography would catch on. To be fair, he was not the only Hollywood mogul who hewed to this short-sighted appraisal. Louis Mayer was similarly unimpressed.

Not surprisingly, Vieira spills considerable ink tracing the trajectory of Thalberg's romance with Shearer, whom he married in 1927 and with whom he had two children.

Shearer, who was promoted as "the girl next door" by publicists, achieved stardom in 1930 when she won the Academy Award for her role in *The Divorcee*. According to Vieira, Thalberg guided her career, giving her first call on novels and plays to be adapted for the screen. In his judgment, they "complemented each other perfectly" and were very much in love.

Although Thalberg was a workaholic, demanding as much of himself as of others, he worried about his health, constantly watching for signs of illness, keeping apples on his desk and carrying nitroglycerine pills in his vest pocket in case he felt chest pains.

When he died of pneumonia, at 37, he was working on the pre-production of two films, *A Day at the Races*, which would feature the Marx brothers, and *Marie Antoinette*, which would star Shearer and earn her a sixth Academy Award nomination.

Thalberg's funeral, held at Wilshire Boulevard Temple, attracted a crowd of about 8,000. The service itself was attended by Hollywood royalty, from David Selznick, Lionel Barrymore and Gary Cooper to Charles Chaplin, Walt Disney and Gloria Swanson.

The last film Thalberg worked on, *The Good Earth*, which was voted one of the year's top 10 by the *New York Times*, was a money-loser.

But Thalberg's aura never faded. A year after his untimely death, the Motion Picture Academy announced that the Irving G. Thalberg Memorial Award would be periodically given to producers for a body of work reflecting a consistently high standard. Among the winners have been Steven Spielberg, Clint Eastwood and Norman Jewison.

As for Shearer, her career suffered from Thalberg's absence, Vieira notes. She remarried and left Hollywood, never to return.

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30 CONDOMINIUM FOR SALE
35 CONDOMINIUM FOR RENT
40 CONDOMINIUM FOR SALE/RENT
45 CONDOMINIUM WANTED
50 ACCOMMODATION AVAILABLE
55 ACCOMMODATION WANTED
60 SHARED ACCOMMODATION AVAILABLE
62 SHARED ACCOMMODATION WANTED
65 ACCOMMODATION SWAP/EXCHANGE
67 HOUSE SITTERS
70 UNIVERSITY ACCOMMODATION
75 APARTMENT FOR RENT
78 SHORT TERM RENTAL AVAILABLE
80 SHORT TERM RENTAL WANTED
81 APARTMENT TO SUBLET
82 ROOM AVAILABLE FOR RENT
84 ROOM WANTED FOR RENT
85 APARTMENT WANTED
87 PROPERTY MANAGEMENT
105 COTTAGE FOR SALE
110 COTTAGE FOR RENT
115 COTTAGE FOR RENT/SALE
120 COTTAGE WANTED
122 TIME SHARE FOR SALE
123 TIME SHARE FOR RENT
124 ARIZONA PROPERTIES
125 FLORIDA PROPERTY FOR SALE
130 FLORIDA PROPERTY FOR RENT
135 FLORIDA PROPERTY FOR SALE/RENT
140 FLORIDA ACCOMMODATION WANTED
143 FLORIDA SHARED ACCOMM. AVAIL
145 FLORIDA SHARED ACCOMM. WANTED
147 FLORIDA ACCOMMODATION
150 FLORIDA TRANSPORTATION
155 ISRAEL PROPERTY FOR SALE
160 ISRAEL PROPERTY FOR RENT
165 ISRAEL PROPERTY FOR SALE/RENT
170 ISRAEL PROPERTIES WANTED
175 ISRAEL ACCOMMODATION WANTED
178 ISRAEL TRANSPORTATION
180 OUT-OF-TOWN PROPERTIES
185 OUT-OF-COUNTRY PROPERTIES
190 VACATION PROPERTY AVAILABLE
195 VACATION PROPERTIES WANTED
196 VACATION PROPERTIES-EXCH./SHARE
198 SPACE FOR LEASE
199 COMMERCIAL PROPERTY AVAILABLE
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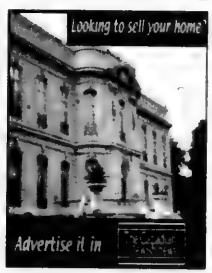

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Looking for gloves in all the right places

Canadian oleh seeks to nurture love of softball among Israelis

By ANDY LEVY-AJZENKOPF
Staff Reporter

Corey Vyner wants your bats, gloves, softballs and baseballs.

The 47-year-old Toronto salesman and softball enthusiast is making aliyah with his wife at the end of the month to teach baseball and softball to children in the Menashe region, just north of Netanya.

Vyner has been licensed as a softball coach by Israel's Wingate Institute for Physical Education and Sport.

A veteran of the Canadian Maccabi softball team – he's played in three Maccabiah Games – Vyner told *The CJN* last week that his passion for softball has led him back to Israel, where he hopes to instruct a new generation of players.

"It's all about grassroots education of a wonderful sport," he said.

Last week, Vyner launched a website, www.softballis.org, dedicated to helping Israeli children learn the sport and, perhaps more importantly, to ask for donations of used balls, gloves, bats or any other baseball-related equipment, to be sent along to Israel for use by children there.

His "Israel Ball and Glove donation drive" ends Aug. 21.

"We have 2-1/2 weeks to obtain as many softball items as we can," he said. "In the next couple of days, we will be announcing the locations of our drop-off depots in both Toronto and Thornhill. All donated items, whether new or used, will be sent in a container to Israel on a ship departing on Aug. 25."

According to the website, the Menashe Softball Project aims to "help develop the sport of softball through various after school programs at the grassroots level. Nurture the sport by including softball as part of a weekly gym class [and] convert eight local soccer fields into softball diamonds," the site states.

Corey Vyner reaches first base against the United States in the Maccabiah softball tourney last year.

Additionally, Vyner said he's on a mission to put Israel on the world softball map.

"I am also part of a group called 'Friends of the Field.' In conjunction with JNF USA, we are looking to build Israel's first professional softball and baseball complex. This state-of-the-art facility will be home to future Maccabi softball events. More importantly, this new stadium will help Israel's four national teams – three softball, one baseball – become much better. They would now have a home to practise and play in."

Vyner said that at last year's Maccabiah Games in Israel, he and fellow administrators of the Israeli, U.S. and Canadian teams were dismayed to learn that Israel had no national field for the sport. Instead, it relied on a field owned by the Baptist Village in Petah Tikva for its games.

He said problems obtaining permits and prohibitive costs to rent the field have caused consternation for Israeli players and the Israel Softball Association (ISA) for years.

After discussions with Ami Baran, the association's executive director, Vyner said he was convinced to make the move to Israel to lend his knowledge to the country's burgeoning softball community.

Vyner will be employed by the ISA as its premier import coach from North America.

Baran, he said, wants to raise the profile of the ISA and eventually construct a national field that will be ready for the 2013 Maccabiah Games.

While the ISA is looking for a firm agreement for land on which to build the stadium – they're eyeing Menashe, Vyner said – JNF has jumped on board to lend its influence and advice on the matter.

"JNF USA has been to the Menashe area and has met with the regional councillors. Has the JNF signed on the dotted line? The answer is no. Are they very interested in seeing this project take place? Yes. They have mentioned to Baran that they would be interested in putting $100,000 toward the project," Vyner said, adding that JNF Canada had indicated to him that it might also put up some money.

Asked whether JNF Canada is involved in the project, national president Frank A. Wilson said his organization is not part of it.

In an ISA statement after last year's Maccabiah Games, Baran said it was his "dream" to have a softball stadium built in Israel.

He said that thanks to the philanthropists in Friends of the Field, Israel now has "the chance to move our program forward. The expansion of the Maccabiah Games to include women's open, men's open, youth and men's senior's competitions, and the growth of the Israel Softball Association highlight the need for Israel to have a first-class facility for softball and baseball, for kids from around the Jewish world."

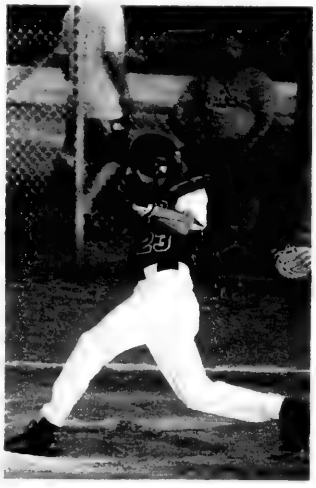
Speaking to *The CJN* from Israel last week, Baran said talks with regional authorities to erect a stadium could be finalized by the end of August.

"There are close to 1,000 people playing softball and baseball in Israel now," Baran said, adding that the ISA recently put together its first softball "peace camp," which brought together children from moshavim, kibbutzim and Arab villages from around the Menashe area to bond over the sport.

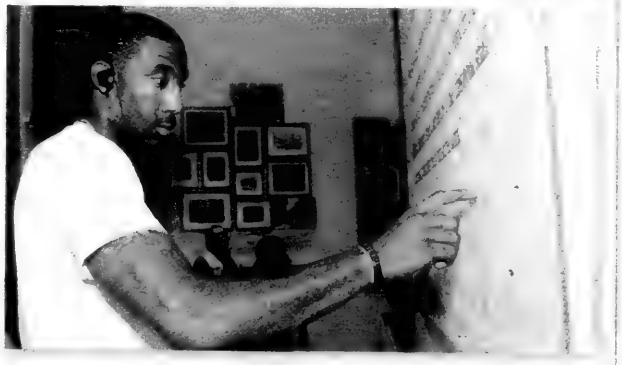
He said Vyner's ball and glove donation drive is an "important" project. "We can always use more equipment for the children."

Softball was introduced to the Maccabiah Games in 1981 when Kibbutz Gezer built a softball facility with support from North America and hosted the games through 1997.

Maccabiah softball games eventually moved to the Baptist Village facility in Petah Tikva, where competition took place in 2001, 2005 and 2009.



Corey Vyner hits one out in a Maccabiah game against the United States last year.



EXPLORING HIS JEWISH ROOTS

New York Knicks power forward Amare Stoudemire visited the Holocaust History Museum at Yad Vashem in Jerusalem on July 30, saying, "It was an incredible experience. I learned a lot and will encourage my friends and others to visit as well." The NBA star had been touring Israel on a quest to discover more about his roots, after declaring he recently learned his mother is Jewish.

[Israel Sun photo]

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Are Hebrew hoopsters on the rise in the NBA?

By BEN FISHER
Special to The CJN

There's a famous scene in the 1980 hit comedy *Airplane* (which happened to feature NBA great Kareem Abdul-Jabbar) that sees an airplane passenger ask a stewardess if she had any reading material to offer.

The stewardess proceeds to hand the woman a three-page leaflet titled *Famous Jewish Sports Legends*.

It's just one sight gag in a movie of hundreds, but the joke is clear: with some exceptions – pro baseball players Sandy Koufax and Hank Greenberg, for instance – there hasn't been a rich history of Jews who have thrived in professional sports.

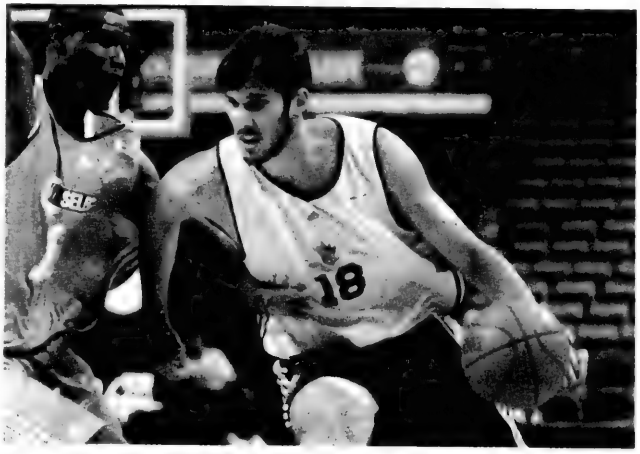
Thirty years after the release of the film, the tide seems to be turning and the links between Judaism and North American sport seem to be growing.

Baseball has Ryan Braun and Kevin Youkilis, while hockey has Mike Cammalleri and Mathieu Schneider. Indeed, of the commissioners presiding over the "big four" sports, only the NFL's Roger Goodell isn't Jewish.

Maybe the most unlikely sport to be affected by this recent rise of prominent Jewish pro athletes is basketball. Sure, David Stern is the NBA's head honcho and there's no shortage of prominent Jews who have been connected to the league, such as the late Celtics GM Red Auerbach, current Charlotte Bobcats coach Larry Brown, Chicago Bulls owner Jerry Reinsdorf and broadcaster Marv Albert. But only now are we seeing multiple individuals with Jewish heritage making significant on-court contributions, all while openly representing their faith.

The rise of Jewish basketball players in the NBA was emphatically pronounced on July 30, when newly signed New York Knicks superstar Amar'e Stoudemire announced via Twitter (how else?) that he was in Israel exploring his Jewish roots.

Now, one would not be blamed for maintaining some reservations about the legitimacy of Stoudemire's exploration and whether it is merely an exploitative publicity stunt – after all, the power forward's new team just happens to play in the city that's home to the world's largest Jewish population in the world outside Israel. However, it seems that the newly minted $100-million man does have a legitimate tie to the faith on his mother Carrie's side and has reportedly been actively absorbing the spiritual side of Judaism on his trip. In fact, as he told the *New York Times*, Stoudemire visited significant Israeli sites such as the Western Wall and the Dead Sea and said he intends to observe Shabbat and the High Holidays on his return to New York.



Omri Casspi

If Stoudemire is just beginning to become aware of his Jewish identity, Omri Casspi has been attentive to his for quite some time.

To watch the Sacramento Kings forward play is to witness the physical embodiment of Israeli culture.

Casspi, the first Israeli to reach the NBA, plays with a hard-nosed edge and rugged demeanour that, even in his 2009-10 rookie season, shows that he's not inclined to be pushed around.

Although he was able to avoid Israel's mandatory military service due to his status as an elite athlete, the 22-year old boasts a toughness that is a trademark characteristic of many Israelis. He, along with Cleveland Cavaliers guard and former Maccabi Tel Aviv star Anthony Parker, wear the number 18 on their jersey, a nod to the spiritually significant number in Judaism that represents "chai" or life.

Casspi holds the distinction of being the only remaining Jewish player in the NBA's Pacific division, which boasted three as recently as last season. Like Stoudemire, Jordan Farmar went east this summer, leaving his hometown Los Angeles Lakers to sign a three-year deal for $12 million with the New Jersey Nets.

In addition to getting a capable back-up point guard with a championship pedigree, the Nets get a player heavily involved in charitable endeavours, many of which have benefited the Jewish community and the Middle East.

Farmar, whose mother and stepfather are Jewish, spent a week in Israel in the summer of 2008 to lead a basketball camp involving Israeli and Palestinian children aimed at fostering a bond and encouraging teamwork among the kids.

In September of the same year, the now 23-year old helped raise more than $60,000 for California's Chabad community by shooting free throws as part of a fundraising telethon.

If three current Jewish NBA players doesn't seem like a particularly staggering number (and it's not), it represents a major step forward in a sport that has been historically under-represented by Jewish athletes. Stoudemire, Casspi and Farmar will all be rotation players and likely key contributors for their teams in the upcoming season, and they could be joined in the near future by players such as former Duke Blue Devil Jon Scheyer and a pair of Israel-born NBA draftees currently playing overseas, Lior Eliyahu and Yotam Halperin.

Previously, Jewish on-court involvement in the NBA has been largely limited, from the trivial – Ossie Schectman, for instance, scored what is widely considered the first basket in NBA history in 1946 – to the anomalous – Dolph Shayes is the only Jewish athlete to have been inducted into the NBA Hall of Fame as a player.

An increase in Jewish players in the NBA falls in line with the league's growing global identity and could help foster a greater grassroots development of the game in Jewish communities around the world.

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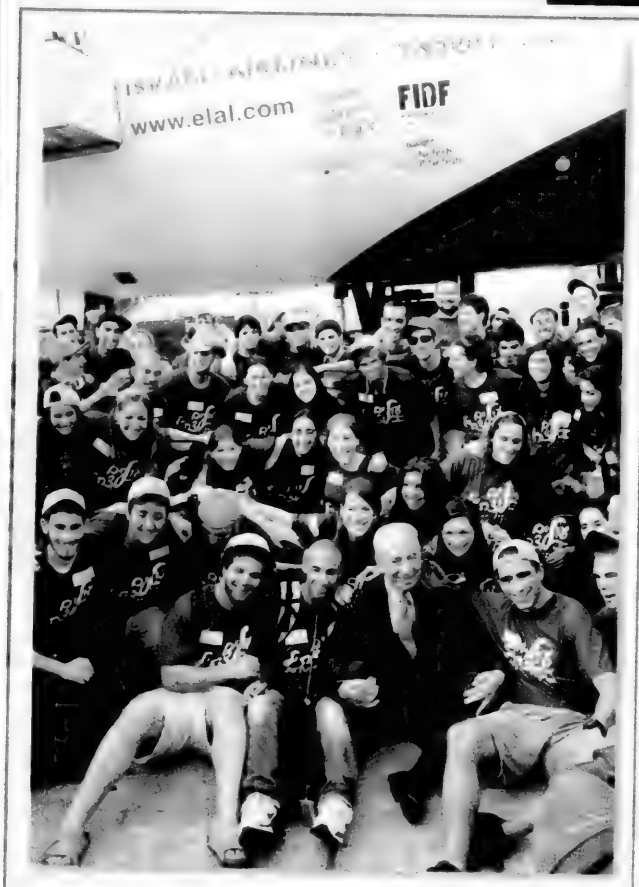

PERES WELCOMES NEW IMMIGRANTS

A Nefesh B'Nefesh charter flight recently brought 230 emigrants from North America to Israel. President Shimon Peres, front centre, welcomed the immigrants on the tarmac of Ben-Gurion Airport. The group includes 85 young adults who intend to enlist in the Israel Defence Forces. ***[Israel Sun photo]***

SUMMER BEAN SALAD WITH TOASTED WALNUTS & CHEESE

Dressing:

1 tbl minced shallot
4 1/2 tsp Sherry wine vinegar
1 tsp Dijon mustard
1/4 c olive oil
1 tbl walnut oil

Whisk shallot, vinegar, mustard in small bowl. Gradually whisk in oils. Season with salt & pepper. Can be made 1 day ahead. Cover; chill. Bring to room temperature and rewhisk before using.

Salad:

1/2 lb. green beans & 1/2 lb. yellow wax beans, trimmed
8 c mixed greens
1/4 c walnuts, toasted, chopped
2 tsp fresh thyme
2 oz pecorino cheese

Cook green & wax beans in large pot of boiling salted water 3-4 mins. Tansfer to colander; rinse with cold water.

Combine beans and greens in large bowl. Toss with dressing. Transfer to serving platter; sprinkle with walnuts, herbs, and pepper. Top with cheese shaved with vegetable peeler.

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About Life

Dear Ella,

I can't believe how weak I am. I just don't understand why I just can't do this, no matter how badly I want to. I am a hard-core smoker and have been for 35 years. I can't begin to tell you how many times I've tried to quit, but I barely make it through one day.

Logically, I know the horrifying data. Our government has made it extremely inconvenient for me to continue this habit, and my kids are angry with me for being so selfish. The icing on the cake? My dear friend, Barb, just died of lung cancer. She smoked for at least as long as I have. I was physically sick and an emotional wreck thinking that "I may be next". So how do I handle this? I have a cigarette! If this wasn't the kick in the pants I needed, how am I ever going to deal with this?

Addicted

Dear Addicted

Smoking is a complex habit. It's so much more than a physical addiction. There's a huge emotional weight attached to smoking. It's therapy for some, as well as an association with daily routines and a nicotine dependence. A smoking addiction holds on tight to your body and your mind.

The bottom line: only you can make up your mind to fix this. Sure, there may be all kinds of help out there, and your friends and family will jump for joy and support you, but the buck stops with you. You're the one who must walk away without a cigarette after a meal, or an upsetting phone call, or a coffee. You need to get through this tough part and be prepared to put in the work, and make no mistake: it is work.

On the bright side, help and support is out there. A few statistics from Health Canada: In 1999, 25 per cent of people smoked. In 2008, it was 18 per cent. That's a lot of people who've quit. Another stat: approximately 50 per cent of daily smokers have tried to quit in the past 12 months. That's huge! It shows the desperate desire to be rid of this dangerous habit and the hold it has, so you're not alone.

This is your decision. Once you make up your mind to take the plunge, you don't have to go it alone. Tell people. It will make it more real and harder to backtrack. Get help from your doctor, reading material and online support groups – whatever it takes. You'll never regret your decision.

Readers may submit their questions to Ella at The CJN. *e-mail. eb@cjnews.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

The best four agreements

Life Coach Corner

By JUDY SIBLIN-LIBRACH

Sometimes a book comes along that transforms how you think and feel, and you are not the same after having read it. In *The Four Agreements*, Don Miguel Ruiz offers up a powerful "code of conduct" that can transform lives and bring happiness, love and enlightenment.

He discusses four simple agreements in the book: "Be Impeccable With Your Word," "Don't Take Anything Personally," "Don't Make Assumptions" and "Always Do Your Best."

It all sounds simplistic until you read the book, and then the "aha" moments and the deep learning abound. The book's premise is that we have made agreements, or have self-limiting beliefs, that trap us and rule our life. When we are ready to change those agreements and create agreements that return our power to us, then we can begin to live life in a healthier way.

"Be Impeccable with Your Word" is probably the most difficult agreement to honour, and even though it is simple, it is powerful. When you are impeccable with your word, and watch the words you use when you communicate, you will feel happier and freer than ever.

Ruiz devotes a large section of the book to people who gossip maliciously with the intent of hurting others. Ruiz compares the mind to a computer, and he likens gossip to a computer virus. He says a person who gossips is a "computer hacker who intentionally spreads the virus."

A person who spreads gossip becomes infected with a virus far worse than anything, he says, and "when we see the world through a computer virus, it is easy to justify the cruelest behaviour. What we don't see is that misuse of our word is putting us deeper into hell."

But guess what? He adds that "impeccability of the word will… give you immunity from anyone putting a negative spell on you. You will only receive a negative idea if your mind is fertile ground for that idea."

So what happens when you become impeccable with your word? Well, according to Ruiz, "your mind is fertile ground for the words that come from love… How much you love yourself and how you feel about yourself are directly proportionate to the quality and integrity of your word. When you are impeccable with your word, you feel good, you feel happy and you feel at peace.

The other agreements resonate strongly as well, especially "Don't Take Anything Personally." By taking things personally, you set yourself up to suffer for nothing. As human beings, we often become addicted to suffering.

"When we really see other people as they are without taking it personally, we can never be hurt by what they say or do," Ruiz writes. "There is a huge amount of freedom that comes to you when you take nothing personally. Someone can intentionally send emotional poison, and if you don't take it personally, you will not eat it."

The Four Agreements allows you to see that when you are being loving, love will bring you inner peace and change your perception of everything. The world does become more beautiful when you see it through loving eyes. By disconnecting from people who don't live by this elevated way of being, you become immune to unhealthy, toxic situations and you open yourself up to even more love and to mastering your own joy and your own dreams in a way you could have never imagined.

Judy Siblin-Librach is an Adler-trained coach. Website: www.findingyourbliss.com; e-mail: judyelle@ican.net.

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This Week

National

Protesters target *Star* over Israel coverage. ***Page 3***

On Campus

Program merges Judaism and the wilderness. ***Page 14***

Community Focus

The Jewish community has many facets. ***Section B***

Arts & Travel

Cream cheese angel loves what she wears. ***Page 40***

Satirical film is unabashedly irreverent. ***Page 41***

Index

National	3
Editorials & Letters	8
Perspectives	9
Opinions	10
The Kirshner File	11
On Campus	12
Jewish Life	16
Family Moments	19
What's New	20
Obituaries & Notices	22
According to Reports	23
Yiddish Corner	25
Israel & the Jewish World	27
Holiday Food Ideas	31
Health & Lifestyles	38
Arts & Travel	39

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Canada Post Publication Agreement #40010684
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An Israeli last week walks next to a concrete barrier that was erected eight years ago in Gilo, a southern suburb of Jerusalem, to protect residents from Palestinian gunfire and shelling from the nearby town of Beit Jala. Israeli army engineers began to dismantle the three-metre-high barrier earlier this week.

[Flash90 photo]

Nefesh B'Nefesh brings aspiring soldiers to Israel

By RITA POLIAKOV
Staff Reporter

Shar Leyb has had his future mapped out since elementary school.

"People have known 'that kid's going to the army.' I've wanted to go into the [Israel Defence Forces] since I was very young," Leyb said while on an Aug. 2 Nefesh B'Nefesh charter plane to Israel to make aliyah.

"My dad was an officer in the IDF for five years. My brother's in the army… I remember my grandpa did it, my cousin did it. Since I don't have to [serve], I feel like it's more important almost."

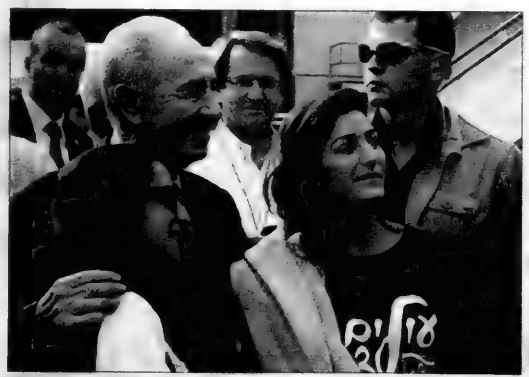
Leyb, a 17-year-old from Calgary, was one of 85 North American young adults on Nefesh B'Nefesh's 43rd aliyah flight who plan to join the IDF, a record in the organization's history.

Nefesh B'Nefesh which brought 234 new olim to Israel on Aug. 2, works with the Jewish Agency for Israel to help North Americans immigrate to Israel.

The group, which organized its first chartered aliyah flight in 2002, provides everything from help with forms and documents to financial support, assistance from an employment agency and post-aliyah checkups.

For Leyb, making aliyah means leaving his parents, his girlfriend and his Canadian life for a country that he has yet to live in for more than two months. But the recent high school graduate isn't just leaving home. He's also going home.

Continued on page 6



Israeli President Shimon Peres greets new olim, among whom are future soldiers, at Ben-Gurion Airport last week.

[Rita Poliakov photo]

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Tantalizing food ideas for the High Holidays – please see page 31

The News in Brief

Canada

Chrétien Leaves JGH

MONTREAL — Former prime minister Jean Chrétien was released from Montreal's Jewish General Hospital (JGH) Aug. 9, three days after successful brain surgery. A team led by neurosurgeon Jeff Golan drained blood that had built up between the right side of Chrétien's skull and his brain, causing potentially dangerous pressure on the organ. Chrétien "was in good form and spirits as he left the hospital," the JGH said in a statement. Golan recommended that Chrétien, 76, convalesce for several weeks before resuming his regular activities.

World

Hitler Seizure Upheld

NEW YORK — A New Jersey appeals court ruled that parents who gave their children names linked to Nazism can't have custody of them. The court overturned a family court's decision to return the three children, who had been removed from the home of their parents, Heath and Deborah Campbell, in January 2009. Adolf Hitler Campbell, JoyceLynn Aryan Nation Campbell and Honszlynn Hinler Jeannie Campbell were removed from their home in western New Jersey a month after an incident in which a supermarket refused to print Adolf Hitler Campbell's full name on a birthday cake. The appeals court said there was enough evidence the parents had abused or neglected the children. The court didn't uphold their removal because of their names. Court records show neither parent is employed and both have disabilities.

Anti-Zionist Dies

NEW YORK — New York University historian and writer Tony Judt, a vocal critic of Israel after having lived there, died Aug. 7 of amyotrophic lateral sclerosis, or Lou Gehrig's disease, at age 62. Judt, a London native, had been a professor at NYU since 1987. He was nominated for a Pulitzer Prize for his 2005 book *Postwar: A History of Europe Since 1945*, a 900-page history of modern Europe. Judt, a one-time Zionist who while living in Israel served as a translator for the Israel Defence Forces during and after the Six Day War, wrote an essay in 2003 calling for a one-state solution to the Arab-Israeli conflict.

Canada Post Suspends Delivery To Gaza

OTTAWA — Canada Post has suspended mail delivery to the Gaza Strip.

In a statement, Canada Post said it has been informed by its counterpart in Israel that "due to circumstances beyond their control, mail service to the Gaza Strip is currently unavailable.

Canada Post says it has been unable to find "alternate routes" to deliver mail to the area. "Our efforts to get mail through to the Gaza Strip will continue, and we will keep customers updated on developments through our website," the statement said.

All Gaza-bound mail accepted by Canada Post that is undeliverable will be returned to sender. Once mail service in Gaza resumes, customers will be able to re-mail their items at no additional charge. Canada Post didn't give a reason for the interruption, but a spokesperson told QMI news agency that when there's a war or conflict in a foreign area, domestic postal services are notified through the International Postal Union.

Somalia is the only country to which Canada Post doesn't deliver any mail, the *Ottawa Citizen* reported. Surface delivery, in which letters and parcels are delivered by sea, is unavailable in Iraq, Lebanon and East Timor.

The Canadian Union of Postal Workers said mail to Gaza should be sent on a ship that Canadian left-wing activists plan to send this fall to challenge Israel's blockade.

Fire At Majdanek

WARSAW — A fire at the Majdanek concentration camp in southeastern Poland has destroyed a barracks and thousands of prisoners' shoes displayed on the site. The Aug. 9 blaze took firefighters about six hours to put out. The cause is believed to be an electrical fault. The Nazis killed more than 360,000 people at Majdanek. The damage came nearly three months after floods seriously damaged the Auschwitz concentration camp site.

Baha'is Sentenced

LONDON — Seven members of Iran's Baha'i religious faith were sentenced to jail for allegedly spying for Israel. The five men and two women were arrested in 2008, and Iran announced in January that they had gone on trial. Canada has denounced the sentence.

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Advertising E-mail: adscjn@gmail.com Editorial E-mail: cjninfo@gmail.com
Website: www.cjnews.com
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The Canadian Jewish news

Vol. XL, No. 32 (1,961)*

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CIRCULATION
Total circulation: 36,586 copies.
Total paid circulation: 35,729 copies.
CCNA verified circulation Aug. 12, 2009

SUBSCRIPTIONS
Canada: $37.80, 1 yr. incl. taxes
$68.00, 2 yr. incl. taxes
Online edition:
$20.95 1 yr. incl. taxes
U.S.A. / Foreign:
$135 Cdn. funds, 1 yr.

Postmaster: Please return 29Bs and changes of address to CJN, 1500 Don Mills Rd., Ste. 205, North York, Ont. M3B 3K4.

Postage Paid at Toronto
Canada Post Publication Agreement #40010684
Publication Mail Registration #09894

*Under current ownership

We acknowledge the financial support of the Government of Canada, through the Publications Assistance Program, towards our mailing costs.

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Pro-Israel protesters target *Toronto Star*

By ANDY LEVY-AJZENKOPF
Staff Reporter

Some 35 protesters from the Jewish Defence League of Canada (JDL) planted themselves in front of the *Toronto Star* building at 1 Yonge St. last Tuesday to protest what they call the paper's ongoing "literary public lynching" of Israel.

They also circulated a petition calling for a boycott of the paper for publishing articles "that condemn Israel while ignoring the facts and evidence that justify her actions."

As of last week, the petition, which has also been posted on the JDL's website, had close to 2,700 signatures.

Carrying Israeli flags and anti-*Star* placards – some of which targeted various columnists, including Haroon Siddiqui, the paper's editorial page editor emeritus– the protesters stood on the sidewalk from noon to 1 p.m., in time to catch the attention of many *Star* employees as they exited the building for lunch.

Many building employees did double-takes upon seeing the protest, and one told *The CJN* that he didn't understand "what the issue was."

Dora Machtinger, one of the organizers of the protest, said she recently became involved with the JDL after reading a June 15 *Star* column by Linda McQuaig ("Partner in flotilla 'farce'") that equated the Israel Defence Forces actions in the May 31 Gaza flotilla incident with those of Somali pirates.

STAR INCUBATES HOMEGROWN JIHAD RAGE!
JIHAD: WORLDS CANCER! BUT MYOPIC MEDIA PLAY DUMB
STAR'S HAROON: JIHAD'S GOON FLOGS ISRAEL

Jewish Defence League protesters set up in front of the *Toronto Star* last week. *[Andy Levy-Ajzenkopf photo]*

Machtinger called the column "absurd."

"I take to heart whatever happens to Israel, and I try my best to defend her," she said, adding that she felt Jews are not being proactive enough in protesting the way the *Star* and other media outlets portray Israel in an unfair light.

"Maybe it's because [pro-Israel supporters] are not motivated to act out of hatred, like Israel's opponents are. But you can be motivated by the truth," she said.

Another man, carrying huge, home-made placards, and who wished to be identified only as "the Lone Protester," said he's been to hundreds of similar events over the last few years and is dismayed by what he sees as the increasing Canadian media bias against Israel.

"If there's an anti-Israel event anywhere, the media will show up in a feeding frenzy and gobble up everything that is said," he said. "[Jews] have to target the media… when they're only interested in what the 'bad guys' have to say."

Four Toronto Police officers stood by to ensure the protest stayed orderly and didn't infringe on *Star* property.

Though mainly peaceful, one protester could be heard sporadically screaming, "The *Star* has the stupidest journalists in the world!"

Queries by *The CJN* to *Star* editor Michael Cooke and columnist Bob Hepburn, the paper's former editorial page editor and foreign editor, weren't answered by deadline.

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Greater Toronto Area

Erdogan's justice and equity

From the editor's desk...

Turkey's Prime Minister Recep Tayyip Erdogan has not missed an opportunity to publicly berate and excoriate the Jewish state and its leaders in unceasingly harsh terms.

The Israeli military operation against the Turkish-led Gaza flotilla on May 31 in which nine Turkish citizens were killed was the latest pretext for Erdogan's public pronouncements of pique.

In truth, he has had the Jewish state in his gunsights ever since he began to consolidate his parliamentary power more than two years ago.

The famous, inexplicable show of temper with Israeli President Shimon Peres in front of a blue ribbon business gathering in Davos, Switzerland, was the clue that Turkish attitudes toward Israel were about to change.

Last week, the Erdogan government announced that it had established its own inquiry into the flotilla affair to "investigate the attack and the treatment the activists faced," and it will report directly to the prime minister's office.

Neither the United Nations nor the Israeli investigations satisfy Erdogan's quest for truth and justice.

Immediately on the heels the inquiry announcement, Erdogan's government decided to exclude Israeli Ambassador Gabi Levi from the annual dinner marking end of the Ramadan fast.

For the last four years, Erdogan has invited all the foreign envoys posted in the country to the festive dinner.

The snub to Israel was explained by Erdogan's AK party chair of the foreign relations committee, Omer Çelik.

"The reason for not inviting the Israeli ambassador is not on a personal level," Çelik said. Rather, "anyone who is unjust or inequitable cannot pass the threshold of the Justice and Development [AK] party's headquarters."

Once again, proving the rock-hard reliability of his theological mettle and ideological solidarity with fellow hardline Islamists, Erdogan has managed to isolate the "unjust and inequitable" Israel.

Israeli foreign ministry officials expressed disappointment with the Turkish government's decision but wisely refused "to be pulled into the Turkish sword dance."

How ironic, if not also cynically obscene, is the Turkish government's constant supercilious hectoring against Israel in light of a news report of Aug. 12 by Daniel Steinvorth and Yassin Musharbash in the prestigious German magazine *Der Spiegel*.

The lead paragraph of the story is shocking.

"German experts have confirmed the authenticity of photographs that purport to show fighters of the Kurdistan Workers' Party [PKK] killed by chemical weapons. The evidence puts increasing pressure on the Turkish government, which has long been suspected of using such weapons against Kurdish rebels. German politicians are demanding an investigation."

Recep Tayyip Erdogan

If the allegations against the Turkish army are true, one can only infer from Erdogan's puffy pronouncements regarding Israel, that his use of chemicals against the Kurds was after all, "just and equitable."

The second paragraph of the story adds compelling descriptive force to the evidence that has been brought before Erdogan to refute. "It would be difficult to exceed the horror shown in the photos, which feature burned, maimed and scorched body parts. The victims are scarcely even recognizable as human beings. Turkish-Kurdish human rights activists believe the people in the photos are eight members of the Kurdistan Workers' Party underground movement, who are thought to have been killed in September 2009."

According to *Der Spiegel*, a German expert on photo forgeries has confirmed the authenticity of the photos and a forensics report released by the Hamburg University Hospital supports the initial finding, saying that it is highly probable that the eight Kurds died "due to the use of chemical substances."

Erdogan's government has denied the accusations.

A Turkish foreign ministry spokesperson reminded the German magazine that Turkey is a signatory to the Chemical Weapons Convention forbidding the use of chemicals in warfare. Moreover, he added, Turkish armed forces do not possess any biological or chemical weapons.

German politicians and human rights activists were not quite satisfied with the Turkish denials.

"The latest findings are so spectacular that the Turkish side urgently needs to explain things," said Claudia Roth, the co-chair of Germany's Green party.

Ruprecht Polenz, a member of the German parliament with Chancellor Angela Merkels' conservative Christian Democratic Union and the chair of the Bundestag's foreign relations committee, agreed with Roth. "Turkey needs to urgently look into these accusations." He added that an international investigation would be the best approach.

Let us see how Erdogan responds to the call for an international investigation of his government's behaviour toward the Kurds. I'm betting this man of justice and equity won't be in favour.

MBD

See]N

MORE GATHER UNDER GILAD'S TENT

Israeli basketball players Omri Caspi, second from right, and Michael Lewis, right, spoke last week with Gilad Schalit's parents, Noam and Aviva, in a protest tent outside the prime minister's residence in Jerusalem. Schalit, an Israel Defence Forces soldier, was captured by members of Hamas in a cross-border raid from Gaza in June 2006.

[Flash90 photo]

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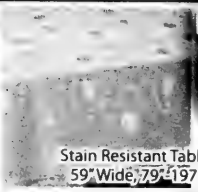

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Aliyah increases each year from North America

Continued from page 1

"My dad was born in Israel. This will be my 11th trip. [It's a] place where you almost feel like it's another home," Leyb said. "Where I lived [in Calgary], you can't go out and find a synagogue around the corner or pray on the side of the road. People would think you're crazy."

Leyb will go into a kibbutz, brush up on his Hebrew and then enter the army in November. He hopes to become a paratrooper.

And he also wants to make friends.

"You meet people [in the IDF] who you talk to for life. It's a friendship for life. You never see that anywhere in the world," he said.

"I have my friends in Calgary, but the friendships in Israel, especially in the army, where you're almost living and dying together, it's something you'll always remember."

And Leyb has started his socializing early.

Sitting in the back of the El Al plane, in seat 27A, the future soldier was surrounded by his peers, who spent the last hour of the flight singing, clapping and dancing together.

Each announcement from the pilot that the group would be landing soon was met by cheers and applause. Amid the noise and blur of faces, it was easy for Leyb to forget his fears.

But they exist.

"I'm nervous to see how I'll adjust. It's always going to be a little hard. I've never lived [in Israel] for more than two months. I'm going on this plane, and I know I don't have a ticket home."

This is where Tony Gelbart, chairman and co-founder of Nefesh B'Nefesh, and his staff come in.

"Ninety per cent [of staff] are olim themselves. They know how difficult it is... You have to be prepared to make aliyah. It's great to be a dreamer, but you have to be a realist as well," Gelbart said on the plane.

"These kids going into the army. If they need a place to stay, a meal, our job doesn't stop when they get off the plane."

Gelbart has seen a rise in North Americans making aliyah since the organization started, he said, adding that the plane was filled with not just future soldiers, but also families, toddlers, young adults and elderly people.

"Look, you walk the plane, [the olim] are religious, not religious, right wing, left wing," he said.

"The thing about this is very simple. You have here, for the last eight to nine years, an increase every year of people making aliyah from North America. Every state and every province. The trend will continue."

Jenna Greenbloom is part of that trend. Like Leyb, the 17-year-old from Toronto has made aliyah and will join the army.

Along with most of the future soldiers on the plane, Greenbloom will be participating in Garin Tzabar, a course for lone soldiers that enables youths to stay on a kibbutz, learn Hebrew and connect as a social unit.

Israelis welcome olim at Ben Gurion Airport. ***[Rita Poliakov photo]***

The teen, who wants to be involved in field intelligence in the IDF, started thinking about making aliyah in Grade 8, when she spent a year in Israel with her mother and sister.

"As soon as we got back to Toronto, I was like, 'I want to live there.' I really liked everything, the culture, the atmosphere. I felt like I had more freedom there," she said.

In Grade 12, while most of her friends were applying to university, Greenbloom started the immigration process.

"I was always excited. I never had a moment where it was like, 'What am I doing?'"

Greenbloom's father, Todd, joined his daughter at New York's John F. Kennedy Airport, where the charter flight took off.

"I'll miss her. It's a bit scary. She's a 12- hour flight away, and there's the army," he said.

But he always knew that once the decision was made, nothing would change Greenbloom's mind.

"Once Jenna makes up her mind, she'll rarely, if ever, change [it]," he said. "She enjoys being in Israel so much. She feels a closeness to the people. She has very good friends there."

After the flight, Greenbloom and the other olim were met by Israeli President Shimon Peres, dozens of journalists and, at the welcoming ceremony in Terminal 1 of Ben-Gurion Airport, a crowd of hundreds.

"Why are we so specially excited?" Peres asked at the ceremony, which was made up of the olim's family and friends.

"All of you made [aliyah] of your own choice. You decided to change your life in order to change the lives of Jewish people in the future."

And then, addressing the future soldiers, he said: "We're going to build peace for us, for our nation. You will be soldiers and builders.

"You are coming to... an army with a human responsibility, an army that never wants to fight, but always fought what was imposed upon them. We are sincerely hoping for peace. In one word, when I look at you, I would say each of you is a hope for us."

The reporter's trip was partly subsidized by Nefesh B'Nefesh.

For more photos go to cjnews.com

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Greater Toronto Area

Schulich donates $2.2 million to Eilat schools

UJA Federation, together with World ORT, has committed to an additional $1M for Eilat-Eilot initiative

Compiled by CJN Staff

Toronto philanthropist Seymour Schulich donated $2.2 million at the end of July to outfit Israeli classrooms, primarily in Eilat-Eilot, with interactive whiteboards and other technology.

Earlier this year, in March, Schulich donated $2.1 million as part of the same project, enabling World ORT to launch the Schulich Canada Smart Classroom Initiative in northern Israel.

UJA Federation of Greater Toronto – which facilitated the donations – together with World ORT, has committed to an additional matching $1 million for Eilat-Eilot as part of the initiative, administered by World ORT. Eilat-Eilot is UJA Federation's partnership region.

By the end of the summer, 206 classes in 40 schools in 13 communities in the north will have been fitted with interactive whiteboards, laptops and other equipment. Another 209 Smart classes will be rolled out over the next two years in southern Israel.

Each Smart classroom will be equipped with an interactive whiteboard connected to the teacher's computer and an LCD projector, a laser printer, teaching software and wireless network.

Participating schools will be provided with laptop computers linked to the teacher's workstation and whiteboard. The classrooms will also have the abilty to access World ORT's videoconferencing network with virtual links to schools in Russia, Ukraine, Lithuania, Bulgaria, Italy, Argentina, Mexico, Uruguay, France, and elsewhere.

"Mr. Schulich sees this project as a 'game-changer' in terms of the delivery of education for the vital communities situated on the geographic and economic frontiers of Israel," said federation CEO and president Ted Sokolsky. "For him and the Toronto Federation, this is about adding a sense of pride and confidence for students and teachers alike, as well as entire communities, using education as the key to a better future for all."

World ORT director general and CEO Robert Singer said, "The success of the initiative became apparent so quickly that World ORT and the Israeli government discussed taking the project on to the next step – to reach out to new regions and to broaden access to academic advancement by expanding the benefits to parents and entire communities.

"Thanks to the generosity and vision of Mr. Schulich and the Greater Toronto federation, those discussions can be transformed into action which promises to unlock the latent potential of Israel's next generation and thus ensure the country's security and success on the world stage."

Seymour Schulich

World ORT is a non-profit non-governmental organization that provides training and education in more than 100 countries.

Schulich is known for his support of educational endeavours. Among the institutions that bear his name are York University's business school, the University of Western Ontario's school of medicine and dentistry, and the Technion – Israel Institute of Technology's faculty of chemistry.

Wilfred Posluns dies at age 78

Compiled by CJN Staff

Wilfred Posluns, a leader in Toronto's Jewish community, died Aug. 15 at the age of 78.

Posluns was a former CEO and chair of Dylex Ltd., a $2-billion international retailing and manufacturing business. His vast experience encompassed 30 years with entrepreneurs across a host of industries including retailing, manufacturing, oil and real estate. He was also managing director of Cedarpoint Investment, a director of Wet Seal, Inc., a member of the board of governors of Mount Sinai Hospital and Baycrest Centre, and a member of the advisory council of the United Israel Appeal.

A full obituary will appear in the Aug. 26 issue of *The CJN*.

There's a lot on the line!

This year, United Jewish Appeal wants to raise an additional $2.5 million for programs designed to instill a deep sense of Jewish pride in our youngsters and, by extension, strengthen their bond with Israel.

This is vital in light of today's global movement to delegitimize Israel as a Jewish state. We must ensure that our youth develop a strong sense of Jewish identity through education, community initiatives, and other means.

Between September 12th and 16th, please respond generously when contacted by a UJA Super Week telethon volunteer.

For further information about UJA telethons and volunteer opportunities, contact Jared Stekel at jstekel@ujafed.org | 416.631.5819 or visit www.ujatelethons.com

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Head Office
1500 Don Mills Rd., Suite 205, North York, Ont. M3B 3K4

Cast aside the silent sigh

Jews around the world stand full face now toward the approaching Rosh Hashanah, the Days of Awe and Yom Kippur. Nine days ago, we ushered in the month of Elul. It is our tradition's time for thinking about the approaching holidays, a month-long warm-up, so to speak, for the personal stock-taking that is the sublime purpose of marking the new year.

The Ashkenazi world is gearing up for the *Slichot* (loosely translated as forgiveness) prayers that commence on the Shabbat before Rosh Hashanah. The Sephardi world has been chanting them each morning since Elul began.

Despite the two different approaches to this unique "preparatory" period of penitential prayer, its underlying theme – conscience and action – forge into one the two streams of the Jewish world.

This time of year is for re-awakening.

It is for greeting each day and each other with a resolve that erupts upon us suddenly like a butterfly bursting forever altered from its cocoon, to change for the better, to do good for others.

In this issue of *The CJN*, JTA reporter Gal Beckerman has written how Rabbi Abraham Joshua Heschel – two generations ago, in the early 1960s – was able to ignite the low-burning pilot light of Jewish involvement into an unstoppable army of marchers and activists on behalf of Soviet Jewry.

"Rabbi Heschel was angry and ashamed," Beckerman writes, "that American Jews were not more engaged in helping their brethren in the Soviet Union. [He] could not believe that they were responding with little more than sadness and resignation."

In his typically moving, almost lyrical way, Rabbi Heschel explained that "what is called for is not a silent sigh but a voice of moral compassion and indignation, the sublime and inspired screaming of a prophet uttered by a whole community."

Rabbi Heschel calls to us even today.

Prevaricators and dissemblers, despots and torturers, genocidists and terrorists are not moved by the silent sigh.

To be sure, our task is difficult. But we must not withdraw from it. Withdrawal and retreat simply defers the burden to our own children and grandchildren.

"What had they done to help Jews?" Beckerman poignantly asks, speaking of the generation that heard and heeded Rabbi Heschel's sermon.

What are *we* doing to help Jews? To help the needy of the world?

Gilad Schalit has been a kidnap victim of Hamas for more than four years. The Jewish state is vilified by would-be boycotters, disinvesters and sanctioners. Darfurians are oppressed. Children are scooped up in parts of the world to be the slaves of the ruthless.

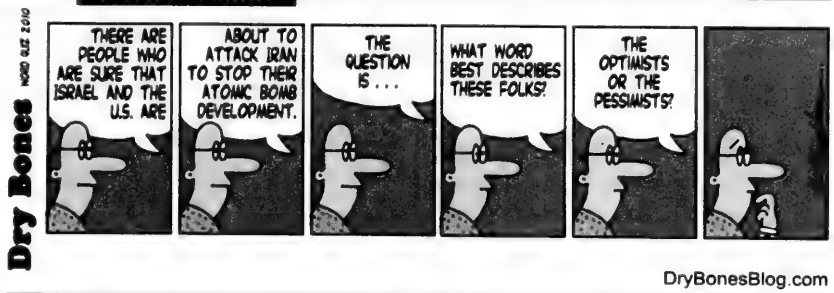
The special ancestral force and energy that hover in the air for us at this time of year – and perhaps too for some at this time in our lives – beckons us to cast aside the silent sigh.

It is Elul. Rosh Hashanah approaches.

25 years ago in *The CJN*

Israel's cost of living index rose by 27.05 per cent in July 1985, breaking the previous monthly record. The Central Bureau of Statistics attributed the huge increase to currency devaluation, as well as to price hikes stemming from decreased or cancelled government subsidies, part of Israel's most recent austerity package.

Editorials & Letters


Dry Bones
THERE ARE PEOPLE WHO ARE SURE THAT ISRAEL AND THE U.S. ARE
ABOUT TO ATTACK IRAN TO STOP THEIR ATOMIC BOMB DEVELOPMENT.
THE QUESTION IS . . .
WHAT WORD BEST DESCRIBES THESE FOLKS?
THE OPTIMISTS OR THE PESSIMISTS?
DryBonesBlog.com

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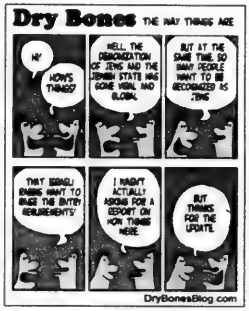
Reform movement and gender equality

In his letter, Rabbi Stephen Wise writes that "more than a century ago, the liberal Jewish movements of Europe and North America sought new ways to express their Judaism, including the idea that men and women should be considered as equals in all aspects of Jewish ritual life" ("Right to pray regardless of gender," Aug. 12). This would seem to make the claim that equality was among the founding principles of the liberal Jewish movements.

The claim is problematic due to the lack of any statement on the status of women in Judaism in the Reform movement platforms, as they were established in the 19th and 20th centuries. The Pittsburgh Platform (1885) makes no mention of women and neither does the Columbus Platform (1937), which proclaims the inalienable rights of "man" to avoid prejudice on the basis of race, sect or class, with no mention of gender discrimination.


Dry Bones THE WAY THINGS ARE
HEY
HOW'S THINGS?
WELL, THE DEMONIZATION OF JEWS AND THE JEWISH STATE HAS GONE VIRAL AND GLOBAL
BUT AT THE SAME TIME, SO MANY PEOPLE WANT TO BE RECOGNIZED AS JEWS
THAT ISRAEL DOES WANT TO MEET THE ENTRY REQUIREMENTS
I MIGHT ACTUALLY ASSUME FOR A REPORT ON HOW THINGS WERE.
BUT THINGS FOR THE UPDATE
DryBonesBlog.com

The claim that the advent of Reform Judaism heralded a new era of "women's rights" in Judaism is disingenuous at best. The first female rabbi in the United States was ordained in 1972, well after the feminist movement had gained a strong foothold in the hearts and minds of the liberal Jewish movements. The Reform movement was not innovative with respect to women's participation, but was only going along with society at large. It is up to the individual to decide if they think that a movement whose policies reflect the whims of non-Jewish society truly reflects Jewish values, or something else.

Leah Naiman
Toronto

* * *

Outraged by homophobia

If indeed "Tel Aviv is the gay capital of the Middle East," it is in spite of the antediluvian beliefs expressed in the letter "Homosexuality prohibited by Torah law" (Aug. 5). I am deeply outraged by blatant homophobia disguised as Torah study.

Gary Kapelus
Thornhill, Ont.

* * *

Oliver Stone is off her list

It never ceases to amaze me how famous people – be they politicians, actors, artists – the latest of whom appears to be filmmaker Oliver Stone, make blatantly anti-Semitic remarks, and then miraculously, when called to task, apologize, claiming misunderstanding, misquoting, etc. ("Oliver Stone apologizes for anti-Jewish remark," Aug. 5). People say what they mean. I guess I'll just strike another person off my list of people whose work I will support.

Cheryl Rosenthal
Toronto

* * *

Clinton-Mezvinsky wedding (1)

In "Rekindling the interfaith marriage debate" (Aug. 12), about the recent marriage of Chelsea Clinton and Marc Mezvinsky, it wasn't mentioned that the couple's ketubah was on prominent display under the chupah, as tradition dictates. Though some may be offended, this makes the ceremony most decidedly Jewish.

Stephanie Ein
Montreal

* * *

Clinton-Mezvinsky wedding (2)

In "Rekindling the interfaith marriage debate," about the recent marriage of Chelsea Clinton and Marc Mezvinsky, several pro and con opinions are quoted (Aug. 12). I'm curious to know if the interfaith ceremony included the traditional Jewish custom of the groom stamping on a wine glass. And if that happened, were Clinton and Mezvinsky given what I consider to be the best explanation for the custom – "It's the last time the newlywed husband will be putting his foot down!"?

Monty Mazin
Toronto

* * *

Not all York Centre candidates named

The article "After 18 years, Feldman bows out" (Aug. 5), about Coun. Mike Feldman's retirement, mentioned only the names of two out of now nine candidates running to replace him in Ward 10, York Centre. This created the impression that *The CJN* preferred two of the candidates over the other seven. As one of those seven running very hard for the position of councillor, I sincerely hope that is not the case.

Magda Gondor Berkovits
Candidate for Council
York Centre, Ward 10
Toronto

Editor's note: The CJN confirms its editorial policy of neutrality among the candidates.

LET THEM GO...

Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz

1516

The number of days Hamas has held Gilad Schalit captive

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Perspectives

The sermon that helped spur the Soviet Jewry movement

By GAL BECKERMAN
JTA

On a fall day in 1963, Abraham Joshua Heschel unburdened his soul. Speaking the truth without regard for whether it scandalized or hurt was something he would do fairly often in that decade of social upheaval. Already branded as an eccentric and an outsider, that year he had met the Rev. Martin Luther King Jr. for the first time, beginning a close friendship that would deepen his involvement in the civil rights movement. The two would eventually offer the most endearing and enduring image of the now long-dead black-Jewish alliance when they walked arm and arm to Selma, Ala., in protest, garlands of flowers around their necks.

But in September 1963, Heschel's audience was Jewish – a gathering of rabbis at the Jewish Theological Seminary in New York. His speech would be read aloud that Yom Kippur at hundreds of congregations across the country. It was a sermon that set in motion one of the great engines of what would soon be known as the Soviet Jewry movement: guilt.

Heschel was angry and ashamed that American Jews were not more engaged in helping their brethren in the Soviet Union. There was mounting evidence that these Jews were stuck in an increasingly untenable situation. Every element of their Jewish identity, from religious life to cultural expression, had been brutally squashed. At the same time, the avenues to assimilation were blocked – if nothing else, their internal passports singled them out for discrimination by identifying them as Jews. The option of abandoning the Soviet Union for good was not even a possibility.

Heschel looked at the Jews of America – most of them themselves only two generations removed from the Pale of Settlement – and could not believe that they were responding with little more than sadness and resignation

"What is called for is not a silent sigh but a voice of moral compassion and indignation, the sublime and inspired screaming of a prophet uttered by a whole community," Heschel lectured the assembled rabbis.

Then he made his most searing argument. This was not the first time that American Jews had been impotent when it came to helping other Jews, Heschel told them.

"We have been guilty more than once of failure to be concerned, of a failure to cry out, and failure may have become our habit," he told them.

Heschel was referring, of course, to the Holocaust. And it was effective. Whether or not American Jews deserved to bear this historical burden – whether there was anything more they could have done – is irrelevant. In the early 1960s, just as consciousness of the extent of the genocide was bubbling up, so too was a painful recognition that, as millions of their brethren were murdered in Europe, this increasingly stable and prosperous community could hardly organize themselves to put on a single rally.

This guilt would blossom into what, for some time now, has been an obsessive concentration on the Holocaust, one that many have rightly come to see as an extremely corrosive development – the constant memorializing eclipsing so much else about Jewish identity. But what has been forgotten is that before every Jewish community had its own memorial and museum, there was the guilt and the need to do something about it.

I've been exploring the Soviet Jewry movement over the past five years for a forthcoming book. Throughout its 25-year history, the need to cast away this heavy burden was present at nearly every moment. But I also came to see it as a positive element. American Jews mobilized, went up against an American administration and became a more assertive community, partly as a way of clearing their collective conscience.

Guilt was present when a group of NASA scientists in Cleveland, Ohio, decided in 1963, after reading the then-slim literature of the Holocaust, that they had to do something for those Soviet Jews now suffering "spiritual genocide" and started the first grassroots Soviet Jewry group. It was also present in New York the following year at the inaugural mass meeting of what would soon be known as the Student Struggle for Soviet Jewry. One of the students offered to sing a ditty he had come up with for their first protest. Its refrain was "History shall not repeat."

Guilt, leavened with anger, also was present in Rabbi Meir Kahane's slogan "Never again," when he hijacked the movement in the early 1970s. In 1971, he rallied about 1,000 young people to be arrested in Washington, D.C., near the Soviet Embassy with the words, "I'm asking you to do today what Jews didn't do while the gas chambers were burning. Sit down in the streets of Washington."

And in 1987, when a quarter-million people marched in Washington for Soviet Jewry, greeting Mikhail Gorbachev on his first visit to the United States, guilt dripped from Elie Wiesel's words: "Too many of us were silent then. We are not silent today."

But this guilt was not about wallowing. It was directed, focused. I heard the same line from the many activists I interviewed for the book: they did not want their children to ask the same question of them that they had asked their parents: What had they done to help Jews during the war?

As a result, the movement acted as a sort of catalyst. By cleansing the conscience, it allowed these Jews to be assertive. It emboldened them to act with a confidence they had never before exhibited on American soil.

Never was this truer than during the fight for the Jackson-Vanik amendment from 1972 to 1975. The Jewish community went up against the U.S. president – and won. Under the amendment, Richard Nixon and then-secretary of state Henry Kissinger had to temper their pursuit of detente and make any improved trade relationship with the Soviets contingent on freer emigration.

Here, too, the Holocaust was not far away. The amendment was inspired by a new tax the Soviets wanted to levy on departing emigrants: they would have to pay back the state for their education.

An editorial cartoon in the *Los Angeles Times* captured the feeling this tax inspired by showing a caricature of two almost identical prisoners. The first held out an arm tattooed with a number from a concentration camp and was captioned "Germany, 1936"; the second had the same tattooed arm and was captioned "Russia, 1972." The difference was that the numbers on the second arm had a dollar sign in front of it.

Jews in Los Angeles in the 1980s march on behalf of Soviet Jewry.

Rabbi Abraham Joshua Heschel

American Jews made this guilt productive. The Soviet Jewry movement became as much about saving themselves as it was about saving this far-off community of Jews.

When I started working on the book, I was drawn by a need to understand the world after the war. My grandparents all survived death camps and lost much of their families. And yet, by the time I knew them, they had raised families and were happy, well-adjusted people.

As curious as I was about what happened to them in those camps, I also wanted to understand what went into this transformation. The same was true on a much larger scale. How did American Jews scrub out that terrible stain?

The answer, it seems, was to be found in the Soviet Jewry movement. Here Jews were able to work out those feelings, answer Heschel's lament.

A few months before his speech in 1963, a reporter from the Yiddish newspaper the *Day-Morning Journal* asked Heschel where he had been in 1943. He answered mournfully that he had just arrived in America, did not speak the language well and commanded no attention from the Jewish leadership.

Still, he said, "this does not mean that I consider myself innocent. I am very guilty. I have no rest."

If not for him, then for the next generation, Soviet Jewry offered that rest.

Gal Beckerman is a writer at the Jewish Daily Forward *and the author of* When They Come for Us, We'll Be Gone: The Epic Struggle to Save Soviet Jewry, *in bookstores Sept. 23.*

Opinions

A thing of beauty

We have many aphorisms concerning the glory of beauty. What is beautiful? What does beauty mean to us? Does it promise us eternal youth and everlasting joy, as Keats claims?

Norma Baumel Joseph in Montreal

We want to be beautiful and we want to associate with beautiful people.

But what makes someone or something beautiful? Is it merely a physical array of characteristics, or is it a sense of character or presence? Is it dependent on the eye of the beholder, or is it an absolute reality?

We've all seen someone whose beauty is beyond doubt – natural and forthright. But other beauties are recognized only through education. Think of some of the world's great art objects. Some are immediately acknowledged, others necessitate serious engagement with instruction about the world of creativity and its cultural context.

Which brings me to an insight I had while watching an airplane manoeuvre on the ground. It was so slow and clumsy. It was, in fact, ugly.

But then it took off, and as I watched, I saw the swan emerge. It soared up into the sky in its element with a grace of body unbounded. Created by human beings to defy gravity and extend our physical limits. Beautiful.

Lesson one: context is a touchstone for beauty manifesting mastery over nature.

Lesson two: I have always been frustrated by the midrashim that consistently comment on the beauty of the significant women of the Bible. Why stress this? Were all the women physically beautiful? Were the rabbis telling us that the patriarchs were so shallow as to choose only pretty women ? Were the rabbinic commentaries themselves so obsessed with the physical? Or were they commenting on the inner beauty of these wonderful women? Were they beautiful in the context of their cultures in some way? Or perhaps their acts were distinctive and beautiful ? What did their beauty consist of? That's the challenge of the text.

Did these women extend beyond the physical to act beautifully? Did they manifest mastery over nature? The rabbis fought against that Hellenistic model of body centered worship and obsession. Thus, it seems plausible that they would not themselves have been obsessed with physical beauty.

Perhaps these women exhibited a beauty that was dedicated to moral values (of God and Torah). For me, the beauty we can see in these varied biblical women is the beauty of action, courage and leadership. That might be our model and distinction that would stand the test of time and context. A joy forever.

A shameful decision on the census long form

A word about the Canadian census. A full census is conducted every 10 years. Our last full census was in 2001.

Canadian census forms, unlike those in the United States, ask a 20 per cent sample to state both their religious preference (they can choose "none") and their ethnic background (Jewish is one of many). Thus we can find out many characteristics of the Canadian Jewish population, now the fifth-largest Diaspora community.

Jean M. Gerber in Vancouver

Numbering the Israelites via a census, *when God commanded it*, was a good thing in biblical times. As the Israelites were poised to enter Canaan, it gave Joshua and the leaders a sense of how many fighting men were ready. On the other hand, when King David unwisely ordered a census, he was punished severely. Clearly counting the nation was something done only at divine behest!

Yet, today, times have changed. We live in a society that's wealthy beyond belief. We don't need to raise huge armies. We have created a social network of services, accessible health care and growing amity that is the envy of many other nations in the world (except maybe some American politicians). But I digress.

Our community has benefited greatly from the information that Statistics Canada has gathered. As Canada counted its population's ethnic origins and religion, Canadian Jewry has had a unique window into the economic, social, religious, employment, poverty, household and gender characteristics of our community. So far, no thunderbolt has struck, and we assume that this census had a benign purpose.

It now appears that the Canadian government has decided in its wisdom that for the 2011 year there will be no 20 per cent sample based on the mandatory "long form," which required those households chosen randomly to fill out many details of daily life.

Privacy? Not a problem, because once the census material is collected, the identity of those filling it out is carefully obscured. No one will ever know who filled out any individual form.

We as a community are thus being robbed of a vital resource. This information about the Jews of Canada has in the past given us precious data that we've used to plan community services. It has allowed us to gauge the levels of poverty and prosperity within our community, the needs of new immigrants, the level of intermarriage and many other factors of concern to community organizations.

We will no longer even know how many Jews there are in Canada.

More importantly, however, the furor over it has obscured the real reason why the Canadian government – or the party in power, to be explicit – may have taken this abrupt and unscientific move.

Without the information that the expanded census provides, social service groups can no longer point to its findings as proof of need. No organization planning to make application for funding can use objectively obtained data to make its case. I know how valuable in the past the data has been. I have written many grants to both government and private foundations, and the case for need has rested on hard data.

No data – no case. To be blunt, there can be no proof of child poverty, for example, without the long form. Voila! It disappears in a puff of smoke.

Judaism teaches a very, very important ethic: to reflect as human beings the goodness of the Creator, we need to clothe the naked, care for the sick, feed the hungry and bring those in need to the place where they can provide for themselves. A government that so carelessly cuts off the ability of our society to do these things is an evil presence.

This is a big mistake that will take many years to correct. Our rulers think so meanly that they're willing to go against almost universal good advice from statisticians and businesses, as well as communities such as ours that rely on this information to allocate community dollars.

The biblical census was taken usually for raising armies and (in David's case) for raising taxes. Not so ours: ours was for maintaining a just society. We should be ashamed.

The Jewish experience of Shanghai

This summer I travelled to China to deliver academic papers on aspects of Canadian law and policy as part of a Canadian studies program. The program's primary purpose was to enlighten foreign scholars on the Canadian approach to contemporary issues, while Canadians learned from these scholars and policy-makers, their particular challenges in confronting similar issues.

Gerald L. Gall in Edmonton

No visit to distant lands would be complete without at least some exploration of both the current and historic Jewish community. In my travels, I have been struck with how the Jewish experience and heritage has influenced most countries in the world. This is also true of China.

My visit to the most populous nation in the world was limited mostly to the modern, bustling and largely western-style city of Shanghai. With its impressive office and apartment skylines, its network of bridges and tunnels, its dynamic pulse of commerce, night life and cultural centres, Shanghai has few remnants of its former Jewish life.

The history of Jews in Shanghai dates back to the arrival of Jewish merchants in the eighth century. In more "modern" times, a major wave of Jewish immigration to China occurred in the 1840s during the so-called opium wars with the arrival of a large number of Sephardi Jews.

The next major wave of Jewish immigration occurred during the 1920s. This group of Sephardi Jews included the Kadoorie, Hardoon and Sassoon families. They established the financial district known as the Bund. The buildings in this area were constructed in the mid-1920s in a neo-classical, European architectural style, including the famous Peace Hotel. The Bund is a major tourist attraction today.

The most recent wave of Jewish immigration to Shanghai came in the late 1930s, when Jews were seeking refuge from rising anti-Semitism in Europe. The Chinese mission in Vienna provided documents for some fortunate Jews to travel to China. At the time, Shanghai was one place in the world that did not require a passport or a visa to enter. After the Japanese invaded China and occupied Shanghai during World War II, the Germans wanted the Japanese to round up Jews and build death camps with gas chambers. But the Japanese refused to comply with the German request to exterminate the Jews. Instead, Jews and other members of the city's "foreign" population were forced to live in an area around the Ohel Moishe Synagogue.

The preserved and refurbished Ohel Moishe Synagogue serves as a museum dedicated to the history of the Jewish experience in Shanghai. The original architectural plans are now displayed on a wall in the sanctuary.

The synagogue is a three-storey building with a sanctuary on the main floor, a women's section on the second floor and living and cooking facilities on the third floor. The Ark in the sanctuary does not contain a Torah scroll, but is decorated by a covering donated by the government of Israel. At one time, a mikvah was located in the basement. Two other buildings in the courtyard now house detailed exhibits of Shanghai's Jewish history. At one time, an oven was even set up in that courtyard to bake matzah for Passover.

In North America, when we pray in our synagogues, we face eastward toward Jerusalem. However, in Shanghai, the sanctuary faces westward as, of course, Jerusalem is east of China.

Other Jewish buildings in Shanghai include the Ohel Rachel Synagogue and the Chabad Jewish Centre of Pudong, a district of Shanghai.

At one time, 30,000 Jews lived in Shanghai, however, only three elderly descendants remain. But approximately 3,000 Jewish temporary residents live and work in Shanghai. The fact that only a handful of descendents remains is similar to the experience elsewhere in China. For example, more than 20,000 Jews once lived in Harbin, a Chinese city presently "twinned" with Edmonton. The last remaining descendant died in 1985.

The Jewish experience in Shanghai is similar to the Jewish experience elsewhere. It is characterized by refuge from oppression, the discovery of new lands for building a better life and the preservation of the rich Jewish heritage that has been passed from generation to generation for centuries. The Ohel Moishe museum recognizes and preserves the history of Jewish life in Shanghai, the largest city in the most populous country in the world.

The Kirshner File

The passing of an era in Mississippi

Throughout Mississippi, in small towns such as Vicksburg and Clarksdale and in far bigger centres like Jackson, the state capitol, Jewish merchants once reigned supreme. From clothing, shoe and jewelry shops to fancy department stores, Jews were inextricably associated with the shopping experience. "Jews were overwhelmingly concentrated in the retail trade," said Stuart Rockoff, director of the history department of the Goldring/Woldenberg Institute of Southern Jewish Life in Jackson.

Sheldon Kirshner in Vicksburg

The pattern was remarkably the same in all the southern U.S. states, from Alabama and Georgia to Louisiana and South Carolina. In the past few decades, however, in the passing of an era, the "mom-and-pop" Jewish-owned stores in Mississippi have virtually vanished, swept away on the inexorable tides of change.

During the 19th and 20th centuries, Jewish immigrants from Germany and eastern Europe settled in Mississippi. They were drawn to its booming economy, which was based on the cultivation of cotton.

Usually, they launched their careers as itinerant pedlars, buying merchandise from wholesalers in Memphis and New Orleans, and selling it door to door as retailers. Having accumulated sufficient capital, they opened modest stores in towns ranging from Natchez and Columbus to Tupelo and Gulfport.

In Clarksdale, in the storied Mississippi Delta, Jewish merchants sold their wares on Issaquena Avenue, Delta Avenue, Third Street, Yazoo Avenue and Sunflower Avenue In Jackson, one of the leading department stores, The Emporium, was established by Simon Marks.

Steven Marcus inVicksburg *[Sheldon Kirshner photos]*

Jews, of course, were not the only merchants who plied their trade in Mississippi. Lebanese Christians, for example, made an impact in the Mississippi Delta.

"Some businesses were very successful," said Rockoff, referring to Stein Mart, now a national chain of discount department stores that originated in Greenville. Managed nowadays by Jay Stein, a descendant of the founder, Stein Mart dispenses brand-name fashions for men and women, as well as accessories, home decor, linens and shoes at prices up to 60 per cent below those of competitors.

"Still other businesses were short-lived," Rockoff added.

As small-town retailing was washed away by big-box stores and malls, and as the university-educated children and grandchildren of Jewish merchants migrated to large southern cities in search of more opportunities, these shops closed, leaving empty, forlorn storefronts lining streets that bustled with activity before the 1990s. "No one really took them over," said Rockoff, who was born and raised in Texas.

There are still, to be sure, Jewish-owned stores in Mississippi, as I discovered during a week-long road trip in July.

Yet, as Rockoff noted, they are insignificant in number, and in many towns, such as Lexington, only one Jewish-owned store, Cohen's, has been left standing. "As to the future, I suspect that the numbers will dwindle even further," he said in a sombre forecast.

In Holly Springs, a town of historic antebellum mansions, and in Port Gibson, near the scenic Natchez Trace highway, fading signs above shuttered shops recall an epoch when Jewish merchants could easily be found in virtually every nook and cranny of the Magnolia state.

* * *

As I walked along Washington Street in Vicksburg – a pleasant town of about 26,000 on the banks of the mighty Mississippi River that surrendered to federal forces after a 47-day siege during the U.S. Civil War – I spotted the Marcus Furniture sign above a large store.

It was metres away from the Biederham Coca-Cola Museum, where the famous soft drink was first commercially bottled in 1894. It was also a 10-minute drive from the Vicksburg National Military Park, the site of a Civil War battle, a cemetery where 18,000 soldiers are buried and a museum that houses the remains of the Cairo, the first military vessel in the history of warfare to be sunk by a mine.

Steven Marcus, the 51-year-old proprietor, was outside his store puffing on a cigarette. When he asked why I had just taken a photograph of his sign, I explained that I was collecting material for a story about Jewish merchants like himself.

Floyd Shankerman in Clarksdale

Inside his cavernous store, seated comfortably at his desk, he told me that his grandmother, an immigrant from the Russian empire, started the business by making quilts that her husband, a pedlar, subsequently sold.

The store itself was opened in 1899 and was run by Marcus' grandfather and great-uncle for decades. By then, several hundred Jews lived in Vicksburg, where Jefferson Davis, the president of the ill-fated Confederacy, once resided.

A 1981 graduate of the University of Mississippi who was born in Vicksburg, Marcus has worked in the store since the age of 10. Recalling the days when at least half of the shops here were owned by Jews, he acknowledged that he is one of the town's last Jewish merchants.

By his estimate, Vicksburg is home to 15 to 20 Jews today, including Laurence Leyens, who was mayor until about a year ago. Marcus,

A Jewish merchant's store sign in Meridian

whose son owns a furniture store in Oxford, Miss., intends to remain in Vicksburg. "It's home," he said.

The town of Meridian, on the other side of the state, has even fewer Jewish inhabitants. One of Meridian's last Jewish merchants, Robert Loeb, 58, runs an elegant menswear shop on Front Street, near the railway station. His German-born ancestor, Alex, established Loebs in 1887.

"We have been very fortunate that our business has continued, and so far, we have been doing well," he observed.

In a reference to his big-box competitors, he said, "We try to stock merchandise that big stores can't get, and we pay a lot of attention to customer service."

He doubts whether his children will succeed him. "They will likely go into the professions, dentistry and accounting, which are good fields to follow these days."

Morele Rosenfeld owned a ladies' ready-to-wear shop in Meridian until 1997. "We closed it for two reasons," she said, citing the opening of a mall that year and the high cost of employee salaries.

"Up until the mid-1960s and 1970s, many stores in Meridian were owned by Jews. Our children did not want to carry on the family business. They wanted no part of the six or seven-day week and the nine to 10-hour day."

In Clarksdale, a one-hour drive north from Greenville on highway 61, Floyd Shankerman, 71, runs Shankerman's Men's Wear on Yazoo Avenue. His Lithuanian-born grandfather, Abraham, opened the store in 1919 and his father, Phillip, ran it until the mid-1980s. Shankerman, a self-proclaimed patriot who sings in a Baptist church choir, commutes to his spacious shop from neighbouring Charleston, where the Hollywood actor Morgan Freeman lives.

Born in Clarksdale, whose Jewish presence has dwindled to a handful of individuals from a high of several hundred decades ago, he remembers the days when more than two-thirds of the dry goods stores here were owned and operated by Jews.

Tellingly enough, Shankerman's four grown children, Robert, Steven, Jason and Cindy, have left Mississippi and gone into various professions. "There were better opportunities for them elsewhere," he said, touching upon a compelling reason why the Jewish merchant class in Mississippi has so drastically declined.

But Shankerman, one of the last of the old-timers, has no intention of leaving Mississippi. "I like it here. It's my home."

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On Campus

The benefits of studying abroad

By VICKY TOBIANAH
Special to The CJN

Vicky Tobianah

When I decided to study abroad last year, I knew that the decision would open new doors for me, academically and personally. But I never imagined the impact it would have on my life.

As a third-year student at McGill University, I knew that although I loved Montreal, I needed a change.

I felt that to truly benefit from my education, it would be in my own best interest to take time to learn things from a different perspective, a new perspective. As a political science student, I focused on international relations, and my search for an exciting place to study led me to The Hebrew University of Jerusalem in Israel.

With great incentives, I completed the long application form with just a couple months to spare before the term began. In early December, I received my acceptance letter, booked a flight to Israel and left for a new experience.

Studying abroad is a new phenomenon among university students. Learning a new language, living in a different culture, becoming more independent and self-sufficient are only a few of the skills students learn and bring back to their home university.

Guest Voice

Abby Plener, an English literature major at McGill, spent a semester at the University of Cape Town in South Africa. "My semester abroad taught me a lot – probably more than I will ever realize or could even begin to process now," she told me.

"While at UCT, I often got the question, 'Why are you studying here? The universities are so much better in North America.'

"In general, studying abroad made me reflect on the degree to which western countries have a monopoly over education – defining the standards of what is 'good' education."

But employers and academics are acknowledging that studying abroad contributes to a well-rounded education.

Thevi Pather, associate director at Camosun College in Victoria, B.C., said in the *First National Report on International Education and Mobility* by the Association of Canadian Community Colleges: "After 15 years of work in international education, it never ceases to amaze me when I see the profound changes that occur in a student after their return from a study abroad experience. Many leave our shores with very visible fear of the unknown. Most students return brimming with confidence and ready to tackle the next big challenge in their young lives."

Researchers are now even attributing students' improved academic performance after they return to their home campus to their experience studying abroad, according to an analysis headed by the Georgia Learning Outcome of Students Studying Abroad Research Initiative.

Eden Sagman, a McGill graduate who now works in the high-tech industry in Israel, where she spent a year studying abroad in 2008, says her program helped her break into the business she always dreamed of working in, in the country she always dreamed of living in. "Studying abroad enhanced my education. It opened my eyes to other perspectives about controversial issues," she said.

Although studying abroad is seen as beneficial, it can be difficult to arrange.

Picking a school, approving courses, planning a budget and often enduring a longer semester are some of the difficulties in studying abroad. You can look forward to meeting with 10 professors just to get one course approved, and once you return, you have to ensure all your information is received in a timely fashion.

However, don't let the bureaucracy hold you back. Studying abroad helped me realize so much about myself that I never would have discovered. I learned to be independent in a foreign country, navigate across cities and meet incredible people along the way. And I know that next semester, my education will have benefited because of it.

Vicky Tobianah is entering her final year at McGill University. Visit her online profile at http://card.ly/vickyt.

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Prof wants to bridge business, art worlds

By JANICE ARNOLD
Staff Reporter

MONTREAL — For much of her 30 years teaching at McGill University, management professor Nancy Adler kept her artistic side to herself and, when she donned her painter's cap, she was discreet about letting her creative colleagues know about her day job.

Today, Adler, who holds the S. Bronfman Chair in Management at McGill's Desautels business school, is openly working to combat the unflattering stereotypes that businesspeople and artists still hold about each other.

Nancy Adler
[Owen Egan photo]

She is a pioneer in the growing trend to integrate the arts into business education and management training.

An exhibition of about 50 of her works, mostly figurative watercolours on nature themes, is currently at Galerie MX, sponsored by the management faculty.

As its title, *Reality in Translation: Going Beyond the Dehydrated Language of Management*, suggests, the goal is to throw cold water on the notion you can't run a business if the sight of a delicately brushed flower touches your soul.

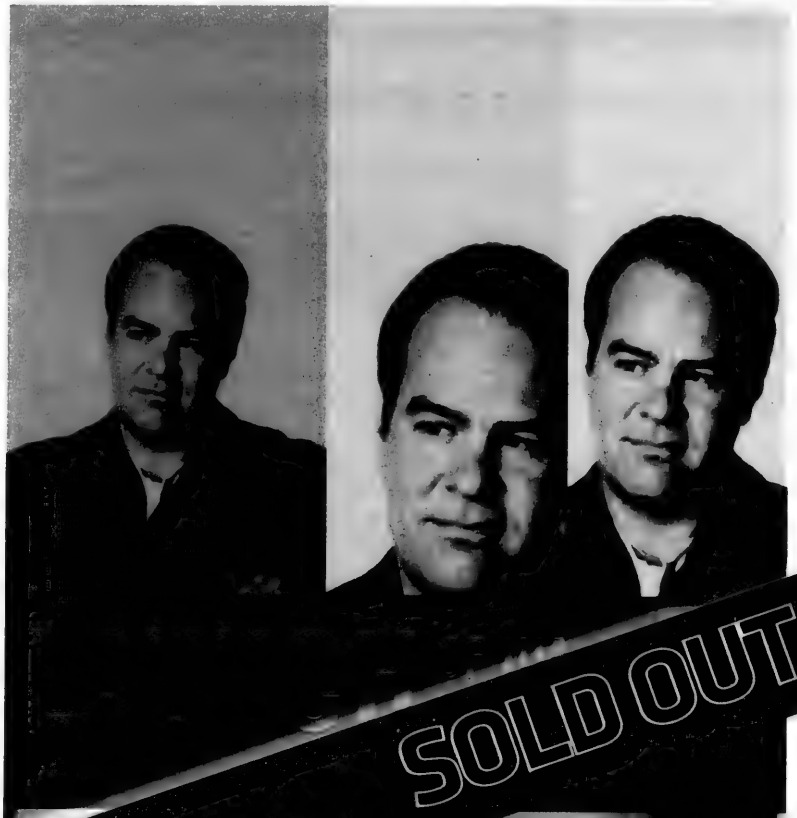
Adler is trying to instil in her students, ambitious MBA candidates from around the world, an appreciation of beauty in general, which she believes will inspire them to become better, more socially aware, business leaders.

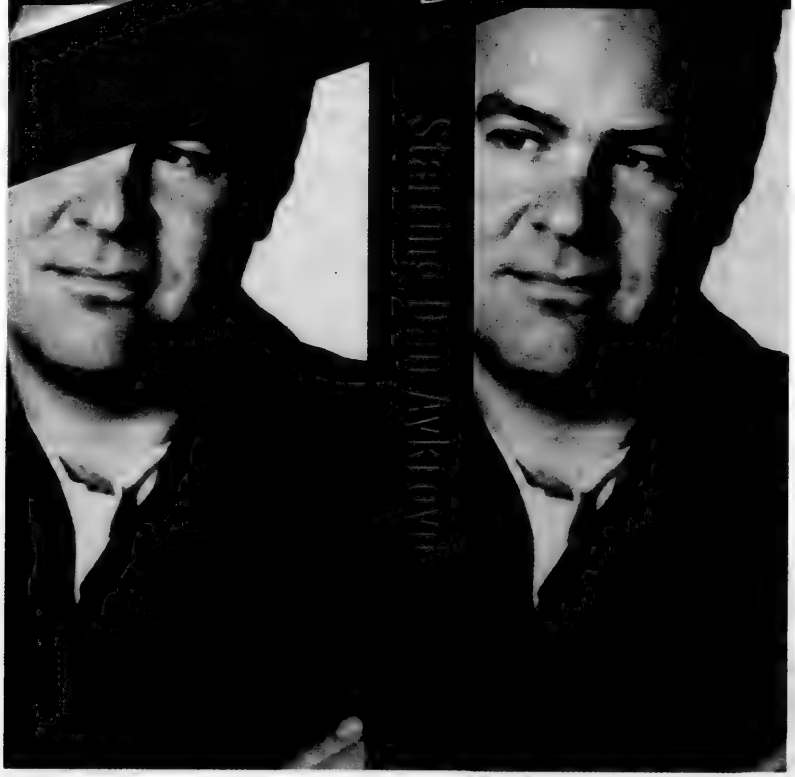
Like an artist, the successful entrepreneur must have work from ideas that can be realized. More than that, Adler believes that business should not be only about making money, but must be concerned with making the world a better place.

In various countries over the past decade, she has taken executives on tours of art museums and led seminars for managers, helping them get in touch with their inner artist and showing how such a touchy-feely exercise can be good for business.

She wants business leaders to "envision the beautiful, not just the less bad or the OK."

To read entire story, please go to cjnews.com





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Students find Judaism in the outdoors

Celebrating Shabbat in Algonquin Park

By RITA POLIAKOV
Staff Reporter

Joel Silver is something of an outdoorsman.

He's backpacked in the Rocky Mountains, hiked in the Negev Desert, spent 28 days on a canoe trip and now, for the second year in a row, he'll be celebrating Shabbat in Algonquin Provincial Park.

And he won't be alone.

Silver, an aerospace engineering student at Ryerson University, created and organizes Hillel's Travel With Purpose Algonquin trip.

The trip, which had its pilot run last year, merges Judaism with the wilderness and includes canoeing, hiking and a Shabbat dinner.

In its second year, Silver's initiative has been split into two, with the regular trip, which runs from Aug. 26 to 29, for beginners and an advanced trip, which lasts from Aug. 25 to 29, for those comfortable with the outdoors. Participants in the advanced trip will go deeper into Algonquin Provincial Park and will have longer canoeing and portaging experiences. On Aug. 27, the two groups will merge for Shabbat.

From left, back row, are Aviad Barel, Haai Kuperman, Emily Harris, Michele Oziel, Jason Spiro, Yosef Aharonov and Talya Shacham, who went to Algonquin Provincial Park last year as part of a Hillel group. Inbal Shreemohan and Joel Silver are in the front row. *[Inbal Shreemohan photo]*

"The whole point of the trip is two things – the wilderness, outdoor experience and to tie that into the Jewish identity," Silver, who's involved with Hillel and organized the trip with the help of Hillel staff, said.

"There's a lot of programs that help us see Israel and let us help out in different countries… I thought it was important to bring it home and have Canadian students have an experience in Canada."

For Silver, 20, who has always been interested in the wilderness, camping can be used as a link to many Jewish values.

"The outdoors really gives you a sense of responsibility. When you hike along the path, you get a sense of beauty and your impact on the world, on the environment," he said, adding that the trip will help students understand the importance of environmental projects.

"You appreciate the world around you, and you become closer with it. Many of the core value of tikkun olam are involved with that… not only are you going out and recycling, you're also reaping the benefits and appreciating the beauty you're helping to sustain," Silver said.

The trip, which has about 18 participants, is aimed mainly at students who have little involvement with Hillel. Which is something that Rena Friedman, the student leader for the regular trip, can appreciate.

"I love the idea of taking something that everybody can enjoy, like nature, and really giving it a Jewish twist and giving these people who pretty much have no connection to Judaism and being involved in Jewish youth groups on campus… something to relate to," she said.

"I'm hoping [the students] will get an appreciation for nature and Judaism. I'm hoping they'll get involved and not see Hillel as a place that only the 'in' people can come to."

This is what happened to Yosef Aharonov, who went on the pilot trip last year. Aharonov, a graduate of York University's Atkinson School of Business, rarely attended Hillel events in his third year.

"I went to a few Shabbat dinners, but was never really involved," he said, adding that the trip piqued his interest.

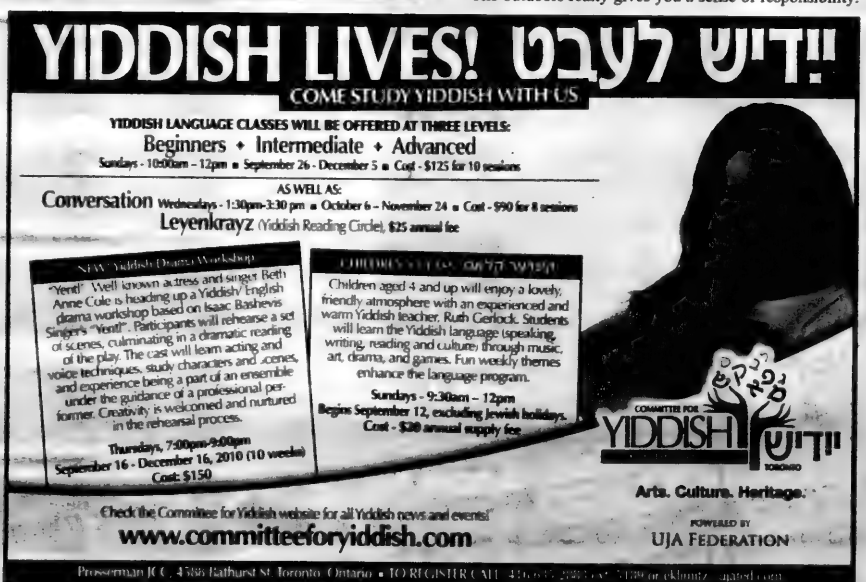
"It was incredible, definitely one of the best experiences I've had in Canada," he said. "It brought me closer to Hillel, it opened my eyes… going on the trip made me realize who are the type of people that go to Hillel. I found it to be a great experience."

Aharonov particularly liked spending Shabbat in the outdoors.

"It's easy to keep Shabbat in your home, but when you're out in the open, it's a whole different ball game. We didn't have a fire for Shabbat, we prepared some food before, we had a lot of sandwiches for Shabbat lunch," he said.

"We kept it really simple, we didn't go anywhere, didn't travel. We sat around and we talked. We all bonded, had some davening going on. It was a really nice feeling."

For more information on the trip, contact joel.silver@live.ca.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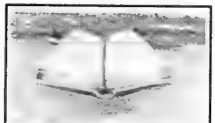
Why we blow the shofar

There are many reasons why we blow the shofar on Rosh Hashanah. It's the anniversary of the creation of mankind, so we sound our trumpets to proclaim God's sovereignty. It's also a call for repentance, because who can hear the shofar and not tremble?


Rabbinic Reflections

In addition, it reminds us of the eventual resurrection of the dead, which, quite frankly, I witness in shul every year when I announce that I'm about to blow the shofar!

Lastly, we blow the shofar to remind ourselves of the binding of Isaac by blowing a ram's horn. One can ask, "What is this eternal message of this episode?" After all, Abraham didn't accomplish his mission. While he set out to bind his son Isaac, he ended up offering the ram in Isaac's place.

When God told Abraham not to slaughter his son Isaac, Abraham was on an emotional high, but he had no mitzvah to fulfil in order to concretize his emotions. By taking the ram and slaughtering it, he substituted the energy he collected initially for Isaac's sacrifice and put it to good use, albeit in a different form.

For many of us, Rosh Hashanah is a spiritual high. On our level, we act like Abraham. We come to shul to bare our souls, to proclaim that this year, we will be God's loyal servants. However, the wealth of spiritual energy that we muster up sadly fades into oblivion, because we are unable to concretize our emotions.

But there's a solution.

Take all of your emotions and put it into "your ram."

When you hear the sound of the shofar, commit to being God's servant *all* of the time. But then think of one mitzvah to fulfil, so that the feeling you're experiencing won't go to waste.

Be realistic. Pick one mitzvah, not all 613! For example, if you go to shul 10 times a year, make it 15.

If you usually give five per cent of your earnings to tzedakah, make it six per cent this year. If you have extended yourself to one needy family this past year, make it two this year.

In closing, our rabbis highlight that the ram's horn that was used at the Akeda (binding) will be the same horn that the Mashiach will use.

In other words, God doesn't mind "small" mitzvot. In fact, He loves small mitzvot, especially when they are accompanied by such august emotions.

And always remember: the small ram's horn will turn into the horn of the Mashiach.

Rabbi Elie Karfunkel is spiritual leader of the Temmy Latner Forest Hill Jewish Centre in Toronto.

Time to forgive?

Money Matters

By Rabbi Jay Kelman CA

The government of Italy recently completed its third tax amnesty in the past eight years. The amnesty – which only applied to undeclared income held abroad – resulted in Italians declaring more than $120 billion that had previously been hidden in offshore accounts, bringing in billions of dollars of "windfall" revenues to government coffers and far surpassing projected estimates of its success.

While their economic impact can be remarkable, such amnesties are controversial, with many arguing that they reward, and perhaps even encourage, tax evasion. Presumably it's this fear of letting cheaters off the hook that explains why, to the best of my knowledge, neither the Canadian nor American government has ever publicly promoted an amnesty scheme. While penalties for tax evasion are bound to be lower for those who voluntary come forward, a blanket amnesty is something many governments are wary of encouraging.

Balancing the need for justice while enabling the possibility of repentance is very difficult. This tension is most readily apparent in the lead-up to the High Holiday period, when "repentance prayer and charity can annul the Divine decree [of strict justice]." Insisting that justice be fully executed will inevitably discourage many from confessing, something that will do little to help the victims of crime – which, in the case of tax evasion, is every single citizen of a country. Yet it does seem unjust to allow criminal activity to go unpunished.

On a practical level, it would appear that Jewish law – perhaps reflecting the Divine attribute of forgiveness over justice for sincere repenters – is more concerned with rehabilitation than punishment. While a thief must pay double the value of the object stolen (Exodus 22:6), this is so only if the thief is caught before coming forward to confess. In the latter case, only the principal amount need be returned.

This concept of reimbursing the victim – at times for more than what was stolen – is in stark contrast to the western view of crime. The western approach is focused on jail time, or perhaps community service, a very worthwhile notion, but one that does little to compensate the victim.

The notion of encouraging cheats to admit their wrongs was taken a step further by our talmudic sages. Jewish law requires that the actual stolen object itself be returned. According to biblical law, if one uses stolen material in the construction of one's home, one would be obligated to tear down as much of the house as necessary in order to return the stolen material. Such is the biblical demand for justice.

Our rabbis understood that few, if any, could meet this standard. Invoking the power they have to "modify" biblical law in monetary matters, the rabbis issued "an ordinance of repentance," allowing monetary compensation of the value of the stolen object.

Such leniencies are only accorded to those who desire to repent, yet find it difficult to do so. In the classic talmudic formulation, a "stolen lulav" is rendered invalid, as it represents a "mitzvah [sic] accomplished through a sin." While it's hard to imagine someone stealing a lulav today – although not paying taxes on the purchase of a lulav may in fact render it stolen, and hence the mitzvah invalid – it's unfortunately not hard to imagine ill-gotten gains being given to charity.

While the precise value of the underground economy is by definition unknown, it's conservatively estimated to be in the many tens of billions of dollars in Canada alone. While granting amnesty to those who would cheat their fellow citizens might understandably be uncomfortable to many, it's an approach that I believe has much merit, both in terms of rehabilitation and in bringing in much-needed revenue to government coffers.

Send comments to rabbijay@torahinmotion.org.

Jewish Life

Writing Jewish history is a touchy subject

By MARTIN LOCKSHIN

In 2008, a controversial essay, *From Victim to Murderer: The Jewish-Christian Encounter in the Middle Ages – Historiography in the Wake of the Establishment of a Jewish State*, appeared in one of the leading Jewish studies journals. Written by a highly respected Israeli scholar, Daniel Lasker of Ben-Gurion University of the Negev, it highlighted some fascinating changes in the last half century in how Jewish scholars write their people's history.

Martin Lockshin

Perhaps the best known change occurred a generation ago, when the great Jewish historian, Salo Baron (d. 1989), decried the tendency of earlier historians to write about Jewish history as an unrelenting "Vale of Tears."

Baron, living in New York where Jews and Christians got along well, tried to wean Jewish history away from what he called the "lachrymose (tearful) tradition of Jewish historiography," arguing that it was inappropriate to portray the Jewish experience in medieval Christian Europe as one of constant persecution. Opportunities for Jews there were often impressive, he claimed, and Jewish-Christian cooperation was sometimes real.

Lasker's article identified a more radical approach to the writing of Jewish history that has emerged in the last few decades. A small number of Jewish historians, mostly Israeli, have been shining their light on Jewish negative attitudes and behaviour towards medieval Christians. Lasker made the controversial, but I think persuasive, argument that these historians are often from the political far left, Jews with a self-critical approach to the way Israel interacts with gentiles today.

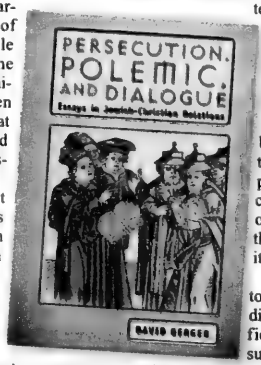
In other words, some historians describe the Jewish past in ways that best serve the political and social goals that they promote for contemporary Jews. Historians in the past who wished to elicit sympathy for Jews portrayed medieval Jews as victims; some self-critical contemporary Jews today portray our ancestors as perpetrators.

Against this unsettling claim about historians' lack of objectivity, it is a pleasant relief to read the latest book of David Berger, the dean of the Bernard Revel Graduate School for Jewish Studies at Yeshiva University. *Persecution, Polemic and Dialogue: Essays in Jewish-Christian Relations* (Academic Studies Press, 2010), is written by a true scholar who demonstrates how to write medieval Jewish history without an agenda. Two-thirds of the essays in this book are about Jews and Christians in the medieval world; the last third relate to modern-day Jews and Christians — from reactions to Mel Gibson's Jesus movie to the question of changes in Catholic attitudes to Jews in the last 50 years.

(Full disclosure: Berger was my undergraduate instructor and role model for pursuing a career in academic Jewish studies; we remain in friendly long-distance contact.)

Berger is a man of clear values: he is an ordained Orthodox rabbi and a strong supporter of the State of Israel. He is both one of the world's leading scholars of medieval Jewish-Christian polemics and also the co-author of a very useful gently polemical handbook, *Jews and "Jewish Christianity": A Jewish Response to the Missionary Challenge*, for contemporary Jews who face some of the same challenges that medieval Jews did. The handbook has recently been reprinted here in Toronto by Jews for Judaism.

Berger never sugar-coats his depiction of medieval Jews. While he describes well the problems and discrimination that they often faced, he also notes that at times they initiated arguments with Christians.



One of the most interesting essays in this collection centres on the medieval Christian belief that Jews were physically ugly. Berger shows from Jewish texts of the time that Jews themselves often agreed with that negative assessment of their looks, adopting the attitudes of those who discriminated against them. A different essay goes carefully through the arguments of Israeli professor Yisrael Yuval, who often highlights the negative portrayal of Christians in Jewish theology and folk beliefs. Berger even-handedly and dispassionately points out which of Yuval's arguments are legitimate and which are not.

In short, when dealing with historical issues, Berger comes as close as possible to agenda-free writing.

But when Berger turns to modern issues, he does not just describe and analyze objectively; here he openly (and, to my mind, appropriately) promotes his own contemporary Jewish agenda.

He explains why he still supports the position of his teacher, the leading modern Orthodox rabbi of 20th century America, Rabbi Joseph Soloveitchik (d. 1993), on inter-religious dialogue. Rabbi Soloveitchik recognized that co-operation with other religions was crucial in North America, yet he strongly opposed theological dialogue between Jews and Christians.

Berger, who interacts often with Christian leaders on many crucial issues, continues to make a cogent case against theological dialogue, disagreeing with some recent modern Orthodox leaders who have abandoned or modified Rabbi Soloveitchik's approach.

Many of the essays in the "modern" section reflect a related cause dear to Berger. He details the kinds of complaints contemporary Jews can and cannot legitimately offer against Christian beliefs about Jews. For example, many Jews who were offended by Mel Gibson's movie, *Passion of the Christ*, spoke out against the movie vehemently, even attacking scenes that were simply based on New Testament narratives.

Berger argues that Jews who believe sincerely in their own Bible and religion do not appreciate when gentiles tell us what to believe, and we should not tell them what to believe about their holy texts either (even their anti-Jewish holy texts). But he still does not let Gibson off scot-free. In a finely honed and often entertaining analysis, Prof. Berger shows the many ways that Gibson went beyond the New Testament in his negative portrayal of Jews. Jews can legitimately speak out forcefully against this type of anti-Semitism.

A few of the essays touch upon, but do not directly address, the difficult issue that Jewish supporters of the State of Israel face today: what should our attitude be to those Evangelical groups which provide unwavering support for the State of Israel but promote unpleasant attitudes to Jews, praying for us to realize the alleged error of our ways or even actively seeking our conversion to Christianity? Should we cozy up to them, as some Jews — even some modern Orthodox rabbis with far-right political ideologies — have done? Or should we steer totally clear of those who wish for our apostasy?

Berger is the right person to give guidance to our community on this issue. He is a strong believer, a committed Zionist and someone who respects other religions without adopting the relativist world view that sees all religions as equally valid. He also does not avoid controversy — consider his brave book, *The Rebbe, the Messiah, and the Scandal of Orthodox Indifference*, which I reviewed in these pages in 2002. Perhaps in his next project he can apply his scholarship and good sense to this thorny issue.

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Jewish Life

The Czech Torah scrolls – new developments

By CHARLES HELLER

Many synagogues in Canada and throughout the world have on display a Czech Torah scroll that survived the Holocaust. Some scrolls are actually used for Torah reading, but in many cases, the scrolls are on display as a memorial.

These scrolls survived the devastation of Czech Jewry and were purchased from the Czech government by the Westminster Synagogue in London, which established the Czech Memorial Scroll Trust. Many of the scrolls were partially restored there and then they were distributed (on long-term loan) to communities throughout the world.

On a recent visit to the trust in London, I learned from its research director, Michael Heppner, of some important recent developments in this vital project.

First, I learned that there has been a re-evaluation of the concept of the Central Jewish Museum that housed the scrolls and thousands of other artifacts when the Nazis first occupied Czechoslovakia.

It has always been assumed that the massive work of collection and cataloguing was a Nazi-inspired scheme to create a "museum of a defunct race."

But there is now some evidence that disputes the idea that the scheme was instigated by the Nazis. The whole enterprise was initiated by a group of leaders of the Prague Kultusgemeinde (Jewish Congress). They realized that the Jewish treasures in the abandoned synagogues were vulnerable to destruction and developed a scheme to collect everything to a central point from which it would be returned after the Nazi nightmare was over. They had already had experience with the Jewish Museum in Mikulov whose contents had been removed to safety.

A key element in the success of this scheme was its documentation in quadruplicate, previously assumed to be proof of methodical Nazi bureaucracy, but in fact a method for ensuring that every item could be tracked and eventually returned to its original congregation.

Authority was somehow given for this operation, possibly because the Nazis appreciated the museum value of European craftsmanship, even though they dismissed the historical value of Jewish cultural objects.

The story that the Nazis planned a "museum of a defunct race" probably started after World War II when the influential journalist Egon Erwin Kisch, astounded at how many riches had survived in the midst of such terrible destruction, assumed this could only have happened because the Nazis planned it. In any case, there is no evidence of any Nazi propaganda in the exhibitions that were put on by the museum.

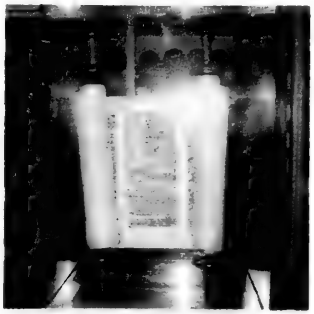
I also learned that many more scrolls than had originally been thought are capable of full restoration as kosher scrolls suitable for reading. It was formerly assumed that nearly all the scrolls were in too bad a state to be repaired, although some more liberal-minded synagogues might read from a damaged scroll, which their Orthodox colleagues would not allow. It would be very heartening if additional kosher Czech scrolls were to become available.

Some of the Czech Torah scrolls that survived World War II.

Many synagogues that possess a Czech scroll do not use it effectively as a memorial and a teaching aid. If your synagogue has such a scroll, make sure that it has its identification plaque and certificate of origin, which were issued by the Scrolls Trust. This information should be prominently displayed.

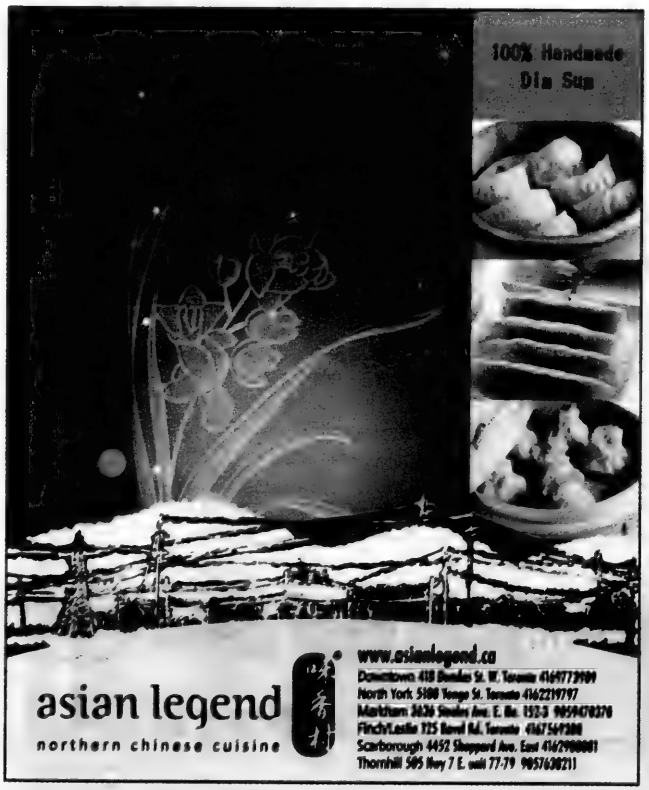
In this way, your synagogue will be able to identify with a specific community that was affected by the Holocaust. Educators have repeatedly shown that identifying with one particular person or place is the best way to build empathy, rather than talking about large-scale events such as the Holocaust as a whole. Students doing projects will find this rewarding and meaningful, and in this way can fulfil the mitzvah of zachor – remembering our history.

The Westminster Synagogue also houses a museum outlining the story of the Czech Torah scrolls and contains many artifacts in addition to the scrolls themselves. Of particular interest is the large collection of beautiful scroll binders, which, lovingly made of patchwork and embroidery, spell out for us the details of people, places and events in a now vanished world.



One of the scrolls on display in London

Charles Heller is a member of the editorial board of the Journal of Synagogue Music *(New York). His most recent book is the award-winning* What To Listen For in Jewish Music *(www.ecanthuspress.com).*



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The Canadian Jewish news

Only paid Family Moments announcements can be guaranteed to appear in a specific issue, when received by deadline, 10 days prior to publication date. All other items will appear on a first-come, first-served basis, as space allows.

Mazel tov announcements featured on onlysimchas.com will appear as space permits.

SEND US YOUR PHOTOS!!

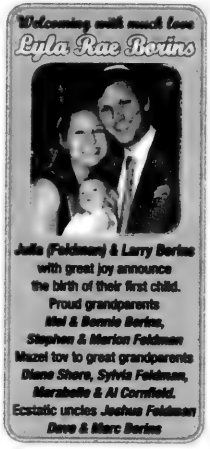
Label the back of all photos and enclose a self-addressed, stamped envelope for return. Please keep all announcements to 25 words, maximum.

To send in digital photos, please visit

www.cjnews.com

and click the Family Moments banner at the top.

Mitchell/Dolovich wedding: Thank you Lisa for saying "yes." May we have many happy years together. Love, Steve.



Welcoming with much love

Lyla Rae Berins

Julia (Feldman) & Larry Berins with great joy announce the birth of their first child.

Proud grandparents Mel & Bernie Berins, Stephen & Marion Feldman

Mazel tov to great grandparents Diane Shore, Sylvia Feldman, Marabelle & Al Cornfield.

Ecstatic uncles Joshua Feldman Dave & Marc Berins

The mishpachah wishes Zaidie Joseph Baum a loving, hardy and well-deserved yasher coiyach on his 90th birthday. Mazel tov!

Jennifer & David Brinder announce the birth of Ella. Proud grandparents Shirley & Marty Peters, Miriam & the late Lawrence Brinder. Great-grandmother is Rose Brinder.

Mazel tov to Daniel Asher Gabay & Raya Palatnic on their wedding that took place in Newmarket on Aug. 1.

To Mom & Dad, Bubbie & Zadie: Happy 60th anniversary! What an achievement! With wishes for many more. Love, Doris, Rammy, Dalia, Ariel and Spunky.

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What's New

By LAURA STRICKER

Our regular columnist, Leila Spitzman, is away on medical leave.

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Deadline for Sept. 2 is Aug. 23. Deadline for Sept. 8 is Friday, Aug. 27. Phone 416-391-1836. Fax 416-391-0829. E-mail cjnwhatsnew@gmail.com.

Saturday, Aug. 21

SHABBAT SERVICE

B'nai Shalom Congregation of Halton-Peel's monthly Shabbat service, in Oakville. Kiddush following. Details: bnaishalom.ca, info@bnaishalom.ca or 905-901-9889.

ORILLIA SHUL

Orillia Country Shul Shabbat services, 10:30 a.m. **Rabbi Cory Weiss** leads service. 151 Creighton St. S. 705-327-7069.

Sunday, Aug. 22

PJ LIBRARY

Storytime on the Go! 3 p.m., Indigo Books & Music, 8705 Yonge St., Richmond Hill. Free, everyone welcome. PJ Library sends Jewish-themed books and music by mail. Membership is free for Jewish families with children aged 6 months to 5-1/2 years. www.pjlibrary905.ca.

Monday, Aug. 23

COB-BUILDING WORKSHOP

Join Kavanah Garden to build a bench/community board out of cob. Workshop has 2 parts: Aug. 23 and 24, participants build a bench from 9:30 a.m. to 4:30 p.m. Aug. 26 and 27, participants do the plastering from 10 a.m. to 2 p.m. $80 for a day of building, $50 for a day of plastering, $120 for a day of building and a day of plastering or $230 for all four days. **Risa**, 416-805-8382 or risa@torathateva.org.

ALZHEIMER'S DISEASE

"Alzheimer's Disease: Looking into the Future," with **Mary Schulz**, of the Alzheimer Society of Canada. Free session, 1:30 to 3 p.m. Wortsman Hall, main floor, Baycrest Hospital. Register by calling 416-785-2500, ext. 3374, or e-mail lkamenitz@baycrest.org.

Tuesday, Aug. 24

ZIONISM LECTURES

Shaarei Shomayim Brotherhood, the entertainment and cultural committee and the Israel action committee "150 Years of Zionism" lecture series continues. With historian **Gerald Ziedenberg**. 8 p.m. "Menachem Begin: Survivor of the Shoah – Survivor of the Gulag." Lecture is followed by a discussion of current Israeli affairs. All welcome. Members free, guests $2. Light refreshments served. 416-789-3213. 470 Glencairn Ave.

RYTHME UMURISHO T.O.

Barry Zukerman Amphitheatre, Earl Bales Park. Rythme Umurisho Toronto, 10 drummers from Burundi, chant, drum, dance. 7 p.m.

Other News

MELTON MINI SCHOOL

The Melton Mini School is taking registration for the fall courses. Classes meet for two hours on Wednesdays for 30 weeks, in the evening at Beth Sholom, or in the morning at Beth Emeth Bais Yehuda, your choice. The first year includes Rhythms of Jewish Living, and Purposes of Jewish Living. Ethics and history are included in the second year. For detailed information, call Loretta: 416-789-7400.

CHARITY GOLF

The 11th annual Max Guttman Memorial Golf Tournament supports special educational needs of children in a program at Associated Hebrew Schools. Aug. 31, Pheasant Run Golf Club. Visit www.maxguttmanmemorial.org or contact **Elena Livertovsky**: 416-635-2883, ext. 5329, elivertovsky@ujafed.org.

OUTDOOR ADVENTURE

Meet Jewish outdoor enthusiasts from around the globe and share in a fun-filled weekend of outdoor activities, campfires and socializing in Quebec's Laurentian Mountains region. Sept. 2-6, Harry Bronfman Y Camp. $459 for non-members before Aug. 13, $494 after through Aug. 26. www.mosaicoutdoors.org.

Continued on page 21

High Holy Day Family Service
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What's New

Continued from page 20

CHILDREN'S THEATRE

Duffle Bag Children's Theatre presents a performance featuring comical actors and audience members. Aug. 26. Barry Zukerman Amphitheatre, Earl Bales Park. 7-8 p.m. Free activities in the park, 5:30-7 p.m.

HOLOCAUST GROUPS

The Holocaust Resource program at Baycrest offers support groups: one for child Holocaust survivors, to be held at Baycrest; one for children of Holocaust survivors, to be held at Wagman Centre, and in collaboration with the Miles Nadal JCC, an additional group for children of Holocaust survivors. All groups start in September. For more information, contact **Shoshana Yaakobi**: 416-785-2500, ext. 2271, or syaakobi@baycrest.org.

BREAST CANCER

Canadian Magen David Adom for Israel and Shaarei Shomayim Brotherhood invite the community to a medical lecture. "Breast Cancer – Risk Factors, Screening and Prevention." **Dr. Ophira Ginsburg**, head of the cancer prevention and screening/director of familial oncology scientist at Women's College research institute, speaks. Sept. 1, 7 p.m. Shaarei Shomayim, 470 Glencairn Ave. Light refreshments served. $10 for one ticket, $18 for two tickets. toronto@cmdai.org or 416-780-0034.

JWI REUNION

Aquarius chapter, Jewish Women International, is celebrating their 40th anniversary/reunion with a dinner in October. All present and past members are invited. For more information: **Rochelle**, 416-781-5594 or **Anna**, 416-221-4864.

JF&CS LECTURE

"Let's Be Blunt," a forum on teens and drug use. Moderated by **Joe Rich**, with a panel of speakers and experts. Sept. 28, 7 to 9 p.m. The Vaughan City Playhouse. Free admission, registration required. Space is limited. 416-638-7800, ext. 6215, or ssidney@jfandcs.com.

FALL LUNCH AND LEARN

Tickets for Beth Tikvah's fall lunch and learn series on sale. Speakers include **Cantor Beny Maissner, Dr. Ronald Pruessen, Bill Gladstone, Gary Clement, Marina Nemat** and **John Tory**. By reservation only. 416-221-3433, ext. 352 or helen@bethtikvah.on.ca.

FOR SENIORS

Adath Israel Congregation. Wednesday social afternoons for men and women. Bridge, mahjong, Rummikub, refreshments. $2. Everyone welcome. Pearl, 416-635-6317, or Marcia, 416-932-1229.

Association of Jewish Seniors: Five mayoral candidates debate on Aug. 19, 9:30 a.m. at Shaarei Shomayim. The debate, with Rob Ford, Joe Pantalone, Rocco Rossi, George Smitherman and Sarah Thomson, will be moderated by a representative of the Canada Jewish Political Affairs Committee. Q & A follows. Members free, guests $2. Includes refreshments. Tammy, 416-635-2860.

Earl Bales Seniors Club in the Park. Casino Rama Sept. 15, departs 10 a.m. Canasta Tuesdays and Thursdays. Bingo Tuesdays, Sept. 21, 12:30 to 3 p.m. Social bridge Thursdays, 12:30 p.m. Sunday night dance resumes Sept. 19 at 6-8:30 p.m. Line dancing Thursday resumes Sept. 23 at 10 a.m. Valerie, 416-395-7881. Membership $25. Non-members welcome.

LZA Senior's Cultural Club. Tuesdays 10 a.m. Discussion group at Borochov Cultural Centre, 272 Codsell Ave. 416-630-9444.

The Sunday Nighters. A social club for seniors begins its 2010-11 season on Aug. 29 with bowling at Playtime Bowl at 7 p.m. The program also includes live theatre, dinner nights out, parties and a weekend away every June. Couples and singles welcome. Call **Al** or **Ros Federman**: 416-635-0563 or **Hanita Chencinski**: 416-922-1400.

Bernard Betel Centre, 1003 Steeles Ave. W., 416-225-2112.

Wellness lecture: "Aromatherapy," with **Riva Waldman**. Aug. 19, 1:30-2:30 p.m. Free.

Lecture: "Hope and Heroes" with **Barry Shainbaum**. Aug. 24, 10-11:30 a.m. $3 members, $6 guests.

Wagman Centre, 55 Ameer Ave., 416-785-2500, ext. 2267.

Never used a computer before? Six-week course on Mondays. Four clients per course, booking for September. Sign up at the service desk.

Aug. 20: Orillia boat cruise. Aug. 24: Stratford Shakespeare Festival. Ext. 4637 for more information.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St. 416-638-1881, www.prossermanjcc.com.

Current events. Discussion of world issues in an enjoyable social setting. Thursdays (ongoing), 12:45-2:15 p.m. $1 member, $2 guests.

Rosh Hashanah workshop. Aug. 24, 25. 1-3:30 p.m. at the Culinary Arts Studio. Two classes preparing you to enter the High Holiday season with co-ordinated menus and instruction on how to feature seasonal produce in simple and elegant ways. $200. Instructor: **Chef Eran Metier**. For more info: culinary@prossermanjcc.com.

Kolel High Holiday services. Egalitarian, participatory. With **Rabbi Elyse Goldstein**. www.kolel.org or **Karen**, ext. 4255, to book.

Movie Mondays, films reviewed by **Larry Anklewicz**. *Defiance* is the first film on Oct. 18. Series pass is $50, individual films $5. Advance registration required for first film. 2:30-4:30 p.m.

Planning meeting for PRO: Professional Retirees Organization. Aug. 11, 1:30 p.m. Calling all professional retirees (retired within the past 5 years) to participate in discussions, enjoy guest speakers, partake in social action projects and get involved in community enhancement programs. **Janet**, ext. 4259.

MILES NADAL JCC

750 Spadina Ave., 416-924-6211, www. mnjcc.org.

Michael Bernstein Chapel services. Sunday 8 a.m. Thursday 7:15 a.m. Kosher breakfast included. **Coleman Bernstein**, 416-968-0200.

Ashkenaz Foundation, in co-presentation with Al Green Theatre, presents *Rafael Goldwaser: A Gilgul Fun a Nign (Metamorphosis of a Melody)*. Sept. 1, 7 p.m. Al Green Theatre. $15. For tickets, order online at harbourfrontcentre.com or call 416-973-4000. For more info: ashkenazfestival.com.

High Holy Days are early this year, celebrate with First Narayever Congregation at Miles Nadal JCC. Traditional egalitarian services led by **Rabbi David Weiss**. Tickets available at MNjcc front desk, ext. 0, or at the shul: 416-927-0546.

Jacobs Lounge Visual Arts Space, call for submissions for 2011 and 2012. Looking for artists who explore themes that resonate with the communities of our centre. Flat media: photography, painting, collage only.

Join the 70-member SATB community choir. The group sings world, jazz, Jewish, pop music, etc. Book your audition with **Harriet Winchin**: harrietw@mnjcc.org, ext. 133. Meets Wednesday evenings, September to June.

Mother's Circle, 14 sessions starting Oct. 14. Thursdays 7:30-9 p.m. Free workshops and resources for non-Jewish women raising Jewish children. Additional monthly reading group meets Mondays starting Oct. 4, 7:30-9 p.m. For info, **Lynn**: 416-658-5261, lynnkaplan@rogers.com.

Koffler Centre of the Arts, 4588 Bathurst St., 416-638-1881, www.kofflerarts.org.

A cartooning course with professional cartoonist **Jason Laudadio**. You will build and develop drawing skills, and explore illustration, graphic novels, character development, perspective, animation and storytelling. Projects include mini-comics, animated faces and 3D mobiles. Oct. 7 to Dec. 9. Thursdays, 5 to 7 p.m. $195, including materials.

What's New is now online, for subscribers only. You can find it at cjnews.com

A half century of helping IDF soldiers

By DAVID LAZARUS
Staff Reporter

MONTREAL — For nearly 50 years, from 8:30 in the morning until 1 in the afternoon on virtually every Sunday from spring to fall, in good weather and bad, Arthur Schwartz has sat at a little table inside a gate or near the office at Baron de Hirsch cemetery on Rue de la Savane, asking for and collecting money.

Not for himself, needless to say.

A retired needle-trade cutter – an art that has gone the way of the dodo in the era of computer and laser technology – the money has always been earmarked for a fund for the welfare of soldiers in Israel.

For the last 16 years, Schwartz, 87, has been a widower. His wife of 37 years, Estelle, who was 11 years his junior, died of cancer in 1994. Since then, Schwartz has lived completely on his own in the Ahunsic area of town in a triplex he owns and is the landlord of.

Schwartz has no idea of how much he has collected over the decades. But it's all marked down in his notebook, as he showed a recent visitor, written with the same precision as the lines he made with his sharp scissors at the wide factory table he once worked at.

To read complete story, please go to cjnews.com

SINGLES EVENTS CAN BE FOUND ON PAGE 25

OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Henry Saperia	**Jul 31/10**	**174 Pannahill Road**
David Berg	**Jul 30/10**	**90 Fisherville Road**
Ilse Rafelman	**Aug 2/10**	**111 Avenue Road,**
Tonya Rotmenskaya	**Aug 1/10**	**33 Drewry Avenue,**
Mildred Bennett	**Aug 2/10**	**204 Strathearn Road**
Harry Fogel	**Aug 3/10**	**261 Betty Ann Drive**
Jean Kirshenblatt	**Aug 3/10**	**86 Ravenbury Road**
Arthur Fremes	**Aug 4/10**	**14 Carnwath Crescent**
Sadie Langbord	**Aug 5/10**	**917 Willowdale Beach**
Simmie Goldstein	**Aug 5/10**	**122 Searle Avenue**
Abraham (Al) Segall	**Aug 5/10**	**133 Torresdale Avenue**
Lillian Margulies	**Aug 5/10**	**22 Norfinch Drive**
Rebeka Bialystok	**Aug 6/10**	**86 Wills Hill Avenue**

The unveiling of a monument to the memory of the late
LOUIS FREEDMAN ז"ל
will take place
Sunday, Aug. 22nd at 12:00 noon
Pardes Shalom Cemetery
Beth David B'nai Israel Beth Am Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
ALLAN CLIMANS ז"ל
will take place
Sunday, August 22nd at 11 a.m.
Pardes Shalom Cemetery
T.H.B.S. Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
BENJAMIN RANOT ז"ל
will take place
Sunday, August 22nd at 3 p.m.
Pardes Shalom Cemetery
Community Section 5 (turn left on Elm St.)
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
SHELDON WEINBERG ז"ל
will take place
Sunday, Aug. 22nd at 12 noon
Bathurst Lawn Memorial Park
Yavneh Zion Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
EVA WILSON ז"ל
will take place
Sunday, Aug. 22nd at 11:30 a.m.
Dawes Road Cemetery
Sons of Jacob Section
Relatives and friends are invited to attend

The unveiling of a monument to the beloved memory of
MARK TOKAYER ז"ל
will take place
Sunday, August 22nd at 1 p.m.
Pardes Shalom Cemetery
Community Section 5
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
LILLI MARGO KIRSH ז"ל
will take place
Sunday, August 22nd at 11:00 a.m.
McCowan Rd. Cemetery
at Colonial Ave.
Shaarei Shomayim Section
Relatives and friends are invited to attend

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Mom & Dad, your Brothers, Family and Friends

Samuel Sidlofsky, Ph.D ז"ל

Passed away at Groves Memorial Hospital, Fergus, on Friday, August 6, 2010, at the age of 84 years. Beloved husband of Shirley Marion (Cohen) Sidlofsky. Loving father of Judith Sidlofsky Stoffman of Guelph and James (Simma) of Richmond Hill. Devoted grandfather of Malcolm Stoffman (Morgan Wyatt), Allison Stoffman (Kevin VanderWerf), Daniel Sidlofsky and Joshua Sidlofsky. Proud great-grandfather of Maxwell Wyatt-Stoffman and Michael Wyatt-Stoffman and Faith VanderWerf. Services were held from the Beth Isaiah Synagogue, Surrey and Dublin Streets, Guelph, on Sunday, August 8 at 2:00 p.m. Interment in the Beth Isaiah Section of Woodlawn Memorial Park followed. Shiva private. Memorial donations to the Alzheimer Society would be appreciated.

Arrangements entrusted to

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Coast to Coast

UNRWA perpetuates historic con game

According to Reports

By PAUL MICHAELS

How is it that 60 years after Palestinians became refugees following the creation of the State of Israel, those who are still alive, and their decendants, remain refugees? In his Aug. 7 *National Post* column, "Palestinian refugees frozen in time, addicted to pity," Robert Fulford addressed this important, but largely overlooked, question.

In the aftermath of World War II, about 50 million people were made refugees as a direct result of the war and various other conflicts. Typically, they were resettled and ceased being refugees. Included in this category were approximately 800,000 Jews who were forced to flee Arab countries in the years immediately after Israel was established. Most of these Jews were absorbed into Israel or moved to other countries where they became citizens. Also included were the 12 to 13 million Hindu and Muslim refugees who were compelled to move to India and Pakistan, respectively, when Pakistan was created in 1947.

But as Fulford noted, Palestinian refugees were treated differently and uniquely. "They are a special case… only the Palestinians cling to their 'refugee' status decade after decade. They present themselves as helpless victims of Israeli aggression. They await rescue – as they have been awaiting it for three generations, since Israel was founded in 1948."

Fulford explained how this unique situation came about: "The Palestinians are the only people who have their own private section of the UN, the United Nations Relief and Works Agency (UNRWA). It defines 'refugee' as someone who lived in Palestine between June, 1946, and May, 1948, and 'lost both their homes and means of livelihood as a result of the 1948 Arab-Israeli conflict.' The definition includes all their descendants. Entirely credible numbers don't exist, but UNRWA believes there were 711,000 such refugees in 1948, and now more than 4.7 million."

All other people who were or have become refugees are handled by another agency of the UN – the High Commissioner for Refugees (UNHCR), which is mandated to resolve their plight. The solution is generally permanent resettlement in a host country. By contrast, UNRWA, mandated only to provide "relief and works programs," in effect perpetuates the status of Palestinian refugees *as refugees*. As Fulford observed, this plays into the hands of Arab leaders who have used the Palestinian refugees as political pawns in their ongoing refusal to recognize Israel: "The Arab League advises Arab states to deny citizenship to Palestinians, 'to avoid dissolution of their identity and protect their right to return to their homeland.'"

Remarkably, the UNHCR itself has acknowledged the special "political" role that UNRWA plays. In its publication, "The State of the World's Refugees 2000: Fifty years of humanitarian action," the agency wrote that "[u]nlike the work of UNHCR, the scope of UNRWA's work does *not* [emphasis added] include the search for permanent solutions for the refugees under its care."

A passage that precedes this admission is important to quote at length: "Once UNRWA was established [in December, 1949]… Arab states insisted that Palestinian refugees receiving UNRWA assistance should be excluded from UNHCR's mandate and from the 1951 UN Refugee Convention [which stipulates refugee rights and the obligations of states to recognize these rights]. Arab states were concerned lest the individual refugee definition under discussion in the draft convention undermine the position of Palestinians, whose rights as a group to return [to Israel] had been recognized in General Assembly resolutions [sic!]. Other parties also feared that the non-political character of the work envisaged for the nascent UNHCR *was not compatible with the highly politicized nature of the Palestinian question*" [emphasis added].

Leave aside the fact that the UNHCR grossly misrepresented General Assembly resolutions allegedly affirming a Palestinian "right of return." The organization's explicit recognition that this so-called right is at the heart of a "politicized" agency, UNRWA, amounts to declaring that in the case of the Palestinians, the UN has no practical interest in resolving their refugee status. Above all, the insistence of the "right of return" (even in principle) of millions of Palestinians to present-day Israel is a prescription for on-going conflict with the Jewish state, if not its destruction.

Fulford precisely encapsulated what's transpired over decades under UNRWA when he called this "a historic con game." No one could have put it better.

Paul Michaels is communications director for the Canada-Israel Committee.

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Montreal Jewish teen charged with sister's murder

By JANICE ARNOLD
Staff Reporter

MONTREAL – The brutal death of a teenaged Jewish girl, for which her older brother has been charged with first-degree murder, has sent shock waves throughout the Montreal Jewish community.

Shirel Attar, 14, was allegedly stabbed and beaten in her Côte St. Luc home by Maor Attar, 18, the evening of Aug. 9. She was pronounced dead at the scene. He was apprehended a few hours later a few streets away.

Maor Attar, who graduated last year from Hebrew Academy, has pleaded not guilty.

"The community is deeply shaken and bewildered," said Rabbi Reuben Poupko, leader of Congregation Beth Israel Beth Aaron in Côte St. Luc, who knew the family "peripherally."

"That a child of our community, a graduate of our own institutions [allegedly did this] is deeply troubling. We know things like this happen in the world, but when it strikes this close to home, the impact is deep."

Rabbi Poupko said people are asking how this could happen, or if there had been warning signs. "They are trying to understand, they are looking for hints in his past, but the fact is something like this is not comprehensible. It's an unmitigated tragedy that raises more questions than it answers.

"If this leads to more intervention when there are certain behaviours, it's all to the good, but I can't say if that is relevant in this case at this point."

Comments made on the U.S.-based blog *Voz iz Neias?* which disseminates news of concern to the Orthodox community, reflected this sense of disbelief, especially given that the Attars are observant and, although the parents reside in separate homes, were living an apparently quiet middle-class existence in the heart of the community.

Community reeling after brutal death

"He must be sick in his mind. Something must have snapped. I am sure a good Jewish boy wouldn't do this without being mentally ill," one person wrote.

Another responded that unless it is shown he was insane, "he should face justice like any other murderer. Being Jewish from a good home doesn't excuse it. It makes it worse."

Shirel had gone to Jewish People's and Peretz Schools at the elementary level and Grade 7 at Bialik High School. She just finished Grade 8 at Marymount Academy, a public school in Notre-Dame-de-Grâce. Her brother reportedly had spent a year in Israel after leaving Hebrew Academy and was enrolled in a religious post-secondary institution in Montreal.

Hebrew Academy spokesperson Barbara Rotenberg said last week that the school had no comment. "No one is here. All of the administrators are away," she said. "It's terrible news."

At JPPS, Elizabeth Kennell, director of advancement, said the summer absence of most of the school's senior people meant it was not possible to say definitely what the school's response may be.

"We are deferring to the guidance counsellors, who are in the process of deciding what to do," she said. The new school year begins Aug. 27, and by that time, after the initial shock has subsided, the school will be in a better position to decide how best to proceed, she indicated.

Whether that may take the form of offering counselling or a memorial, she could not comment.

"This is a very tight-knit community. It has reverberated through the community, but people support each other," she added. "Our heartfelt condolences go the family."

The English Montreal School Board (EMSB) said it will be offering support to Marymount students and staff.

"Our hearts go out to Shirel's family, friends and those who knew her at Marymount," said EMSB chair Angela Mancini in a statement. "This is an unspeakable tragedy."

Members of the board's student services department were to meet this past Monday with the principal and vice-principal of Marymount to develop a plan of action to be "immediately available to any students in need of support."

Mancini noted that the EMSB's trauma team has experience in this area.

"I am certain that some classmates or even teachers of Shirel's are feeling shock and sadness right now," she said. "We have professionals available to assist them."

Agence Ometz, the social service agency of Federation CJA, has also offered its services to the Jewish schools, said co-executive director Gail Small. Ometz has a team specially trained to help after crises such as this, when there is a tragic death or frightening incident, such as the 2004 firebombing of United Talmud Torahs.

The agency is also extending any support it can give to the Attar family, if it requests it.

Whether such a horrifying outcome could have been prevented, Small hesitated to comment.

The agency can only intervene if someone comes forward with a problem, she said.

If anything positive can be taken from this event, she said it is that people should get help if they are concerned with a family issue, and that they have to know where to go. Small added that this is a general observation, and not about the Attar family specifically.

This crime also carries the message that the Jewish community is not immune to domestic violence, Small said. Auberge Shalom, over the past two decades, has done much to raise awareness about spousal abuse, but abuse may exist between other family members.

Auberge Shalom, a shelter and support service for battered women, was established by the National Council of Jewish Women in the stunned aftermath of another domestic killing in the Montreal Jewish community, that of Donna Kertzer Rose at the hands of her husband in 1984.

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Montefiore Club closes doors

MONTREAL – After 130 years, the Montefiore Club, once the exclusive preserve of generations of the Montreal Jewish establishment, has closed its doors because of insufficient membership and financial problems.

The private club has sold its home since 1906, a three-storey Victorian greystone on Guy Street, to Concordia University, which will take over the building Sept. 15, said club accountant Craig Gordon.

Just 72 members were paying full fees at the end, down from more than 600 in the early 1990s, he said, and the club, which had eaten through its reserves, was running a deficit of about $25,000 a month.

The annual operating budget was about $750,000, he said, and revenues came nowhere near to covering that. Full fees were about $2,000, among the lowest of private clubs in the city, he said.

The proceeds from the sale, after costs and staff severances, is expected to be about $1.5 million, which will be donated to the Jewish Community Foundation of Montreal for Jewish education and to Concordia for a Jewish studies endowment, he said.

The building's contents, which includes artworks, are to be auctioned off later this month to members, and possibly to the public afterward if anything remains, he said.

The club's considerable archives are being donated to the Jewish Public Library.

The Montefiore's membership has been declining for years, and a variety of attempts to reverse that trend did not succeed. In the mid-1990s the place underwent a half-million-dollar renovation, he said, which brought in about 100 new people, but perhaps only a quarter stayed on.

The Montefiore was founded as a social club for young Jewish people in 1880 by 11 fellows ranging in age from 15 to 23.

— J.A.

Coast to Coast

דער יידיש ווינקל

דזשערי קעין

וואָס האָט דאָקטער "אַז" צו מײַן באָבעס פּאָטײַטעניק?
פֿון דזשערי קעין

איך האָב דאָ מיט אַ חיילע צוריק געזען אויף דער טעלעוויזיע איינעם אַ דאָקטער "אַז" וואָס האָט פּעטנגעשטעלט אַז אונדזער עסן מאַכט אונדז קראַנק – צו פֿיל פּעטס, צו פֿיל זאַלץ, און צו פֿיל קאַלעסטעראָל. אלע די זאַכן ברענגען אַ מענטש צו צוקער קרענק, און האַרץ פּעלער. וואָס פֿאַר אַ מאכל איז דאָס קאַלעסטעראָל?

אַחדאי האָט דאָקטאָר "אַז" נישט פֿאַרשטאַנען אַז מיר יידן, וועלן מיר רעדן וועגן עסן וואָס האָט אַ יידישן טעם, רעדן מיר וועגן אַ קאַרנעצעלע, מאַרינירטער הערינג, האָלישקעס, קנידלעך, באַבקעס, שמאַלץ און גריוון.

מיין באָבע האָט ניסט געוווסט פֿון קאָלעסטעראָל און פֿון צו פֿיל פּעטס. די האָט פֿאַרשטאַנען אַז דער דלות דאַרט ארט אַ מענטש – נישט אַ ביסל שמאַלץ. איך געדענק נאָך די היינט די זי איז געשטנען בײַם אויוון און געפּרעגלט די גריוון. און וועג פֿאַרטיק האָט זי געגעבן איר יאָנקעלען אַ שטיקל שוואַרץ ברויט באַשמירט מיט שמאַלץ און גריוון. איך לעק נאָך אַלץ די ליפּן. און וועג די באָבע האָט געמאַכט אַ פּאָטײַטעניק האָט זי אַרײַנגעמישט שמאַלץ און גריוון.

א פֿרײַג אויף דאָקטער "אַז". מען קען מײַנען פֿון זײַנע חערטער אַז ער חיל אַז מיר זאָלן עסן קדחת אין אַ קלײַן טעפּעלע. אָט האָט איר מײַן באָבעס רעצעפּט פֿאַר אַ פּאָטײַטעניק וואָס לאָזט זיך עסן.

½ טעפּל שמאלץ
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שוואַרצער פּעפּער–לויט אייער נעשמאַק
¼ טעפּל גריוועס
½ טעפּל מעל אָדער מצה מעל
הייצט אָן דעם אויוון ביז 350 גראַד (175 צעלזיוס).
הייצט צו אַ קאַסעראָלס-בעקן (9 אינטשעס אַדער בערך 22 צענטימעטער)מיט אַ ביסל שמאַלץ, צעריבט די בולבעס מיט אַ ריבאיזן אָדער אַ פּראָצעסיר אָן ניסט אַרײַן אין אַ שיסל. מישט אַרײַן די אייער, ציבעלעס, זאַלץ, פּעפּער, מעל, גריוועס און שמאַלץ. שטעלט אַרײַן אין אויוון און באַקט ביז די ברענן פֿון פּאָטײַטעניק זיינען ברוין (60-40 מינוט).

אויב איר קענט זיך נישט ברענגען צו פֿרעגלען שמאַלץ און מאַכן גריוועס, נעמט בוימל און רייבט אַרײַן אַ מער.

אַ גוטן ביסן וויל זיך יעדערן בענין.

פֿון רעדאַקציע: אויב איר האָט נסתּרות וועגן אונדזער וויקל לעזט וויסן. שרײַבט מיר אויף מײַן אַדרעס, דזשי פּאָסט אָדער בליץ פּאָסט: info@cjnews.com

Palestinians scuffle with Israeli border police during a demonstration against the construction of Israel's separation barrier near Bil'in. *[Flash90 photo]*

Palestinian village's suit thrown out

Compiled by CJN Staff

MONTREAL — Palestinian villagers who want to sue two Quebec-registered companies for building homes for Israelis on the West Bank will have to do so in Israel, the province's highest tribunal has ruled.

The Quebec Court of Appeal decided Aug. 11 that the municipal council of Bil'in and 11 of its residents, who are the plaintiffs, cannot settle their grievance with Green Park International Inc. and Green Mount International Inc. through the province's judicial system.

The high court's ruling upholds that made in September of last year by Quebec Superior Court Justice Louis-Paul Cullen.

On June 3, the Court of Appeal agreed to review the file submitted by the group's Canadian lawyer Mark Arnold, without rehearing the case.

The civil suit against the two companies and their sole director, a resident of Quebec, alleges that the construction of homes for Israeli citizens violates the Fourth Geneva Convention, which prohibits an occupying power from transferring its own population into the territory occupied.

Bil'in is four kilometres from the Green Line, in territory administered by the Palestinian Authority. The land referred to in this suit was lost after the 1967 Six Day War and more recently with the construction of Israel's security barrier. In 2007, an Israeli court approved the expansion of the nearby Jewish settlement of Modi'in Illit onto that land.

Green Park and Green Mount constructed approximately 30 condominiums and apartments in the area.

Arnold argued that the Bil'in villagers had to turn to Quebec courts for justice because Israeli courts have consistently refused to rule on the legality of Jewish settlements under international law.

The three Court of Appeal judges said Bil'in's lawyer didn't provide evidence to prove that this is indeed true.

In any event, the court found that the dispute's connection to Quebec is too weak to give its courts jurisdiction.

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Sam's commitment to *Tikkun Olam* (Repairing the World) through *Gemilut Chesed* (Acts of Loving Kindness), and his wealth of philanthropic experience in Toronto's Jewish community, helped steer our organization towards a bright future.

Kol HaKavod Sam and best wishes for the future!

Toronto Jewish Free Loan Cassa
United Way Toronto
UJA Federation of Greater Toronto

Coast to Coast

Montreal paper apologizes for stereotyped cartoon

Compiled by CJN Staff

MONTREAL – The monthly Montreal newspaper *La Metropole* apologized for publishing a cartoon that Jewish groups and some readers thought was anti-Semitic.

In its July edition, the publication's cartoonist Métyvié drew a chassidic man in black hat and payes with a large nose holding open the door of his cab bearing a Star of David.

Under the headline "Un taxi transformé en synagogue?" ("A taxi transformed into a synagogue?"), the driver says, "Entrez! Que Yaveh soit avec vous" ("Come in! May God be with you").

The stereotyped Jewish figure is repeated in the signage on the car's roof, which also advertises the taxi company's fictitious website, www.pascherpascher.com ("pas cher" means inexpensive).

The cartoon was inspired by Montreal taxi driver Arieh Perecowicz's contestation in court of fines he has received from the Montreal Taxi Bureau for decorations in his cab.

Among the items he has put up are two of a religious nature – a mezuzah and a photo of the late Lubavitcher rebbe. He has claimed that banning them is discriminatory. Perecowicz is Jewish, but not chassidic. The bureau defends the penalties on the grounds that regulations prohibit any objects in a taxi not required for its operation.

La Metropole printed the apology first on its website, which carries its online edition, and in this month's issue, which appeared Aug. 11.

"We're pleased that *La Metropole* was so quick to react and recognize their error in judgment," said Adam Atlas, president of Quebec Jewish Congress.

"The stereotype of the Jew with a long hooked nose and the side curls is something you would see in 1930s Germany, not something you would see in a 21st-century Canadian newspaper," said Moise Moghrabi, a B'nai Brith Canada vice-president.

Atlas agreed that the cartoon reinforced stereotypes about Jews, both in appearance and traits, pointing out that "pas cher" in the fictitious website address suggests that Jews are miserly.

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Two Vancouver institutions receive federal security cash

By LAUREN KRAMER
Pacific Correspondent

VANCOUVER — Vancouver's Congregation Schara Tzedek and Ohel Ya'akov Community Kollel are among the Jewish institutions across Canada that recently announced they had received funds from the federal government's Security Infrastructure Program.

They received approximately $20,000 from the program, which was launched in 2007 to assist communities at risk of hate crimes in covering the cost of upgrading or installing security measures.

"We received $7,000 two months ago and used it to install video cameras, to alarm the building and to install double locks to make the kollel more secure," said Rabbi Shmuli Yeshayahu, a director at the Kollel.

"We've had a few incidents in the building over the past few years, including swastikas spray-painted twice," he said. "When we heard about the Security Infrastructure Program, we applied for it and were surprised how easy and accessible the program was, and how accommodating the government was in helping us."

Congregation Schara Tzedek received a matching grant of $12,575 from the SIP. The impetus for its submission came in January 2009, during Israel's war in Gaza, when Schara Tzedek held an Israel solidarity rally attended by 1,000 people.

"There were pro-Palestinian demonstrators that parked themselves outside the building during the rally, and there was some hostile name-calling and a heightened sense of vulnerability," said Ed Lewin, the shul's chair of security. "It was upsetting to say the least."

After hearing about the program last summer, Schara Tzedek approached the federal government for assistance in improving its security measures. It received the first part of its grant in December 2009 and used it to upgrade the synagogue's intrusion and motion detection, closed circuit television and alarm systems.

"The funds from the program were very timely, and we're very grateful for it," Lewin said.

Earlier this month, five Toronto synagogues and a Jewish day school announced they have received or will be receiving some $90,000 from the program to defray the cost of security measures.

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Netanyahu makes historic visit to Athens

First ever trip by an Israeli prime minister to Greece

© Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Prime Minister Benjamin Netanyahu arrived in Athens on Monday, a week after being visited by his Greek counterpart in Tel Aviv and at a time of deteriorating relations between Israel and Turkey, Greece's neighbour and traditional rival.

Security was tight for Netahyahu's visit – the first ever by an Israeli prime minister to Greece – as left-wing groups planned demonstrations outside the Israeli Embassy in Athens.

The activists were planning marches to the Israeli Embassy outside the city centre to protest Israel's May 31 raid on a Gaza-bound aid flotilla in which nine Turkish citizens were killed, as well as Israeli policies in the Middle East.

Police increased patrols in the capital, and cars were barred from parking along key routes, including near the Jewish Museum in central Athens.

Greek Prime Minister George Papandreou was to meet with Netanyahu Monday afternoon, after speaking by telephone Sunday with Egyptian President Hosni Mubarak, Palestinian Authority President Mahmoud Abbas and Amr Moussa, secretary general of the Arab League, his office said.

A government official, who spoke on condition of anonymity, said that before meeting with Netanyahu, Papandreou wanted to hear the Arab leaders' opinions on the Middle East peace process, including on a push for a resumption of direct talks between Israelis and Palestinians.

Israelis and Palestinians have been balking at the terms for restarting direct talks – Abbas is wary of entering open-ended talks with Netanyahu, who has retreated from some of the concessions offered by his predecessors, while Netanyahu and his top cabinet ministers have said they will not accept any conditions for resuming negotiations.

Israeli Prime Minister Benjamin Netanyahu, right, with Greek Prime Minister George Papandreou ***[Israel Sun photo]***

Under an emerging compromise, the so-called Quartet of Mideast mediators – the United States, the United Nations, the European Union and Russia – is considering issuing an invitation for direct talks that would list underlying principles and a time frame.

Papandreou, who also holds the foreign ministry portfolio, had been an active mediator in Arab-Israeli relations in his previous role as foreign minister nearly a decade ago.

The two prime ministers were to hold talks in Athens on Monday afternoon, then briefly head to the nearby island of Poros on Tuesday. Israel is also strengthening its military co-operation with Greece, especially regarding military industries.

Turkey, the only largely Muslim NATO state, has long played an intermediary role between Arab states and Israel. It also had close military and intelligence relations with the Israelis.

But relations deteriorated after Turkey criticized the Israeli attack on the Palestinian territory of the Gaza Strip in December 2008 and cancelled several planned joint manoeuvres. They hit a new low point after the Israeli raid on the Turkish-backed aid flotilla to Gaza.

Alon Liel, Israel's former top diplomat in Ankara, suggested that Israel is looking to strengthen ties with Greece given its current testy relations with Turkey, and in doing so, may be able to push Turkey to soften its stance.

But he added that such sentiments might be misplaced and that Israel should not expect this week's visit in the region to embarrass Turkey.

"I think there is lack of understanding in Israel… I think no one in Turkey will even notice it. Turkey doesn't see its relations with Greece as a strategic or military rivalry. I don't think it will make Turkey rethink its tense relations with Israel," he said.

Liel doubts that Greece could replace Turkey as an intermediary between Israel and the Arab states.

Relations between Greece and Turkey have traditionally been tense, and the two countries came to the brink of war on several occasions in the late 20th century. In recent years, things have improved greatly, but old rivalries linger.

Officials from both Israel and Greece said topics on the agenda this week would include increasing tourism, seeking greater Israeli investment in Greek industry and ecological projects such as water conservation.

Greece is already seen as gaining in tourism from Israel since Israel's fallout with Turkey. Israeli tourists who once flocked in the tens of thousands to Turkish resorts are now heading to Greek destinations.

Israel may also seek closer military ties with Greece.

"In terms of political and defence co-operation, we are interested in exploring closer co-operation in these areas as well," the senior Israeli official said.

Netanyahu was also scheduled to meet with opposition leader Antonis Samaras and other Greek officials before visiting the nearby island of Poros on Tuesday.

U.S.-Turkey arms deal in jeopardy, Obama warns

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WASHINGTON — U.S. President Barack Obama has warned the Turkish prime minister that Turkey's strained ties with Israel and increasing support of Iran could hinder an arms deal between Ankara and Washington, the *Financial Times* reported Monday.

"The president has said to [Recep Tayyip] Erdogan that some of the actions that Turkey has taken have caused questions to be raised [in the U.S. Congress]… about whether we can have confidence in Turkey as an ally," a senior administration official told the *Times*.

"That means that some of the requests Turkey has made of us – for example in providing some of the weaponry that it would like to fight the PKK [the separatist Kurdistan Workers Party] – will be harder for us to move through Congress," the official was quoted as saying.

Relations between Israel and Turkey have grown increasingly strained since Israel's three-week-long Gaza invasion, which was launched in December 2008 in an effort to stop rocket fire by Gaza militants into bordering Israeli towns. More than 1,400 Palestinians and 13 Israelis were killed during the operation.

Erdogan condemned the Israeli offensive in Gaza, and criticized the Israeli blockade of the Palestinian enclave.

Following the offensive, Turkey called off a joint military drill with Israel, and relations were strained further after Israel rebuked the then-Turkish envoy over a television show depicting Israeli soldiers as cold-blooded killers.

The most critical blow to Israeli-Turkish relations, however, came on May 31, when Israeli commandos raided a Turkish aid convoy trying to break the naval blockade on Gaza, which resulted in the deaths of nine Turkish activists. Turkey had threatened to cut off diplomatic ties with Israel, and continues to demand an official apology over the raid.

Turkey's Foreign Minister Ahmet Davutoglu last week said Israel should admit sole responsibility for the killing of the nine activists.

"No one else can take the blame for killing civilians in international waters," Davutoglu told journalists. "Israel has killed civilians and should take the responsibility for having done so."

Turkey, which is a NATO member and European Union member candidate, has also seen its capital rise sharply in the Muslim Middle East since Ankara's vocal condemnation of the killings of nine pro-Palestinian activists aboard a Gaza-bound aid ship.

Ankara, together with Brazil, brokered a nuclear fuel swap in May in the hopes that the deal would draw Iran and major powers back to the negotiating table.

Turkey last week also said it would support gasoline sales by Turkish companies to Iran, despite U.S. sanctions that aim to squeeze the Islamic Republic's fuel imports.

The U.S. administration official quoted by the *Times*, however, said Turkey needs to show it takes U.S. national security interests seriously.

Washington is closely watching Turkish conduct to assess if there were "sufficient efforts that we can go forward with their request," the official said.

Israel Briefs

No compromise with Israel

Eleven extremist Palestinian groups based in Syria warned on Sunday against a "concession and compromise" policy ahead of a possible round of direct talks between Israel and the Palestinian Authority. The message from the groups, which include Gaza rulers Hamas as well as the Democratic Front for the Liberation of Palestine and the Popular Front for the Liberation of Palestine factions, appeared directed at Palestinian Authority President Mahmoud Abbas. Abbas is under pressure to enter direct talks with Israel after months of U.S.-brokered proximity talks between the two sides. Damascus-based Hamas politburo chief Khaled Meshal said Sunday that the factions' representatives issued the statement after talks held at his house in the Syrian capital and that they rejected all compromise with Israel.

Israel to buy F-35 fighters

Israel's defence minister has approved a $2.75-billion deal to buy the world's most advanced warplane from the United States. Ehud Barak on Sunday approved "in principle" the purchase of 20 U.S.-built F-35 warplanes, reportedly capable of evading radar. The fighters will be delivered between 2015 and 2017, Reuters reported. Final approval by Israel's cabinet is expected in the fall. Eight international partners that helped develop the plane have signed purchase agreements: Canada, Turkey, Britain, Italy, Norway, Denmark, Australia and the Netherlands. Israel would mark the first foreign military sale of the new jet.

Migrants killed at border

Israeli media reported that six African migrants trying to cross into Israel were killed by their smugglers and by Egyptian forces. The smugglers opened fire last Friday after an altercation over the fee to help about 100 migrants cross the border into Israel, killing four, according to reports. Two more were killed by Egyptian forces while trying to cross the border. Several of the dead were Eritrean. Some 22 other migrants were detained by Egyptian police. Twenty-eight African migrants have been killed so far this year trying to cross into Israel, 24 by Egypt's police and four by smugglers.

Follow-up panel arrives

A United Nations committee charged with following up on the Goldstone report on the Gaza war arrived in the coastal strip. The 16 committee members crossed into Gaza through the Rafah crossing with Egypt late Saturday night, the news agency AFP reported. They're scheduled to spend three days in Gaza and evaluate judicial procedures that Israel and the Palestinians can take in light of the Goldstone report. The Goldstone commission report, headed by former South African judge Richard Goldstone, accused the Israelis and the Palestinians of war crimes and possible crimes against humanity during the month-long Gaza war in 2008-2009. The report recommended that if Israel and Hamas don't conduct credible investigations, then it will transfer its findings to the International Criminal Court in The Hague. Israel's military has completed its investigations in all but one of 30 cases singled out in the Goldstone report, the Israel Defence Forces said.

Alleged killer extradited

Israeli media reported that an Israeli suspect in a series of killings and attacks in three U.S. states waived his extradition to Michigan. Elias Abuelazam, 33, a Christian Arab from Ramla, appearing in an Atlanta court last Friday, did not contest his extradition to the state where most of his attacks allegedly took place. Abuelazam will be extradited in the next two weeks. He's expected to face an attempted murder charge in one of the attacks. Following a trial in Michigan, Virginia will likely request his extradition. Some of the attacks also took place in Ohio. Abuelazam reportedly was living legally in the United States on a green card he got when he married a U.S. citizen, from whom he's now divorced. Nearly all of the attacks, which included at least a dozen non-fatal stabbings and five deaths, involved dark-skinned victims.

Files from JTA

Opinions mixed on building mosque near Ground Zero

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NEW YORK — Hamas leader Mahmoud a-Zahar said Monday that Muslims must build a mosque near the site of the Sept. 11, 2001, attacks, a project opposed by U.S. conservatives and many New Yorkers.

Muslims have to build everywhere so that they can pray, just as Christians and Jews build their places of worship, Zahar said in an interview on *Aaron Klein Investigative Radio* on WABC-AM.

Earlier this month, a New York city agency cleared the way for construction of a Muslim cultural centre that will include a prayer room, two blocks from the site of the 9/11 attacks, popularly known as Ground Zero.

The centre is a project of the Cordoba Initiative, an advocacy group that promotes improved relations between Islam and the West. The group did not respond to Zahar's comments.

Zahar is a co-founder of Hamas and its chief in the Gaza Strip.

New York Senator Chuck Schumer said Zahar's comments don't carry any weight because Hamas is a terrorist organization. Schumer has not taken a stand on the mosque.

U.S. congressman Peter King, who opposes the mosque, says he won't respond to Hamas.

U.S. President Barack Obama on Friday backed construction of the project.

"As a citizen and as president, I believe that Muslims have the same right to practise their religion as anyone else in this country," Obama said at an event attended by diplomats from Islamic countries and members of the U.S. Muslim community.

"That includes the right to build a place of worship and a community centre on private property in lower Manhattan, in accordance with local laws and ordinances," he said, weighing in for the first time on a national debate that has grown increasingly heated in recent weeks.

"This is America, and our commitment to religious freedom must be unshakable," said Obama, who has made improving ties between the United States and the Muslim world a cornerstone of his foreign policy.

Obama added on Saturday that he "will not comment on the wisdom of making a decision to put a mosque there."

Many families of those killed in the attacks have mounted an emotional campaign to block the community centre, calling it provocative and a betrayal of the memory of the victims.

Conservative American politicians have also called for the project to be scrapped. A spokesperson for the conservative Tea Party political movement said the centre would be used for "terrorists to worship to their monkey god."

In his remarks on Friday, Obama stressed that Al-Qaeda is not synonymous with Islam. "Al-Qaeda's cause is not Islam – it is a gross distortion of Islam," he said.

New York Mayor Michael Bloomberg has firmly supported the project, but 53 per cent of New Yorkers oppose it, according to a recent Marist Poll.

A day before President Obama defended the right to build the proposed mosque near Ground Zero, the developer said it would consider building elsewhere.

New York Gov. David Paterson last week raised the idea of building the mosque on a different site, possibly offering state-owned land. Paterson does not oppose the current location.

Mosque developer Sharif El-Gamal, the CEO of Soho Properties, has said the group is interested in hearing from Paterson.

"We are open to a conversation to find out more on what the governor has in mind," the centre, called Park 51, said in a Twitter post Aug. 12, the *New York Daily News* reported.

Park 51, which will include a mosque as well as a 13-storey Muslim cultural centre, will be located at 45-47 Park Place, two blocks from Ground Zero. Jewish groups have come down on both sides of the debate.

With files from JTA

150 Irish Artists add names to Israel cultural boycott

By JACK KHOURY

© Ha'aretz Daily Newspaper Ltd.

JERUSALEM — More than 150 Irish artists and intellectuals have declared a boycott of Israel, saying they would not perform or exhibit in Israel until Israel ceases what they call its abuse of Palestinian human rights.

The artists signed a statement Saturday pledging to refrain from engaging in any cultural activity with Israel "until such time as Israel complies with international law and universal principles of human rights."

Speaking to the *Irish Times*, the head of the Irish Palestine Solidarity Campaign, Raymond Dean, said artists who perform in Israel are backing it whether they like it or not.

"You can't really pin this down… [There has to be] at least an end of the occupation of Palestine, dismantling or at least stopping the settlements and Israel negotiating in good faith with the Palestinians," Dean said.

The statement comes as more and more international artists scheduled to perform in Israel, including Elvis Costello, The Pixies, Gil Scott Heron, Santana, The Klaxons and the Gorillaz Sound System, have cancelled their shows, in what appeared to be a response to Israel's raid on a Gaza-bound aid flotilla last May that resulted in the death of nine flotilla activists.

Only last month, British electronica duo Leftfield announced that they would be cancelling their scheduled performance in Israel on Aug. 31st for what they referred to as production problems.

"Unfortunately Leftfield will not be able to perform at the Heineken Music Conference on the 31st August due to unforeseen production problems," the duo wrote on the Facebook fan page dedicated to their current tour.

Meanwhile, on the duo's official Facebook page, they published a letter sent to them by the organization Boycott Israel calling for them to "postpone your planned concert in Israel this summer, indefinitely."

The letter, scanned and posted on their page, stated that in light of Israel's deadly raid on the Gaza flotilla in May, they urged the musicians to take a stand and protest Israel's actions by cancelling the show.

"Performing in Israel today means crossing an international picket line," the letter said, adding that "your visit here will be construed as a vote of confidence in Israel's oppressive policies."

In their cancellation statement, the group made no reference to the letter, despite the fact that they had made it public by posting it on their Facebook page.

Leftfield joined a growing list of artists and musicians who have recently cancelled their shows in Israel for political and other reasons.

Canadian brings gift of song to injured Israeli soldiers

By JENNY HAZAN
CJN Israel Bureau

JERUSALEM — When Ritasue Charlestein peered around the door of the orthopedic ward at Ichilov Hospital in Tel Aviv, she saw a mother, bent over her 20-year-old son's bed. He was propped up on pillows, with both legs elevated in the air.

A week or so before the young man, Artur, an Israel Defence Forces soldier, had been the victim of a hit-and-run that shattered his legs and left a deep scar on his forehead.

Charlestein, in IDF uniform with guitar in hand, learned his story after introducing herself as a volunteer with the IDF Medical Corps. "I have bars in both my legs," said Artur.

"That is terrible," responded Charlestein, and reached out to hug and kiss the boy. "I have come from Canada to thank you for your service and tell you I am so proud of you," she said, adding, "You still have your life. You are a beautiful, smart, strong young man. You will get past this, and you will be OK again."

Next she offered to sing him a song. Charlestein pulled out her guitar and played a few bars of the Israeli folk classic *Adon Olam*. Artur hummed along to the music. His mom smiled and his dad sang along. When the three requested an encore, Charlestein, in her powerful voice, belted out a heartfelt rendition of *Lu Yehi*.

Before she put her guitar away, she handed Artur a piece of paper with her phone number on it. "If there is ever anything I can do, or if you ever want to talk, you can call me anytime," she said.

Artur looked at her with tears in his eyes. "Thank you for coming," he said. "You really warmed my heart."

Artur was one of 18 injured in-service soldiers Charlestein visited and sang to on her daily hospital rounds that day, and one of tens of thousands of soldiers she has visited at 12 hospitals, from Be'er Sheva to Tsfat, over the past 28 years.

"This is what I do. I go to them when they are at their worst, and I try to make them feel better," says Charlestein, a 55-year-old mother of four from Toronto. "I get a great sense of personal gratification from making the soldiers feel that they are cared for, that they are not alone, that I am with them, that the whole Jewish people are with them."

The Medical Corps offices at Israeli hospitals have become her second home. Before she does her rounds, she is greeted with hugs and kisses at each office. Young soldiers who care for in-service soldiers in hospital call out "Ritale," an affectionate nickname for Charlestein. "Every morning when I get dressed and put on this uniform I have tears in my eyes," she says.

There is something transcendent about the folk songs Charlestein sings. Her own love affair with the genre started at Hebrew day school in New York, she says. "There is no music that touches like this music. It makes me feel completely connected to Israel, to the land, to the people.

"Sometimes I think the soldiers I sing for won't want to hear this old stuff, but every time a young soldier starts to cry, I realize this music is very special to them, too."

Charlestein's volunteer career started in 1982, during the First Lebanon War. Living in Philadelphia at the time, she came to Israel to express her solidarity with IDF soldiers. On her arrival, a representative of the non-profit Association for the Well-being of Israel's Soldiers (Aguda Lemaan Hachayal) picked her up and took her on a tour of northern-front army bases and hospitals, where she sang for injured soldiers.

"This experience changed my life dramatically," says Charlestein.

Then she met Simcha Holtzberg, a Holocaust survivor and activist who made it his life's work to help wounded in-service soldiers and victims of terror. The "Father of the Wounded Soldiers" became Charlestein's mentor, and she worked with him on her frequent trips to Israel for more than a decade, before he died in 1994.

"I was amazed how he would know exactly what to say to these families. He knew how to make them feel better – when to hug and when to let them cry and when to tell a joke, and when to be silent," says Charlestein, who carries Holtzberg's obituary in her wallet.

"He is my inspiration. He is on my shoulder with every soldier I visit, and he helps me to embrace the family with hope and love, and let them know that I am there for them and I am with them."

With Holtzberg, Charlestein also began visiting victims of terror, through the organizations One Family Fund and Atzum, as well as elderly righteous gentiles living in Israel.

When she left her 15-year home in Toronto for Jerusalem in 2005, it was obvious to Charlestein that she would pursue her volunteer work on a full-time basis. "I realized that what I had started 23 years earlier was waiting for me," says Charlestein, who left behind a career singing for various Jewish organizations in Toronto and teaching Israeli folk singing to adult and day school students.

Ritasue Charlestein

When she moved to Israel, she left behind a chapter of personal tragedy: the loss of her eldest son a few years ago, a difficult divorce and an encounter with ovarian cancer. "After my son's death, singing for the soldiers was the only thing that kept me going," says Charlestein. "If I didn't have it, I would have flat-lined a long time ago."

Charlestein makes a special point of visiting soldiers in the oncology ward. "This is very important to me. I am there at that moment when they think that no one understands the pain and the fear," she says . "I say to them, 'You don't have to say I look young and pretty. But do I look healthy and strong?' I beat the disease and I want them to believe that they will, too. My story gives them hope."

The soldiers she visits are equally inspiring to her. Charlestein tells the story of a soldier she visited in the intensive care unit at Soroka University Hospital in Be'er Sheva. An officer in the prestigious Golani infantry brigade, Tal, 26, had been shot in the head and was in a coma. After sitting for a while with the family, Charlestein went into the soldier's room and sang to him.

The following week, she came and sang for him again. Miraculously, while she was singing, he moved his right arm. Then his left arm. And then one of his legs. Afterward, when Charlestein arrived at her home in Jerusalem, she got a call from the hospital informing her that Tal was awake. "That was my most powerful moment," says Charlestein.

A year has passed since then, and Tal is now functioning at 90 per cent of his original capacity. "He is a miracle. No one gave him a chance of walking or talking again, and now he jokes with me in both English and Hebrew," she says. "I live with miracles every day."

Tal is one of the many soldiers with whom Charlestein has forged deep, long-term relationships. She takes each soldier's phone number and calls his or her family every Friday. "My closest friends are the people who I sang to 10, 20 years ago," she says. "They have become my family."

Charlestein is also connected to a group of Soviet refuseniks she visited in Russia in the 1970s and '80s. She brought them books, gave them Hebrew lessons and introduced them to Hebrew songs before they made their way to Israel. These trips earned her the title of "Zionist spy."

In October, Charlestein received an award from the IDF chief of staff, who singled her out as an example of what one individual can do. She was greeted at the ceremony by a commanding officer who had lost both his legs and whom she had visited in hospital over a 10-month period. "He ran to me, on two artificial legs, to hug me," says Charlestein. "For me that was the best award I could have received."

The chief of staff honoured her this summer by inviting her to sing *Hatikvah* at a memorial ceremony for an elite IDF mission to Poland.

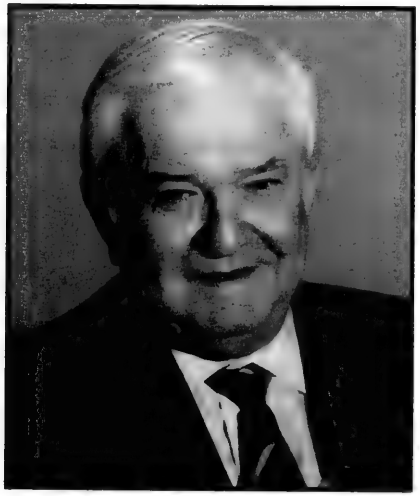
"I, the Canadian, stood in my Israeli army uniform, with the ashes of our people behind me, saluting the flag of Israel and representing the IDF," says Charlestein, choking with emotion. "Other than childbirth, it was the most extraordinary moment of my life."

Does she ever get depressed, being confronted with pain and tragedy every day? Charlestein responds with a resounding "Never."

"I find these soldiers' courage and determination to be extraordinary," she says. "My life is dedicated to dark places, but from those dark places comes enormous light."

Wilfred Posluns ז"ל

1932-2010



Baycrest and our community lost a giant this week.

Wilfred Posluns z"l represented the very best in community leadership. His involvement spanned decades, helped shape the direction of major organizations, and touched the lives of literally thousands of people who likely never even knew his name.

Always two steps ahead of everyone else, Wilfred's vision for community was ambitious yet sensitive to the realities of the times and the need to be broad-based.

Baycrest was blessed to have Wilfred serve in numerous capacities including Treasurer, member of the Baycrest Centre Board of Directors, and Chair of the Baycrest Foundation. In recognition of his longstanding commitment, he was named an Honorary Director of both the Centre and the Foundation and has been recognized as a Treasure of Baycrest. At the 2010 Annual General Meeting, Baycrest presented the inaugural Wilfred Polsuns Award for Foundation Leadership.

While community was important to Wilfred, nothing ranked ahead of his family. His was an example to be followed. He involved his children in every aspect of his business and community endeavours and has left a living legacy to our community through their involvement and leadership in numerous organizations.

All of us at Baycrest express our heartfelt condolences to Wilfred's wife Joyce, their children Wendy, Lynn and David and the entire Posluns family. We, too, share in their deep sense of loss.

May his memory be a blessing to all who had the honour and good fortune of knowing him.

Baycrest

Food Ideas for the Holidays

The High Holidays, which begin with Rosh Hashanah on the first two days of Tishrei, culminate with Shmini Atzret and Simchat Torah three weeks later.

As with any Jewish celebration, the High Holidays link us to our past and to the Jewish community worldwide. As we prepare for our holiday meals, we feel a sense of unity as we imagine Jews around the globe preparing in similar ways.

During the holidays, we rely on our traditions, and we prepare foods that are symbolic of the celebration.

We eat sweet foods as a symbol of our wish for a sweet year, and as well as dipping apples and challah in honey, we often incorporate sweet ingredients into our main dishes. Bitter dishes are avoided on the holiday table, but we include honey, raisins, carrots and apples, which are symbolic of hope for the coming year.

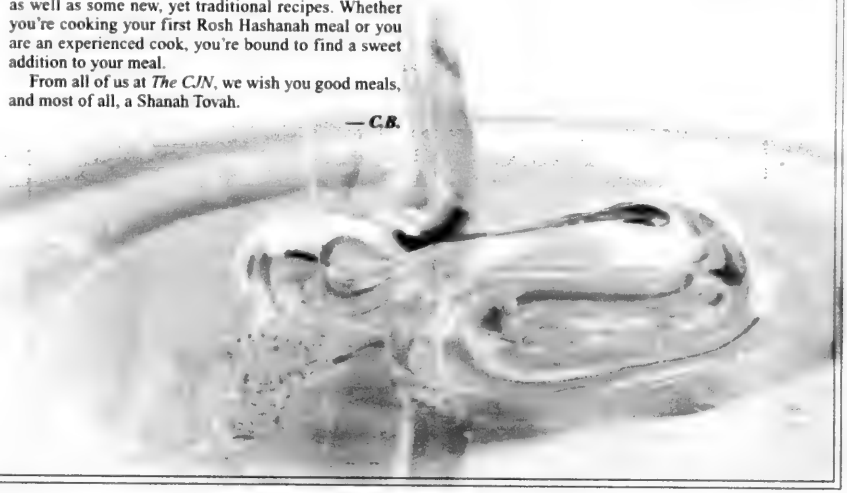
Other food traditions include eating the head of a fish as a symbol of fertility and abundance, and on the second day of Rosh Hashanah, eating a new fruit – often a pomegranate, whose seeds represent a new year filled with mitzvot – that we have not yet eaten that season.

Many cooks rely on family recipes for their holiday meal, and their table is laden with old favourites. Others look for new recipes and innovative ways to take their traditional recipes to new sweet heights.

In our upcoming High Holiday food supplements, we offer you the family favourites of some of our writers, as well as some new, yet traditional recipes. Whether you're cooking your first Rosh Hashanah meal or you are an experienced cook, you're bound to find a sweet addition to your meal.

From all of us at *The CJN*, we wish you good meals, and most of all, a Shanah Tovah.

— *C.B.*



Apples aplenty – and not only for dessert

By DAPHNA RABINOVITCH
Special to The CJN

Rosh Hashanah falls during the middle of Indian summer this year, but you will still find bins overflowing with a tremendous variety of sweet apples at your local grocery store. These nutritious and satisfying orbs come in so many varieties and flavours that one can choose a different kind almost every day of the week and still have some from which to choose. Ida Reds, McIntosh, Red and Golden Delicious, Empire, Cortland, Crispin, Spartan and ye old favourite, Northern Spy, are but a few you will find in markets at this time of year.

To ensure that you have an abundance of sweetness and joy this holiday, I've gathered a cornucopia of ideas together that celebrate apples in different guises throughout the Rosh Hashanah meal. I wouldn't suggest serving all of these courses, but if you're looking for ways to incorporate apples in other ways than just dessert, then there's plenty of inspiration offered here. Roasting tends to bring out the natural sweetness of fruits and vegetables, so I have opted to roast or caramelize the apples in these particular recipes. Because roasting tends to break down apples rather easily, use a hardy apple, such as Golden Delicious or Northern Spy.

ROASTED APPLES ON GREENS WITH SHERRY VINAIGRETTE

4 apples
2 tbsp. vegetable oil
2 tbsp. packed light brown sugar
8 cups torn mixed greens
4 cups torn radicchio lettuce
1/2 cup toasted sliced almonds

Vinaigrette
1/3 cup sherry vinegar
1 tsp. Dijon mustard
2 tbsp. maple syrup or honey
1 tbsp. finely chopped shallots
3/4 cup vegetable oil

Peel and quarter apples. Place, cut side down, on foil-lined baking sheet. In a small bowl, combine oil and brown sugar. Brush all over apples. Roast in 425-degree oven for 25 to 30 minutes, turning once, until caramelized and cooked through. Let cool (apples can be covered and refrigerated for up to 24 hours).

In a small bowl, whisk together vinegar, mustard, maple syrup and shallots. In thin steady stream, whisk in oil until emulsified.

Place greens in bowl, toss with vinaigrette and heap evenly onto salad plates. Slice apples. Arrange over greens. Sprinkle with almonds. Makes 8 servings.

ROAST CHICKEN WITH MUSHROOM STUFFING AND ONION AND APPLE COMPOTE

Stuffing
3 tbsp. vegetable oil
4 cups finely chopped mushrooms
3/4 cup finely chopped onion
3/4 tsp. dried thyme
1/2 tsp. salt
1/4 tsp. pepper
1 apple, peeled, cored and diced
1/2 cup diced zucchini, unpeeled
1-1/2 cups fresh bread crumbs
1/3 cup chopped fresh parsley

1 chicken (about 4 lb.)
3 tbsp. Dijon mustard
4 sprigs fresh thyme

Onion and Apple Compote
3 large onions, thickly sliced
1/4 cup vegetable oil
2 tbsp. granulated sugar
3 large apples, peeled, cored and cut into large chunks
1/4 cup apple juice
1 tbsp. honey

For stuffing: In large skillet, heat oil over medium high heat. Add mushrooms and onions, thyme, salt and pepper. Cook, stirring often, for about 10 minutes or until softened. Stir in apple and zucchini; cook for 3 minutes. Remove from heat. Stir in bread crumbs and parsley.

Remove giblets and neck from chicken. Rinse and pat chicken dry inside and out. Loosely place stuffing inside cavity of chicken. Pat any remaining stuffing into small gratin dish or loaf pan. Tie legs together with string; tuck wings under back. Place, breast side up, on rack in roasting pan. Loosen skin from breasts. Smear mustard over breasts; tuck thyme sprigs under skin.

Roast in 350-degree oven for 1-1/2 to 2 hours or until juices run clear when chicken is pierced and meat thermometer inserted in thigh registers 185. Cover extra stuffing with foil and add to oven during last 45 minutes of roasting.

Meanwhile, prepare compote. In a skillet, heat oil over medium heat. Add onions and sprinkle with sugar. Cook, stirring often, for 15 to 20 minutes or until onions start to turn golden. Add apples, apple juice and honey. Cook for about 10 minutes or until apples are just tender. (Compote can be made up to 1 day ahead and kept, well covered, in the refrigerator. Warm on medium heat in the microwave.)

Carve chicken. Serve with warm compote. Makes 8 servings.

SWEET POTATO AND APPLE PUREE

2 large sweet potatoes (about 2-1/2 lb.), peeled and cut into chunks
1 onion, trimmed and cut into eighths
1/4 cup olive oil
1 tsp. salt
1/2 tsp. pepper
3 apples, peeled, cored and cubed
3/4 cup chicken stock

In a bowl, toss potatoes with onions, oil, salt and pepper. Arrange in single layer on foil-lined rimmed baking sheet.

Roast in centre of preheated oven at 375 for 30 minutes. Stir in apples. Roast for 20 minutes or until vegetables and apples are softened.

In blender or food processor, puree mixture, with chicken stock, until the consistency of soft mashed potatoes. Makes 8 servings.

PAVLOVA WITH CARAMEL APPLES

4 apples, cored, peeled and thickly sliced or chopped
3/4 cup granulated sugar
2 tbsp. margarine or butter

Pavlova
4 egg whites
1 cup granulated sugar
1 tbsp. cornstarch
2 tsp. lemon juice

Continued on page 34

SHANA TOVA

SAMPLE MENUS TO CHOOSE FROM ...

MENU #1
Sweet & Sour Meat Balls
Chicken Matzo Ball Soup
Roast Chicken
Lockshen Pudding
Potato Pudding
Broccoli & Mushrooms
Carrot Tzimmes
Cole Slaw
Mohn Cookies
Honey Cake, Challah
Apple Pie
Honey & Apples
$299.00 for 10 people

MENU #2
Gefilte Fish & Horseradish
Chicken Matzo Ball Soup
Roast Chicken
Roast Brisket of Beef
Lockshen Pudding
Pan Roast Potatoes
Green Beans Almondine
Carrot Tzimmes
Cole Slaw
Honey Cake, Challah
Mohn Cookies
Apple Pie
Honey & Apples
$329.00 for 10 people

MENU #3 - *low fat menu*
Gefilte Fish & Horseradish
Chicken Soup & Matzo Balls
Roast Turkey Breast
Gravy & Cranberry Sauce
Candied Yams
Broccoli & Mushrooms
Cole Slaw
Fresh Fruit Salad
Challah
Mohn Cookies
Honey & Apples
Only 20g Fat per person
$195.00 for 5 people

MENU #4
Gefilte Fish & Horseradish
Vegetable Noodle Soup
Roast Brisket of Beef
Chicken Fingers
Lockshen Pudding
Pan Roast Potatoes
Green Beans Almondine
Cole Slaw
Honey Cake, Challah
Mohn Cookies
Apple Pie
Honey & Apples
$329.00 for 10 people

MENU #5
Gefilte Fish & Horseradish
Chicken Matzo Ball Soup
Roast Chicken
Roast Brisket of Beef
Chicken Fingers
Lockshen Pudding
Green Beans Almondine
Challah
Mohn Cookies
Honey & Apples
$169.00 for 5 people

MENU #6
Chicken Matzo Ball Soup
Roast Brisket of Beef
Chicken Wings
Lockshen Pudding
Pan Roast Potatoes
Green Beans Almondine
Challah
Mohn Cookies
Apple Pie
Honey & Apples
$139.00 for 5 people

ADDITIONAL MENU SELECTIONS

MEAT DISHES
Beef Kreplach
Chopped Liver
Cabbage Rolls
Veal Roast
Roast Duck
Flanken in Borscht
Meat Loaf, Turkey Loaf
Lemon Chicken
BBQ Wings
Honey Garlic Wings
Chicken Fingers
Knishes-Beef or Potato
Kishke
Pre Carved Roast Turkeys
Pre Carved Turkey Breast

VEGETABLE DISHES
Vegetable Noodle Soup
Vegetarian Loaf
Stir Fry Vegetables
Grilled Vegetables
Apple Farfel Pudding
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Food Ideas for the Holidays

Sweet challah for the holiday

By DENISE PHILLIPS
Special to The CJN

There are many special customs for Rosh Hashanah, but one of the most enjoyable is to eat sweet challah in a bid to ensure that the coming year will be sweet and prosperous. In many homes, including my own, we go further, and between Rosh Hashanah and Simchat Torah, we also dip the challah in honey.

There are as many recipes for challah as there are Jewish cooks and cookbooks. Different ethnic traditions call for differences in the recipes. One distinct addition is to sprinkle sesame seeds or poppy seeds on the top of the bread before baking (usually after an egg wash, which helps the seeds stick).

Two loaves of challah are placed on the Sabbath and holiday table. They are always covered with an embroidered cloth so that when the blessing is said over the wine, symbolically it does not get jealous of the bread!

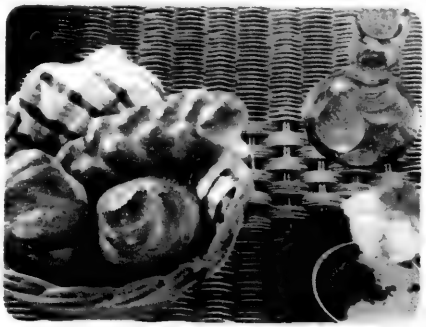
Two loaves are used to remember the double portion of manna that was provided on Friday to the Israelites in the desert following the Exodus from Egypt. Work, such as the gathering of food, is of course banned on the Sabbath, so to avoid this, God cleverly arranged an extra-large delivery the day before!

According to Jewish law, every Jew must eat three meals on Shabbat. Traditionally, a "meal" must include bread, so observant Jews eat challah at the beginning of each Shabbat meal. As Shabbat meals tend to be meat-based, classic challah is made without the addition of dairy products. This distinguishes it from brioches and other enriched European breads, which often contain butter, milk or both.

The term challah also refers to a small piece of dough that is traditionally separated from the rest of the dough before baking. This piece of dough is separated in memory of the portion of dough that was set aside as a tithe for the Jewish priests (kohanim) in the Temple. This is then burnt in the oven when the challah is baked. The mitzvah of separating the challah is one of the three mitzvot performed especially by women (the others are lighting the Shabbat candles and guarding family purity).

This recipe is one of my personal favourites. I have added grated apple so that all the symbolic ingredients of Rosh Hashanah are included. Festival challah is cooked in a spiral shape to signify the circle of life, unlike the regular Friday night challah, which is braided.

2 1/2 cups white flour
1 package dried yeast
2 tsp. salt



1 egg
1 heaping tbsp. clear honey
1 apple, peeled – optional
1/4 cup raisins
2 tsp. cinnamon
1/4 cup vegetable oil
3/4 cup warm water
2 tbsp. sesame seeds for garnish

Combine the flour, yeast, salt, egg, honey, raisins and cinnamon in a mixing bowl. Using a dough hook if available mix the ingredients together. Place the raw eating apple (if using) into a food processor and mix to semi-pureed mixture.

Add this to the bread mixture together with the vegetable oil and warm water. Continue to mix the dough for 2-3 minutes until it is smooth and the mixing bowl is clean.

Remove the dough from the bowl. Lightly grease this bowl with some olive oil. Knead the dough lightly and return it to the mixing bowl to rise. Cover with plastic wrap. Leave in a warm place for 1-1/2 hours or until double in size.

Pre-heat the oven to 400. Knock back the dough. Remove a small piece of dough the size of an olive as the challah tithe and place it on the baking tray. Cut the remaining dough in half. Knead each piece into a long sausage. Curl these into a spiral shape or as desired. Glaze with egg yolk and sesame seeds.

Bake for 30 minutes or until golden and when you turn the bread over, it feels light, and when tapped on the underside, it sounds hollow. Makes two round loaves.

To serve, dip into honey and dust with some cinnamon. Serve slightly warm, if possible.

Different customs – but the same wish for a sweet year

By SYBIL KAPLAN
Special to The CJN

Food customs differ among Jews whose ancestors came from Spain and Portugal, the Mediterranean area and those who came from primarily Muslim Arab countries.

A universal bread such as the round challah that's used by most Ashkenazi families does not seem to be a staple among these groups of Jews. However, among some Moroccan Jews, a bread called *khobz* is baked for Rosh Hashanah that uses honey to start the yeast although it does not contain eggs and oil. Sesame seeds are sprinkled on top.

Another round, sweet bread similar to challah, called *pain pétri*, made with sesame seeds and anise seeds, is also served at this holiday by some Moroccan Jews.

Whereas Ashkenazim dip apple in honey, *mansanada*, a Sephardi apple compote, is traditionally served as an appetizer and dessert by some Sephardim, according to Gil Marks in *The World of Jewish Desserts*.

According to Rabbi Robert Sternberg in *The Sephardi Kitchen*, Sephardi Jews have a special ceremony called the *Yehi Ratzones* (Hebrew for "May it be Thy will"), where each food is blessed with a blessing beginning "*Yehi ratzon*," which comes from a passage in the Talmud listing seven foods to be eaten as a sign to God that we recognize His sovereignty and hope He will hear our pleas for a good and prosperous year. Apples are eaten baked and dipped in honey or in a compote with a special syrup; sometimes dates instead of apples are dipped in honey; and some people mix sesame seeds and anise seeds with powdered sugar and dip dates into this mixture.

Moroccan Jews take sesame seeds, warm them in the oven and eat them with apple dipped in honey to symbolize that Jews should be fruitful and multiply like the seeds and have a sweet year. They also eat the pomegranate because of the 613 seeds said to be in each one like the 613 mitzvot. They identify the seven autumnal foods as pumpkin, zucchini, turnip, leek, onion, quince and Chinese celery, and sprinkle these with sugar and cinnamon to eat at the beginning of the meal.

One Sephardi custom is to say sheva brachot (seven blessings) over fruits and vegetables whose names resemble words in prayers.

Although perhaps not authentically Sephardi, here are some recipes using these fruits and vegetables.

STUFFED DATES WITH ALMONDS

1 1/4 cups dates
3/4 cup rum or 1 tsp. rum extract plus 1 tsp. vanilla plus 1/2 cup orange juice
1 cup chopped almonds
2 tsp. grated orange peel

Mix rum or rum extract, vanilla and orange juice with almonds and orange peel. Let sit 20 minutes. Cut a slit in each date. Insert stuffing and let sit at room temperature. Makes 8 servings.

BEETS IN ORANGE SAUCE

4 cups cooked, sliced beets
2 tbsp. vegetable oil
2 tbsp. brown sugar
1 cup orange juice
1 tsp. grated orange peel
1 tbsp.cornstarch

In a saucepan, combine oil, sugar, orange juice, orange peel and cornstarch. Cook until thick. Add beets and heat. Makes 6-8 servings.

BRAISED LEEKS

16 washed leeks, cut into 1/2-in. rounds
3 cups chicken soup
4 chopped tomatoes
4 tsp. lemon juice
2 tsp. olive oil
4 minced garlic cloves
salt and pepper to taste
1 cup pitted black olives
minced parsley

Heat chicken soup in a pot. Add leeks, cover and cook 10-15 minutes until leeks are tender. Drain off soup. Add tomatoes, lemon juice, olive oil, garlic, salt, pepper and olives. Continue cooking 5 minutes. Garnish with parsley when serving. Makes 8 servings.

Sweet ending to a holiday meal

Continued from page 32

Topping

2 cups nondairy whipped topping (or 1 cup whipping cream, whipped)

In cast iron skillet or heavy-bottomed skillet, add sugar and 1/4 cup water. Cook over medium-high heat until sugar is dissolved, stirring only to help dissolve sugar. Reduce heat to medium. Cook, without stirring, for about 8 minutes, or just until amber. Stir in butter, stirring until hardened sugar softens. Add apples. Cook, stirring occasionally, for about 8 minutes or just until apples are tender. With slotted spoon, remove apples to bowl. Bring mixture in skillet to boil; let boil for 3 minutes or until thick. Pour over apples. (Apples can be covered with plastic wrap and refrigerated for up to a day.)

Pavlova: In bowl of electric mixer, beat egg whites until stiff but not dry. With beaters running, gradually add sugar until meringue is shiny and soft. Fold in cornstarch and lemon juice.

Mound meringue mixture onto centre of parchment-lined rimmed baking sheet, spreading it to an 8-inch circle.

Bake in centre of preheated 250-degree oven for 1 hour and 20 minutes. Allow to cool completely. (Pavlova can be kept in a dry area, covered for up to 24 hours).

Break surface of meringue slightly so it's concave. Mound whipping cream on top, covering most of the surface. Arrange apples on top, drizzling extra caramel over. Makes 8 servings.

Rosh Hashanah fare reinvented

By **RANDY FINGRUT**
Special to The CJN

The High Holidays are an ideal time for families to get together to enjoy a traditional dinner. The dining room table is impeccably set, and what seems like a never ending parade of delicious dishes is presented. The Rosh Hashanah meal is as enjoyable as the Holiday itself.

Now, fast-forward to the days after the holiday is over. What can you do to enjoy the leftover brisket, turkey or chicken, the vegetables and all the potato dishes that are now packed into plastic containers and baggies? Zapping them in the microwave is not the answer! Leaving leftover food forgotten at the back of the fridge is unproductive. With a little imagination, great recipes and a few helpful hints, you can make the most of everything you have left from your Rosh Hashanah dinner.

SUPERIOR SHEPHERD'S PIE

This is the most amazing use of leftover food ever! You can include together leftover brisket, boned turkey or chicken. Along with the meat, you can toss into the processor any carrots and roast potatoes that were cooked with the brisket. For a fancy touch, reserve some mashed potatoes and pipe a trim on the top of the Shepherd's pie. Decorated or not, no one will ever guess this dish was made from leftovers.

4 cups ground cooked brisket, or turkey and brisket (instructions following)
1 cup gravy or leftover chicken soup
Montreal steak spice to taste
1 small onion, peeled and chopped
4 tbsp. margarine divided
12 medium potatoes, peeled and boiled until soft (about 15 minutes)
4 eggs, beaten
2 tbsp. flour
2 tsp. baking powder
salt to taste
white pepper to taste
canola oil spray

Using a food processor, pulse 2 or 3 slices of meat at a time (adding roasted potatoes and carrots if available) until finely chopped; do not over process. Remove to a large bowl and splash with some gravy or stock and sprinkle with Montreal steak spice. Mix well. Repeat until all meat is ground. Mixture should be moist and look somewhat like fresh ground meat.

Sauté onion in 2 tbsp. margarine until soft and mix into ground meat.

Mash or rice potatoes while they are still hot. Make them as smooth as possible. Add eggs, salt and pepper, flour, baking powder and 2 tablespoons margarine and combine. In a 9x11 baking dish sprayed with canola oil, layer first half of the mashed potatoes, all the ground meat mixture and the remaining mashed potatoes. Bake for one hour in a 350-degree oven or until heated through and lightly browned on top. This dish freezes well after it is assembled. Allow extra time to bake if frozen.

Alternative Shepherd's Pie Suggestion: If you have a large leftover portion of potato kugel, omit the mashed potatoes when preparing the shepherd's pie. Instead divide the crunchy top portion of the kugel in half horizontally from the softer bottom of the kugel. (Don't worry if the kugel breaks into pieces.) Layer a greased 9x11 baking dish first with the bottom half of the kugel, all the ground meat mixture, and then the top crunchy layer. Bake in a 350-degree oven for 45 minutes to 1 hour, or until heated through.

Continued on page 36

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Food Ideas for the Holidays

Like my bubbie used to make

By SUE EPSTEIN
Special to The CJN

Rosh Hashanah is, of course, a time to contemplate the past year and to pray for a good new year. It is also a time to gather with family around the yom tov table, and often, to reminisce about past years.

When I visit my kids in the United States, I often cook with my grandchildren, some of whom especially love to cook. My 10-year-old grandson Shlomo wants to be a chef when he grows up and to own a restaurant – which got me to reminiscing about my mother, my grandmother and their cooking.

My mother was the worst cook in the world. She could ruin a hard-boiled egg – and sometimes did. I remember her hard-boiled eggs exploding and my father having to get on a ladder to scrape the egg off the ceiling. It was a good thing that my father was in the restaurant business!

Now my grandmother– there was a cook! Her kitchen was the tiniest kitchen I've ever seen in my life, about the size of a small bathroom. But oh, the dishes she turned out in that miniscule space.

My grandmother was born in Russia and came to America in her late 20s with her husband and two children. She never really mastered English (hmm, like her granddaughter in Israel who has yet to master Hebrew), and like so many of her generation, she did not own a cookbook and there was no such thing as a written recipe. Her measuring cup was a "yahrtzeit" glass. She would add "enough" of whatever ingredient she was using until it seemed right.

She would come home from shopping, change into her housedress (*shmattah*), put the schmaltz (chicken fat) on to cook and get out her wood chopping bowl and begin chopping onions and garlic for the whatever dish she was making – *gehakte leber* (chopped liver), *lungen* stew (lung stew), *ptcha* (jellied calves feet), chicken fricassee, *pupiks*, stuffed *helzel* (chicken necks), kishke, knishes or *tzibbele* kugel (onion kugel). Would you believe I never tasted a sweet kugel until after I was married? Kugels were always salt and pepper kugels or onion kugels. Dessert was usually fruit compote or *putter kichel* (yummy little yeast cakes with cinnamon and nuts), and for the yamim tovim there was honey cake.

My bubbie died when I was 12; so I never really got a chance to learn to cook from her, but just reminiscing about her cooking makes my mouth water, and I wish I knew how she made some of her delicacies. My mother not being a cook, never learned any of her mother's dishes.

I searched the Internet for chicken fricassee and came up with some wild recipes – some calling for ingredients such as slivered pork and sour cream. Nope, that definitely wasn't the way my bubbie made it.

Many of her dishes remain just fond memories. But I can't help wondering how my grandchildren would like those dishes today. And when they get together on future Rosh Hashanahs, what will they remember about my cooking?

CHICKEN FRICASSEE

This recipe is the closest I could come to the memory of my bubbie's chicken fricassee, which was always served as a first course on Rosh Hashanah. The amounts are flexible as are most of the ingredients. You can also use a cut-up chicken instead of the giblets but the giblets make it more authentic. Do not add livers.

2 large onions, chopped
2 stalks celery, chopped
2 carrots, chopped
5-6 cloves garlic, chopped
2-3 lb. (1-1/2 kg) chicken giblets (necks, gizzards, wings)
about 2 tbsp. kosher (coarse) salt
pepper to taste
paprika to taste (optional)
1 tbsp. powdered chicken bouillon (optional)
1 lb. ground meat
1 large potato, grated
1 small onion, grated
2 eggs
salt and pepper to taste

Place the vegetables and chicken giblets in a large soup pot or Dutch oven. Add seasoning, cover and simmer for about 1-1/2 hours over low heat. Meanwhile make meatballs. Mix together ground meat, grated potato, onion, eggs, salt and pepper. Form into very small meatballs and add to pot. Cover and simmer about 30 minutes. Serves 6-8 as a main course, 10 as an appetizer.

Note: the vegetables and chicken should give off enough liquid, but if necessary, add some boiling water to ensure you have enough sauce to cook the meatballs.

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with Teriyaki

CHOICE OF 2 SIDES
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with Kalamata Olives, Cherry Tomatoes, and Lemon Zest
Sautéed Sugar Snap peas
with Cashews
Grilled Vegetable Medley
Potato Kugel
with Caramelized Onions
Medley of Roasted Potatoes
Wild Rice and Brown Rice Pilaf
with Dried Fruit and Pecans
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Comfort food for the holidays

Continued from page 34

SUPER COLESLAW

Nothing goes better with Shepherd's Pie than a heaping serving of crunchy coleslaw. And the best coleslaw hands down is Super Coleslaw from *The Pleasures of your Processor* by Noreen Gilletz, now titled *The Food Processor Bible* (Whitecap Books). I usually double this recipe so that I have enough for the High Holiday meals and well as to go with the shepherd's pie. If you have extra coleslaw, it is excellent as a main dish salad. You can add some salmon or tuna, chilled cooked snow peas, nuts or crunchy Asian salad noodles. Consider adding leftover coleslaw to your favourite sandwich or wrap for a crisp, fresh flavour at lunchtime.

Coleslaw Mixture

1 head cabbage (about 3 lb.)
3 medium carrots, peeled and trimmed
2 cloves garlic, peeled
3 green onions (shallots), cut in 2-in. pieces
1 green pepper, cut in 2-in. chunks

Marinade

1 cup white vinegar
1/2 cup sugar (see note)
3/4 cup oil
1 tsp. salt
1/4 tsp. pepper

Slicer: Cut cabbage into wedges to fit feed tube. Discard core. Slice, using very light pressure. (If you prefer a finer texture, you may use the grater.) Empty into a large bowl.

Grater: Cut carrots to fit feed tube crosswise. Grate, using firm pressure. Add to cabbage.

Steel Knife: Drop shallots and garlic through feed tube while machine is running. Process until minced. Add green pepper and process with 2 or 3 very quick on/off turns, until chopped. Do not overprocess. Add to cabbage mixture.

Combine ingredients for marinade in a saucepan and bring to a boil. Pour hot marinade over coleslaw mixture and toss well. Transfer to a large jar, cover tightly and refrigerate. Yields about 12 to 16 servings. Do not freeze.

Note: This coleslaw will keep about 3 to 4 weeks in the refrigerator without becoming soggy. For calorie counters, eliminate all or part of the sugar. Add artificial sweetener to taste to the boiled marinade. If you boil the artificial sweetener, it may produce a bitter after-taste. Coleslaw will not keep as well if made with artificial sweetener.

Thank you to Noreen for this wonderful recipe. This recipe will also appear in the upcoming book *The NEW Food Processor Bible, 30th Anniversary Edition* (Whitecap Books)

APPLESAUCE CHOCOLATE BUNDT CAKE

Moist and bursting with chocolate flavour, this cake is a great way to use up the apples you have "hanging around" after the Holidays.

8 oz. bittersweet chocolate
1 cup margarine
4 eggs, beaten
1 3/4 cups sugar
1 1/2 cups unsweetened applesauce*
2 tsp. vanilla
2 cups flour
1 tsp. baking powder
1/2 tsp. baking soda
dash of salt

Dice half of the chocolate and reserve. Add remainder of the chocolate to margarine and heat in microwave for one minute. Mix until chocolate is melted. Cool. Add eggs and sugar and blend well. Mix in applesauce and vanilla. Fold in dry ingredients. Mix in diced chocolate.

Spray a Bundt pan (or an angel food pan) with canola oil and pour in batter. Bake in a 350-degree oven for 50-60 minutes or until cake springs back to touch and a toothpick comes out clean. Cool and gently remove from pan to serving platter. If you wish, garnish with melted chocolate, drizzled over top, or sprinkle with icing sugar.

*To prepare homemade applesauce: peel and core 3-4 medium apples, cut into wedges and place in a microwave-safe bowl along with 2 tbsp. water. Cover and cook on high for 6-8 minutes or until apples are soft. Mash until smooth or pureé in processor or blender.

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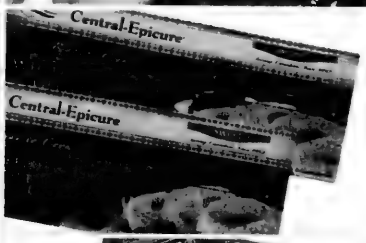

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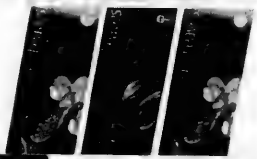

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100-year-old is a busy artist

By CAROLYN BLACKMAN
Staff Reporter

If you're looking for Isaac Stricker, who turns 100 years old on Sept. 11, chances are he'll be in the workshop of his Bathurst Manor home working on his stained glass pieces.

Alternatively, he could be in the spare bedroom painting landscapes with oil paints, or bottling the wine he produced from grapes that grow in his garden.

Or he might be at Beth Radom Congregation, where each morning he attends services and has breakfast.

"I need to keep busy. I get up in the morning and do what I have to do. I didn't think about my age until my family started planning my birthday party," he said.

Born in Poland, Stricker left for Argentina, where he lived for 20 years, in 1937. "I wanted to go to Israel, but I missed my turn, because they were only taking married couples. Some people got married, and then got divorced when they got to Israel, but I didn't want to do that."

When he met his future wife Pepi – she died when Stricker was 78 – the only country that would take them was Argentina, because Pepi had a sister there. "We had to leave Poland. We felt like strangers."

He worked as a watchmaker in Argentina, and the couple raised their two daughters, Lola and Dora, and son, Saul, there – he now has six grandchildren and 11 great-grandchildren – until they immigrated to Canada.

"I opened my watchmaking shop at St. Clair Avenue and Oakwood Avenue, and retired when I was 73 because my lease expired."

He moved all his equipment to his home, where it now sits next to his stained glass workshop, in his basement.

His youngest daughter, Dora, said that her father was known for his talent for fixing watches and other pieces of jewelry. "People would approach him at weddings and parties with watches in their hands, asking him to fix them."

He took up oil painting when his wife died. "I took a few classes, and then I did my own thing."

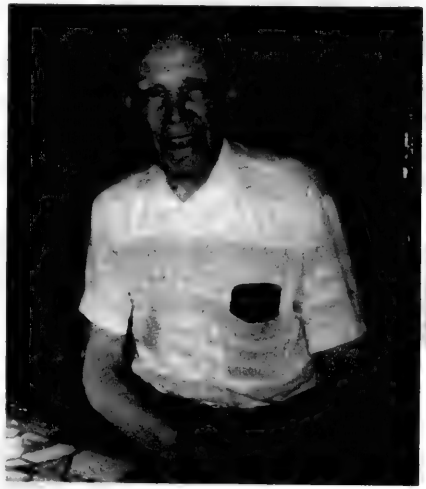
Showing the dozens of landscapes that line the rooms of his home, Stricker said he painted many of them from postcards he picked up in California when he visited his daughter Lola, who lives there.

"When I needed something to do while my paintings were drying, though, I took up stained glass. I get my glass at a special store. I didn't know I was artistic until I started all this. I just wanted to be busy."

Dora said that he takes his work seriously. "He has to be reminded to come upstairs and eat. He donated some pieces to Beth Radom for a fundraiser."

She said that it was only within the last year that her father started taking Wheel-Trans to synagogue and hired a gardener to cut his grass. "I am the mean daughter who insisted upon it, although he does sometimes walk home from shul."

Stricker said the only reason he's celebrating his birthday is because his family is coming from California for the party. "I never think about how old I am."



Isaac Stricker
[Photo by Carolyn Blackman]

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Jewish outdoor enthusiasts to gather at Tremblant

Compiled by CJN Staff

More than 200 Jewish outdoor enthusiasts are expected to gather in the Mont Tremblant area over the Labour Day weekend for the Mosaic Outdoor Clubs of America's 20th annual international event.

The event, which runs from Sept. 2 to 6 at the Harry Bronfman Y Country Camp, two hours north of Montreal, takes place in a different locales each year, usually in the United States, to unite Jewish adults from around the world with a common interest in wilderness adventure.

Mosaic founder Steve Millmond, who will be on hand to help celebrate the anniversary, was inspired to create the organization after enjoying hikes with Jews in Israel.

"Before Mosaic began, the term 'Jewish outdoor enthusiast' was viewed as an oxymoron in America," Millmond said. "Yet the Jewish people have long embraced the great outdoors, ever since biblical days when Moses traipsed through the desert. So thanks to Mosaic, Jewish outdoor enthusiasts around the world can continue to experience together the awakening of their primal roots as they enjoy the wilderness."

Mosaic is non-profit and volunteer run, with more than 25 clubs in the United States, Canada and Israel.

The festivities include an environmental service project and "green tips" for participants to implement back home.

The Nature Conservancy of Canada (NCC) will also participate in the gathering. NCC's regional vice-president, Nathalie Zinger, will discuss conservation efforts in the region.

Attendees will have the opportunity to hike, bike, kayak, canoe, white-water raft on the Rouge River, rock climb, horseback ride and play a variety of other sports including tennis, basketball and even try canoe hockey.

Also planned are guided nature walks by a naturalist and photographer, nightly entertainment and socializing around a bonfire, and a musical Shabbat and Havdalah service under the stars. The Y Country Camp is set on 650 acres, amid three lakes and two hills. A tour of Montreal before the weekend will also be offered. Mosaic hopes to establish a club here.

This will be Sharon Mittelman's 15th time attending the annual Mosaic event.

"There's nothing like a long weekend where I can forget all about 'real life' and become, once again, a camper. It's a vacation filled with so many things I love to do… hiking, water sports, and spending time outdoors," she said.

"We sleep in cabins, eat at the mess hall, and sit around a campfire. Every year I reconnect with the wonderful friends I've made from across the country, and I always meet new friends and make strong new bonds."

To register, visit www.mosaicoutdoor.org. Included in the cost are cabin accommodations and all meals and snacks, which will be certified kosher, as the camp is.

Cancer survivor discovers love of Judaism and music

Zachary (Zacharia) Salsberg donates a portion of his CD sales to the Starlight Children's Foundation.

By RITA POLIAKOV
Staff Reporter

Zachary Salsberg was 11 years old when he was asked to make a wish. Any wish.

His sister hoped for a Disney cruise. But Salsberg wanted a guitar.

Salsberg, now 28, was diagnosed with Burkitts lymphoma, a rare form of cancer, when he was 11. At first, Salsberg's doctor assumed he had the stomach flu.

"I had a stomachache and was feeling flu-like symptoms, but my mother knew there was something much worse going on," Salsberg said. After getting an ultrasound, Salsberg learned that he had a huge mass in his abdomen.

"They did a biopsy, it was a final-stage tumour," he said. "I pretty much almost died. [I had] a collapsed lung, no kidney function. It was just a mess."

It was during his six months of chemotherapy that Salsberg's father called the Starlight Children's Foundation, which works to improve quality of life for children with chronic and life-threatening illnesses.

"They came to my floor and asked me if I had a wish, what would it be," Salsberg said. "For some reason, unbeknownst to myself, I asked for a guitar, an amp and lessons."

After a haze of chemo-induced depression, nausea, hair loss and mouth sores, Salsberg, now in remission for about 17 or 18 years, learned to play his guitar.

"I really just immediately got into it," he said.

Salsberg, who goes by Zacharia when he's performing, spent most of high school in a band called the Steel Toed Sandles.

By his late teens, he started focusing on songwriting and the acoustic guitar.

"I think that I was always drawn toward, you know, storytelling and song crafting," he said.

Wanting a backup plan, Salsberg attended York University, where he went through several programs before settling on psychology, a degree he's still finishing.

In 2006, when Salsberg was in his third year of university, he ran into more medical problems.

"I suffered a major physical trauma. There was severe damage to the right side of my body," he said, adding that, while the trauma remains undiagnosed, doctors thought it might have been due to the amount of sports he played in the past.

"And I couldn't play music for a full year. I couldn't play guitar, I couldn't physically sit upright. I had to drop out of school," he said. "I lost everything that was important to me, save for family and friends."

Trapped in a world of pain, Salsberg started looking to his religion.

"During that time, I started to go back and discover Judaism. I was looking for spirituality. I was looking for just anything."

So the musician took a 10-week course on Judaism given by Aish HaTorah at York University.

"I completely fell in love with it. It gave me a lot of hope and encouragement because my situation was so awful," he said.

Eventually, Salsberg decided to study at a yeshiva in Israel, where he spent two years.

"By then, I had started to get a little bit better and I started to play music again," he said. "I was so inspired, in such a good state of mind, that I wanted to play through the pain."

In Israel, Salsberg met Eli Schwebel, a producer from New York who was visiting the country.

After speaking with Salsberg and hearing him play, Schwebel, who has a studio in Israel, offered to help produce his first album.

"I only had three songs. The next day, I went into the studio and ended up writing 14 songs," Salsberg said.

The CD, called *Beautiful Mystery*, explores Salsberg's life and illnesses, as epitomized through the title track, *Beautiful Mystery*.

"That song is just really how I was looking back on my life and seeing… all the difficulties I'd gone through and how they'd always wind up leading towards something profoundly amazing," he said. "I had to go through cancer in order to find music. I had to go through physical and emotional challenges… to find Judaism and… this album."

Salsberg, who sells his CD at concerts and online through iTunes and CD Baby, decided to bring his life full circle and got involved with the Starlight Children's Foundation. He currently donates a portion of every CD sale to the organization and hopes to get a hospital tour going soon.

"I want to continue to play for people and tell them what I've gone through," he said.

For more information, visit www.zachariamusic.com.

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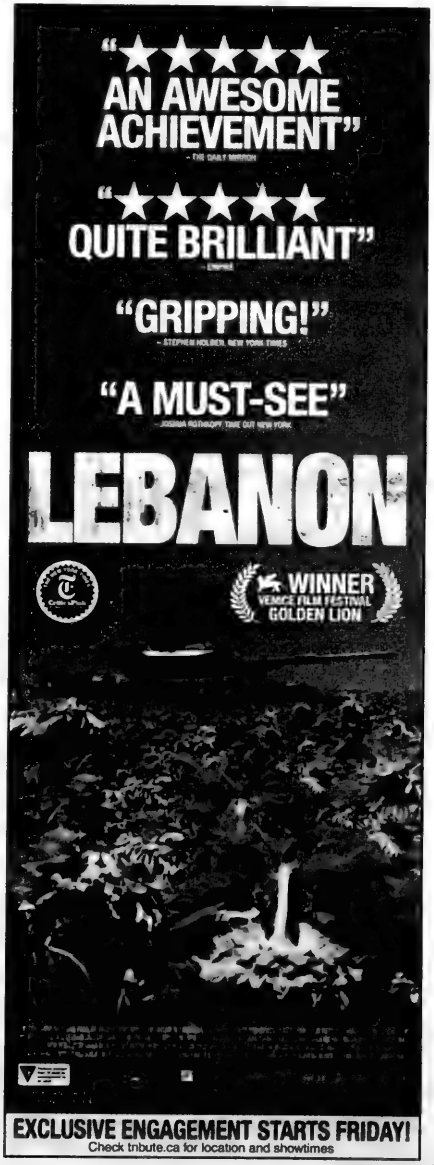

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Play uses clothes to explore women's lives

By KATHRYN KATES
Special to The CJN

Gemini Award-winner Linda Kash has joined the cast of the multi-award-winning hit *Love, Loss, and What I Wore* at the Panasonic Theatre.

The play by Nora Ephron and Delia Ephron, based on the best-selling book by Ilene Beckerman, runs at the Panasonic until Oct. 2. Kash, part of a rotating cast, will grace the stage until Sept. 4.

Kash is best known for her 16-year run as the Kraft Philadelphia Cream Cheese angel, which she says she agreed to do because it included flying, and the thought of getting harnessed up sounded like fun.

She is thrilled to be sharing the stage with Lauren Collins from *Degrassi: The Next Generation*, Cynthia Dale, who starred in *Street Legal*, Wendy Crewson from *Away From Her* and *24*, and Margot Kidder, best known from *Superman* and *Brothers and Sisters* and who Kash says is inspiring.

Love, Loss, and What I Wore began its theatrical run Off-Broadway. It uses clothing and accessories and the memories they trigger to tell stories covering some of life's funniest and most poignant moments.

"The book was written by a woman [Beckerman] who wanted to leave her life's memories to her grandchildren by the clothes that she wore. Nora Ephron and her sister, Delia, explored, reviewed, collected… these stories from women about important pieces of clothing and what [each] means to them," Kash says.

"One of the monologues I do is called The Bathrobe. At the beginning, the woman says clothing means nothing to her… the character has a weight issue. It's quite a departure from the rest of the monologues because clothing is so important in the other monologues. It is only the bathrobe that serves up any memory for her. My other monologue is about a purse… and it's really funny," Kash says.

"Quite a few of the monologues speak about parents, moms in particular, and I just lost my mom in June," says Kash, the daughter of the late conductor Eugene Kash and opera singing star Maureen Forrester. "So, I am just putting my toes back into working because, of course, in any daughter's life – it throws you for a major loop. You have no idea how you are going to react, and I reacted really strongly to my mother's death… it was really tough."

Kash says there are a couple of monologues that hit a nerve with her. "What is clear to me as an actor is I have to open that little wound that is quite fresh. I'm a comedian, I'm quite comfortable with comedy, but there is another colour that I need to play in this, and it's required in the monologue. Otherwise, it would be indulgent. But, it's not easy because it is personal. I think, though, that's what makes older actresses and actors so incredibly interesting, because they have a lifetime worth of experience to tap from. It will be an interesting exploration because it is much rawer than it has ever been for me."

Her entertainment career started at Second City in Toronto. Since then, she's appeared in a number of CanStage productions, and more recently, in *Sisters Rosensweig* for the Harold Green Jewish Theatre Company. Kash's film and television work includes *Cinderella Man*, *Best in Show*, *Waiting for Guffman*, *Seinfeld*, *Third Rock From The Sun*, *At The Hotel*, for which she won a Gemini, and *The Joe Blow Show*, which she also directed.

In addition, Kash teaches sketch writing and improvisation for Humber College and leads corporate workshops for Beyond the Box. Married to actor Paul O'Sullivan, she is the mother of a blended family of daughters; his – Megan 18, hers – Dylan 15, and theirs – Matilda 10. The couple co-founded a performing arts school called PAPA.

Kash will soon be seen in a short film for Bravo called *Rosie Takes the Train*. She's also directing an upcoming show about motherhood called *Push* in which the actresses are all young mothers. She hopes to mount it in November.

For tickets to *Love, Loss, and What I Wore*, now extended until Oct. 2 at the Panasonic Theatre, 651 Yonge Street, Toronto, call 416-872-1212 or 1-800-461-3333, or go online to www.ticketking.com. For more information go to www.lovelossonstage.ca

Linda Kash

Eye on Arts

By BILL GLADSTONE

THE RIGHT ROAD TO PONTYPOOL RETURNS TO 4TH LINE THEATRE

The 4th Line Theatre of Millbrook, Ont., presents the return of *The Right Road to Pontypool*, the play by **Alex Poch-Goldin** that focuses on a Toronto man's dream to establish a summer haven in the village of Pontypool for Jewish immigrant families from Toronto.

The play made its première last year and had a very successful run. The company has decided to restage it to allow more people to see it. Poch-Goldin explains that Pontypool was a summer haven for Toronto Jews, many from Kensington Market, in the heart of Protestant southern Ontario, and that it became a sort of "little Catskills" for Torontonians. Last season's run attracted many people who had spent their summers in Pontypool.

"As a Jew of Russian heritage, discovering this untold history affected me," Poch-Goldin said. "I felt that this story was my story and that I had a responsibility to tell it. Writing *The Right Road to Pontypool* has been an incredible, eye-opening experience for me, revealing both the dark and lighter aspects of the Jewish experience between 1916 and 1960. Today, it is a cherished memory of a world that was."

The current production is directed by **Kim Blackwell** and features a cast of 37 including **Ellen-Ray Hennessy**, **Richard Greenblatt**, **Robert Winslow** and **Dov Mickelson** as the larger-than-life Moishe Bernstein. It runs through Aug. 28. The theatre is north of Port Hope and roughly an hour's drive from Toronto. 1-800-814-0055 or 705-932-4445.

• • •

Ashkenaz Festival: This year's Ashkenaz Festival runs Aug. 31 to Sept. 6 at Harbourfront Centre and other locations. Headlining artists include **Balkan Beat Box**, **The Other Europeans**, **Flory Jagoda** and many others. Film screenings and other events have also been scheduled. For full details, visit the website www.ashkenazfestival.com

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Names in the News: Adam Yauch, an owner of Oscilloscope Laboratories and a founding member of the **Beastie Boys**, is appealing a rating given by a U.S. classification board for *A Film Unfinished*, a Nazi propaganda film taken in the Warsaw Ghetto in 1942.

The rating prevents viewers under the age of 17 from seeing the Holocaust documentary unless accompanied by an adult. The rating board explained it made the decision because the movie contains "disturbing images of Holocaust atrocities, including graphic nudity."

"This is too important of a historical document to ban from classrooms," Yauch said. The film was screened at the Sundance Film Festival and at Toronto's Hot Docs festival this year. It's scheduled to be released in Canada in September.

Dov Mickelson, left and Matt Gilbert in *The Right Road to Pontypool.* *[Wayne Eardley photo]*

The Ashkenaz Festival begins Aug.31

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Names in the News II: The web-based Huffington Post recently featured an article about **Jonathan Papernick**, the Boston-based author of *There Is No Other* and other stories, which was favourably reviewed in these pages. Papernick, a former Torontonian, is shown peddling his book at an outdoors market beside the slogan, "Bringing Market-Fresh Fiction Directly to the People." Man, after all, does not live by bread alone. www.jonpapernick.com

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Arts in Brief

• ROM curator **Corey Keeble** presents an illustrated talk on "The Great Synagogues of Europe." Refreshments. Active Seniors, Miles Nadal Jewish Community Centre. Thursday, Sept. 2, 1:30 p.m. 416-924-6211, ext. 155.

•The Canadian musical *My Mother's Lesbian Jewish Wiccan Wedding* by **David Hein** and **Irene Carl Sankoff** is one of 27 musical productions chosen for this year's New York Musical Festival, which opens in late September.

Wickedly satirical film pokes fun at Jews and Muslims

By SHELDON KIRSHNER
Staff Reporter

The Infidel, a wicked and timely satire about a Muslim man's identity crisis, reaches Toronto at an inauspicious juncture, when tensions between Jews and Muslims are unfortunately on the rise.

Josh Appignanesi's socially and politically relevant film, which opens here on Aug. 20, is unabashedly irreverent, poking fun at both Jews and Muslims and considering everything within its broad, loopy scope fair game.

Based on an original screenplay by David Baddiel, it is produced by a multicultural team of Muslims, Jews, Christians, Buddhists, Baha'is and atheists.

Above all else, this light-hearted comedy takes gleeful pleasure in puncturing dogmatism (Islamic radicalism), underscoring sanctimoniousness (as exemplified by a blinkered rabbi) and exposing racism (as illustrated by an anti-Semitic Muslim cleric who lashes out at the "Jewish-controlled media" and coyly pretends that he's a moderate).

In other words, nothing is sacred in *The Infidel*, whose title is really a clever and ironic play on words.

Mahmud Nasir (Omid Djalilj), a second-generation Pakistani Muslim living in London, is happily married to an attractive and much younger woman who has borne him two children.

Although clearly attached to his Islamic faith, he is singularly secular and refuses to wear his religion on his sleeve. As might be expected, he despises Muslim fanatics who arrogantly claim that non-Muslims, or infidels, are beyond the pale.

He particularly dislikes Arshad Al-Masri (Igal Naor), an extremist, know-it-all Muslim preacher. Much to Mahmud's horror and disgust, his son wants to marry Masri's demure stepdaughter.

Amid the turmoil, Mahmud discovers that he was born Jewish, that his real name is Solly Shimshillewitz, and that he was adopted by a Muslim family when he was only two weeks old.

The shocking revelation sets a series of crazy and surreal events into motion.

His head spinning wildly, and with klezmer music blaring mischievously in the background, Mahmud imagines himself dressed in concentration camp garb as an image of a bagel floats across screen.

In his eagerness to learn more about his Jewish background, he surfs the Net, bumping into anti-Zionist and anti-Semitic websites. In a frenzy, he attempts to meet his ailing biological father, an Orthodox Jew. A rigid, unsmiling rabbi stands in his way.

Omid Djalilj, centre, stars in *The Infidel.*

As well, Mahmud befriends his Jewish neighbour, Lenny Goldberg (Richard Schiff of *The West Wing*), who has a cynical, perhaps skewed, view of Jews in general and Israelis in particular.

At first, they clash over a parking space – which Mahmud meanly likens to the "occupied territories" – but as Mahmud's curiosity about his Jewish origins mounts, he draws close to Lenny.

In what can best be described as an uproarious scene, Lenny teaches Mahmud how to shrug Jewishly and dance like a character in *Fiddler on the Roof*. He also introduces him to matzah ball soup, which he doesn't care for, and sits him down to listen to the lush soundtrack from the movie *Exodus*.

Oy gevalt.

Later, at a bar mitzvah, Mahmud signs a petition castigating the BBC for demonizing Israel and praising Israel for its desire to live in peace with its Arab neighbours.

At the end of the the day, Mahmud remains a fervent Muslim, subscribing to stereotypical visions of Jews and seemingly concurring with a colleague's scurrilous description of the United States as the "United States of Israel."

The notion that he is of Jewish ancestry fills Mahmud with so much dread and anxiety that he initially keeps the secret from family and friends. But when he finally comes out with the unalloyed truth, he feels good about himself and becomes a better person.

The satirical riffs in *The Infidel* are innocuous and edgy, inducing amusement and even guffaws. In these tense and uncertain times, levity is therapeutic. Regrettably, the jokes in *The Infidel* do not always conform to good taste. For example, a joke about Rabbi Akiva, a revered figure in Jewish history, falls flat and is utterly tasteless. This, however, is a mere quibble. *The Infidel* invariably hits the mark resoundingly.

Books & Authors

Hilarious novel gets weighted down with numerous characters

By BILL GLADSTONE
Special to The CJN

The Frozen Rabbi by Steve Stern (Algonquin Books of Chapel Hill)

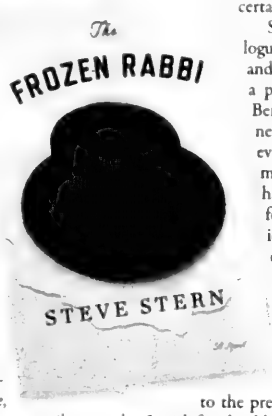
Fifteen-year-old Bernard Karp finds a strange heirloom in the food freezer in the basement of his family's suburban Memphis home: a greenish block of ice containing a frozen rabbi, a Jewish Rip van Winkle lying in peaceful repose as if flash-frozen in the midst of a relaxing afternoon *shluff*. Confronted at the dinner table, Bernie's father reveals the family secret: "Some people got taxidermied pets in the attic, we got a frozen rabbi in the basement. It's a family tradition."

A century ago in the Karp ancestral shtetl, the holy man was known as Rabbi Eliezer ben Zephyr or the Boibiczer Prodigy for his vast mystical knowledge. One day as he was immersed in a deep meditative trance beside the river, his *neshamah* travelling the upper realms, he became submerged in the overflowing waters, then frozen as winter set in. Preserved in an icehouse, he was eventually transported to America in a smuggled shipment of fish and caviar.

Steve Stern's fabulist narrative, which rivals anything by Michael Chabon for pure wit and inventiveness, begins in the modern era after a power failure thaws out the Boibiczer Prodigy and brings him back to life. The cryonic rebbe's experience of the "goldene medina" demonstrates the aptness of the Portnoyian contention (courtesy of Philip Roth) that "America is a shikse" that will make even the purest soul stray from the path of righteousness.

Chapters of the book alternate between the recent adventures of Bernie and the rabbi in an America that seems to be forever seeking new heights of crassness and mediocrity, and the historic escapades of various Karp ancestors over the past century as they seek to preserve the ice-block, which has become a solemn and dramatic quest.

Like a semi-comatose patient on life support, the newly cognizant rabbi sits passively in front of the television for weeks, soaking in talk-show trash and infomercials as he regains his strength from the comfort of a La-Z-Boy. "The people, they are such chazzers, all the time gobbling: gobble gobble; they feast on everything that it's in their sight," he observes. "They eat till their bellies swell by them like Goliath his hernia, and shop till their houses bulge from the electronic Nike and the Frederick of Hollywood balconette brassiere, but they ain't satisfied."



Inspired by the elfin mystic with the funny bowler on his head and the funnier bowdlerisms on his lips, Bernie dives into Jewish mysticism and – only in America – quickly becomes adept at *gilgul*, the transmigration of souls. Meanwhile the rabbi, infected by the low culture around him, tries to catch up on all of the worldly pleasures he missed during his long snooze.

To generate income, he writes a best-selling autobiography called *The Ice Sage*, markets shtreimls with snap-on raccoon tails, and opens the House of Enlightenment, a storefront business with a six-pointed neon star in the window. Sandwiched "between Uncle Ming's Chinese Take-Out and Layla's Little Piggies Pedicure," the establishment may stink of treif but is immensely successful and, together with his book, catapults the Boibiczer Prodigy onto the media circuit.

Watching the progress of his falling idol, the newly slimmed down and spiritually aware Bernie suspects he is practicing the discipline known as "*aliyah tzrichah yeridah*, descent for the sake of ascent," an extreme corrective measure he read about in an 18th-century text. But the manoeuvre is spiritually dangerous and its outcome cannot be assured because, as Bernie notes, "Descent is certain while ascent is not."

Stern is a master of Yiddish-inflected dialogue that is reminiscent of Bernard Malamud and deliciously humorous. The book presents a parade of colourful characters including Bernie's ancestors, Shmerl Karp and his business partner Max Feinshmeker, alias Jocheved, a woman who disguises herself as a man to better care for her family's ice-block hand-me-down. Max-Jocheved relies on a few quick sex-change disguises to get the iceman out of serious scrapes. (The holy cake of ice is said to bring a person luck, but it's funny how often the luck turns out to be bad.)

If we attempt to see *The Frozen Rabbi* as an allegory, the rabbi in the deep-freeze could represent the package of traditional Jewish values handed down to the present generation of secularized American Jewish families like the Karps. The reawakened rebbe seems to summon back to life all sorts of long-dead Jewish responsibilities and obligations. But for many Americans, the allegory seems to imply, the spark of Judaism has long since dwindled and died.

The Frozen Rabbi begins as a lovely book, only there is too much of it by half. The second part of the story seems weighted down like a jetliner with a buildup of ice on its wings. The author introduces too many characters and settings, and too much silly picaresque action. Stern is a very talented writer, but by giving us more he has given us less.

• • •

The Frumkiss Family Business by Michael Wex (Alfred A. Knopf Canada)

"Thomas Mann meets Mordecai Richler" is how a press blurb describes this latest novel from the celebrated Yiddishist Michael Wex of Toronto, author of the bestselling non-fiction title *Born to Kvetch*.

The story centres around Elyokim Faktor, a Yiddish writer and European refugee who arrives in Canada in 1947 and becomes famous over the next half-century as the voice of a children's puppet. The puppet, a dodo bird that kvetches and spouts snappy Yiddishisms on national television, becomes a beloved icon to a generation of Canadian children, like the Friendly Giant or Mr. Dressup.

Touching on the lives of four generations of a big hapless family, *The Frumkiss Family Business* focuses on Toronto's Jewish community and particularly the enclave of Bathurst Manor. Wex's extensive knowledge of Yiddish culture comes into full play as he gives free reign to his ironic wit and often profane comic sensibility. Even the family moniker "Frumkiss" seems to evoke silliness and bathos in a Dickensian sort of way.

Yes, Wex does remind the reader of Richler at times and chances are this could be his breakthrough novel. His non-fiction has done famously well, but his previous novelistic efforts have not kept pace. However, despite the optimistic insinuations of the publisher, it is still too early to tell whether Frumkiss will do for Toronto what *St. Urbain's Horseman* or *Duddy Kravitz* did for Montreal.

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10 HOUSES FOR SALE PRIVATE
15 HOUSES FOR RENT
20 HOUSES FOR SALE/RENT
24 HOUSES WANTED TO BUY
25 HOUSES WANTED TO RENT
30 CONDOMINIUM FOR SALE
35 CONDOMINIUM FOR RENT
40 CONDOMINIUM FOR SALE/RENT
45 CONDOMINIUM WANTED
50 ACCOMMODATION AVAILABLE
55 ACCOMMODATION WANTED
60 SHARED ACCOMMODATION AVAILABLE
62 SHARED ACCOMMODATION WANTED
65 ACCOMMODATION/SWAP/EXCHANGE
67 HOUSE SITTERS
70 UNIVERSITY ACCOMMODATION
75 APARTMENT FOR RENT
78 SHORT TERM RENTAL AVAILABLE
80 SHORT TERM RENTAL WANTED
81 APARTMENT TO SUBLET
82 ROOM AVAILABLE FOR RENT
84 ROOM WANTED FOR RENT
85 APARTMENT WANTED
87 PROPERTY MANAGEMENT
105 COTTAGE FOR SALE
110 COTTAGE FOR RENT
115 COTTAGE FOR RENT SALE
120 COTTAGE WANTED
122 TIME SHARE FOR SALE
123 TIME SHARE FOR RENT
124 ARIZONA PROPERTIES
125 FLORIDA PROPERTY FOR SALE
130 FLORIDA PROPERTY FOR RENT
135 FLORIDA PROPERTY FOR SALE/RENT
140 FLORIDA ACCOMMODATION WANTED
143 FLORIDA SHARED ACCOMM. AVAIL.
145 FLORIDA SHARED ACCOMM. WANTED
147 FLORIDA ACCOMMODATION
150 FLORIDA TRANSPORTATION
155 ISRAEL PROPERTY FOR SALE
160 ISRAEL PROPERTY FOR RENT
165 ISRAEL PROPERTY FOR SALE/RENT
170 ISRAEL PROPERTIES WANTED
175 ISRAEL ACCOMMODATION WANTED
178 ISRAEL TRANSPORTATION
180 OUT OF TOWN PROPERTIES
185 OUT OF COUNTRY PROPERTIES
190 VACATION PROPERTY AVAILABLE
195 VACATION PROPERTIES WANTED
196 VACATION PROPERTIES EXCH./SHARE
198 SPACE FOR LEASE
199 COMMERCIAL PROPERTY AVAILABLE
200 OFFICE SPACE AVAILABLE
201 OFFICE SPACE WANTED
202 STORAGE SPACE WANTED
203 STORAGE SPACE AVAILABLE
205 LAND LOTS FOR SALE
210 LAND LOTS FOR LEASE
220 INVESTMENT PROPERTIES
225 INVESTMENT OPPORTUNITIES
230 BUSINESS OPPORTUNITIES
232 BUSINESS FOR SALE
235 BUSINESS WANTED
237 CAREERS RECRUITMENT
240 EMPLOYMENT OPPORTUNITIES
245 EMPLOYMENT WANTED
246 VOLUNTEERS
247 DAY CARE AVAILABLE
248 DAY CARE WANTED
250 DOMESTIC HELP AVAILABLE
255 DOMESTIC HELP WANTED
257 HEALTHCARE AVAILABLE
258 HEALTHCARE WANTED
259 SENIORS
260 BUSINESS PERSONALS
265 PEOPLE SEARCH
270 PERSONALS
273 INTRODUCTION SERVICES
275 PERSONAL COMPANIONS WANTED
279 PROFESSIONAL DIRECTORY
280 ANNOUNCEMENTS
290 LOST & FOUND
295 PETS
300 ARTICLES FOR SALE
305 ARTICLES WANTED
313 BOATS
315 CARS
320 CONTENTS SALE
325 GARAGE SALE

SERVICE DIRECTORY

345 ACCOUNTING
350 APPLIANCES
355 AUDIO-VISUAL SALES/REPAIRS
357 AUTOMOTIVE
358 BRIDAL
365 CARPENTRY
368 CARPETS
370 CATERING
372 CHUPPAHS
375 CLEANING/CLEANING SUPPLIES
379 CLOCKS/WATCHES
380 CLOTHING
382 COUNSELLING
385 COMPUTER
386 DANCING
387 DECORATING
390 DRIVING
392 DRY CLEANING/LAUNDRY
394 EDUCATION
395 ELECTRICAL
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435 LIQUIDATION
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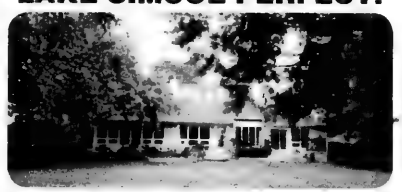

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Israel & the Jewish World

Israel should prepare for nuclear attack: analyst

By SHELDON KIRSHNER
Staff Reporter

The probability that Iran or Al Qaeda will launch a nuclear attack on Israel remains low, says an Israeli foreign policy expert.

Nonetheless, Israel should be vigilant and prepare for a nuclear strike launched by Iran or Al Qaeda, both of which want to destroy Israel, adds Chuck Freilich.

Currently a senior fellow at the Belfer Center for Science and International Affairs at Harvard University, he was formerly Israel's deputy national security adviser for foreign affairs and a senior analyst at the Israeli ministry of defence.

In "*The Armageddon Scenario: Israel and the Threat of Nuclear Terrorism*," a speculative but chilling monograph published recently by the Begin-Sadat Center for Strategic Affairs at Bar-Ilan University, Freilich writes, "The primary source of a state-based nuclear terrorist threat to Israel stems today and for the foreseeable future from Iran."

Iran has a deep theological commitment to Israel's destruction, as do groups such as Al Qaeda, Hezbollah, Hamas and Islamic Jihad, he notes in his paper.

But in an interview last week, Freilich said that Iran, which is in the process of developing a nuclear arsenal in the face of United Nations opposition, would more likely use its nuclear capability to manage events in the Middle East rather than attack Israel.

"In the case of Iran, the greater danger stems from the influence that [a nuclear arsenal] will give Iran, rather than the actual chances of a nuclear attack," he said.

"Most experts on Iran believe it is fundamentally rational, even if certainly extremist," he observed. "If this is indeed true, it is hard to imagine that Iran would actually use its nuclear capability against Israel, because of the presumed Israeli retaliation, which would be devastating."

Though unlikely, Iran might provide Hezbollah with nuclear devices to promote Hezbollah's defensive capabilities and enhance Iran's deterrent power and thereby stop Israel from hitting its nuclear sites.

Of more practical concern to Israel, Freilich noted, a nuclear-armed Iran might try to exert influence if another war broke out between Israel and Hezbollah on the one hand and Israel and Syria on the other hand.

Though playing down the possibility of a nuclear assault on Israel by terrorists, Freilich warned that "the risk is extraordinary, and so we must take the threat seriously and take whatever preparations are possible."

In his paper, he says that Al Qaeda, as well as Hamas, Hezbollah and Islamic Jihad, are "millennial movements with dreams of a greater Islamic order, for whom Israel's destruction is a sacred mission."

Freilich quotes Al Qaeda leader Osama Bin Laden as saying that the acquisition of weapons of mass destruction is "a religious duty" and that killing "Americans and their allies is an individual duty for every Muslim."

According to Freilich, Al Qaeda appears to be the only terrorist organization that may be capable of developing a nuclear weapon on its own, although it probably does not yet have the requisite capabilities.

Claiming that Al Qaeda has tried to obtain nuclear technology and materials since the early 1990s, he described it as "the only completely nihilistic actor around and thus undeterrable… and so frightening."

Freilich, in his monograph, says that terrorist groups might acquire the fissile materials needed to build a nuclear bomb by various means.

Countries such as Pakistan and North Korea might sell these materials.

Rogue elements within governments, armed forces and nuclear industries could make illicit sales.

Governments might lose control over existing nuclear stockpiles. Nuclear materials could be stolen or acquired by force or from the black market.

Freilich says that the International Atomic Energy Agency has documented 18 cases of theft of weapons-usable plutonium or highly enriched uranium.

He says that terrorists may attempt to penetrate Israeli airspace with a nuclear bomb placed on a commercial or private plane.

Alternatively, Hezbollah might try to fit its rockets and missiles with nuclear warheads.

A nuclear attack on Israel could be catastrophic, Freilich says. "Just one relatively small bomb detonated in a strategic location, such as Tel Aviv, would have "devastating consequences."

He warns that an Israeli peace agreement with the Palestinian Authority, based on the establishment of an independent Palestinian state, might heighten the risk of nuclear terrorism.

As he puts it in his paper, "A Palestinian state might create a sanctuary for terrorist organizations, which could use its territory, with or without its knowledge and co-operation, to develop and deploy a nuclear bomb on Israel's borders and near major population centres."

He adds in a sombre postscript, "The more Israel is accepted in the region and establishes peaceful relations with Arab states, the more the radicals will be determined to find new ways of achieving their goals."

In his view, Israel has worked hard to prepare for an Iranian or a terrorist nuclear attack. Apart from improving its defences, Israel has conducted exercises simulating a non-conventional missile attack.

Freilich calls on Israel to pay still more attention and allocate more resources to the threat of nuclear terrorism and adopt a "shoot first" policy to deter enemies that wish to destroy it.

Potential perpetrators of nuclear terrorism must be convinced that Israel will retaliate, he writes.

"In the event of a declared nuclear terrorist capability, a stated intention to acquire one, or an advanced suspected one, the known or suspected perpetrator and host country should be attacked with overwhelming and if necessary devastating force, in the attempt to prevent the threat's materialization."

Further, Israel should adopt "a declared retaliatory policy" that holds Iran and/or Al Qaeda responsible for any nuclear attack, regardless of the perpetrator.

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'The Schwartz' is an aspiring sportscaster

By ANDY LEVY-AJZENKOPF
Staff Reporter

If Launy "The Schwartz" Schwartz plays it right, he'll be the new face of NHL sportscasting in Canada this winter.

The Montreal-born Schwartz – who, despite having lived in Toronto since age two, is an unabashed Habs fan – is pursuing a lifelong dream to become the next big talking head in hockey circles.

This summer, he found out he made the cut for the second season of The Score's reality TV sportscaster contest, *Drafted 2*.

Its season premiere is on Sept. 14 at 10 p.m. and will mark the start of Schwartz's quest to be the main man behind the hockey mike on The Score next year. The contest winner is scheduled to be named Nov. 30.

In his mind, if all goes according to plan, hockey fans of the future will look back at the list of all-time great NHL broadcasters/commentators and remember the following names: Danny Gallivan, Foster Hewitt, Dick Irvin Jr., Joe Bowen, René Lecavalier, Ron MacLean, Don Cherry and "The Schwartz."

Schwartz, 32, told *The CJN* he became fascinated with sportscasting as a career in Grade 7, when Bowen spoke at his high school during an assembly.

"It blew my mind," he said. "I thought, 'This is the coolest job,' at least until I told my mom. She advised me to rethink my career aspirations by asking me to look to the future and question whether or not I wanted a job that took me away from my family for much of the year."

At the mention of family, Schwartz reddened with sorrow and recalled how he's had to overcome much personal adversity to get to this point in his life.

His father died of a brain tumour when he was just six years old, and 11 years later, his mother would pass away of a brain aneurism.

Losing parents at such sensitive developmental stages led Schwartz to bear down and pursue his dream with zeal.

"It's still hard during milestones in my life when my parents aren't around. I miss them a lot, especially in good times like these," he said through tears.

Launy Schwartz, left, with New Jersey Devils goaltender Martin Brodeur.

Still, Schwartz said he tries to remember the positive lessons he learned from his parents early on. From his father, a collector of Napoleonic artifacts, he learned to try to "achieve something in life that is immortal," he said, while his mother instilled in him a respect for people and for his own inner strength, as well as a pride in being Jewish.

Emblematic of his twin passions, Schwartz proudly sports two giant tattoos – one on each shoulder – of a Magen David and a Montreal Canadiens logo.

"The traditional aspects of Judaism are extremely important to me," he said, adding that although he's secular, "I'm a very passionate Zionist."

He said he decided to use the nickname "The Schwartz" as a way of giving an indirect nod to his Jewishness, as well as to pay tribute to director Mel Brooks' Jewish flair in the movie *Spaceballs*.

When he isn't trying to become the next face of hockey, Schwartz is a kids' goaltending coach and runs a blog called Hockey54.com, which he promotes as "Facebook for hockey fans."

As of last week, Schwartz led *Drafted 2*'s website-based "Who Has What It Takes" poll with 36 per cent of the vote. His nearest competitor sat at 19 per cent.

Schwartz said one thing that may explain his popularity is his different approach to interviewing players and sports personalities, and the fact he's no rookie.

His love of the game began while playing road hockey as a kid, and he played AA hockey at the "height" of his playing career, he said. But a love for broadcasting pushed him to study journalism at Ryerson University and take internships and co-op positions with Toronto radio shows at Q107 and AM640. All of it served to hone his craft and create a persona that he believes sports celebrities are drawn to.

"Hockey broadcasting, in general, is about emotion," he said. "I try to mix journalistic integrity with fanboy enthusiasm. Why shouldn't the emotion be coming from behind the mike, too? Yes, I'm a fan. But with that in mind, I take my [journalistic] responsibility seriously in order to maintain the trust and respect of the players. And when you establish yourself with them, they take note and come back."

At last year's NHL Awards in Las Vegas, Schwartz and his wife, Dahlia Kurtz – who co-founded Hockey54.com – showed up to the ceremonies and singlehandedly managed to interview more players and NHL brass than almost any other news outlet. It was his second visit to the awards as an interviewer and many players recognized him and returned for interviews with him, remembering him from the previous year. That was a pretty big accomplishment, since the NHL is very "old-school" and doesn't embrace new reporters easily, he said.

Schwartz noted that even if he doesn't win the *Drafted 2* contest, he's confident his talent will be noticed just by being on the show.

"This is a reality show, so you never know what's going to happen. But I don't put all my pucks in one net," he said.

"Someone out there will recognize [that] my talent causes fans and athletes to gravitate toward me."

Asked whether or not he's had the opportunity to interview any of the NHL's Jewish players, Schwartz said he hadn't yet, but hopes to interview Montreal's Michael Cammalleri and quiz him about his Jewish roots.

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Living wills – a caution

By MICHAEL GORDON

"I have a problem," said the physician on the phone. "I have a long-standing patient suffering from progressive dementia. Years ago she told me of a living will that indicated she did not want tube feedings or 'heroic' measures at the latter stages of her life.

"I read the document. I felt it indicated what she told me. She can no longer eat safely, and her son wants us to insert a feeding tube and is prepared to take legal action to make this happen despite what was written in her living will."

The Senior Side of Life

I mentioned to the physician that we had a number of similar situations in the past few years, and at times were forced to take the legal route and present along with the families to the government's Consent and Capacity Board. It often becomes uncomfortable for all concerned, especially for the staff who feel it is their duty to fulfil patients' wishes when they are challenged by the family members.

"We have to meet to explore the son's reasons to challenge his mother's apparent wishes that were written while she was able to do so and see what can be done to avoid the legal route," my colleague said. "We will try to represent the mother's wishes to fulfil our duty and obligation to her as health-care providers."

I was not surprised, as the ethics and legal literature are replete with cases in which apparently well-meaning children cannot bring themselves to withhold artificial nutrition and hydration (ANH) through a feeding tube because to them, it seems that they are "starving" their loved one to death. Despite explanations by health-care professionals and ethicists to the contrary, the thought of not providing what they interpret as "food and drink" contradicts their instincts to protect their parent, whether or not there are strong religious beliefs held by the acting substitute decision maker (SDM) especially when it's a child.

The concept of an advance directive, commonly called a living will by the lay public, came into existence in the 1980s when the ethical concept of autonomy developed into a dominant theme in North American decision-making. This new ethical force contrasted to what held sway during the preceding decades when beneficence ("doing good") was the predominant theme in health-care decision-making.

Autonomy was accompanied by the complex concept of capacity to make decisions. This has become increasingly complicated by the increasing prevalence of cognitive impairment due to Alzheimer's and other dementias associated with North America's increasingly aging population. With this new equation for decision-making in the context of incapacity to agree to or reject life-maintaining treatments such as ANH, the idea of the living will came into being. The idea was that you could indicate to loved ones what you would want when you could not participate in personal health-care decisions.

Unfortunately, the process frequently fails. To really succeed, you should explain in detail to your SDM what you mean by what you are writing in your living will. To be extra sure, you should discuss with your physician what terms you should use to achieve your goals and to avoid misinterpretation.

If there is doubt that your SDM will adhere to your instructions, you may be better off appointing someone who is not a family member and discuss the matter with a lawyer to ensure that your intentions will be implemented when the need comes. You want to avoid strong, understandable, but misdirected contradictory emotions that lead your loved ones to undermine your expressed wishes.

Dr. Michael Gordon is medical program director of palliative care at Baycrest and co-author with Bart Mindszenthy of Parenting Your Parents (Dundurn Press). His latest book, Moments that Matter: Cases in Ethical Eldercare, follows his previous book, Brooklyn Beginnings: A Geriatrician's Odyssey. All can be researched at his website: http://www.drmichaelgordon.com.

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1 tbl garlic powder

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1 tbl sugar
½ c honey
2 tbl Dijon mustard
Salt & Pepper

Heat red wine vinegar and sugar in small saucepan over medium/low heat until boiling and sugar is dissolved. Stir in honey and mustard; bring to boil, stirring occasionally. Remove from heat immediately; add salt and pepper to taste. Reserve ½ c of glaze. Pour remaining glaze over grilled chicken allowing to marinate at least 15–30 mins. Place chicken back on grill; baste chicken with reserved glaze until done to your taste.

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Survive the holidays without gaining weight

About Nutrition
By LISA WEINBERG

Often at this time of year, countless patients and friends complain about how hard it will be to stick to their "diet" over the many holidays coming up. I believe that with some planning and common sense, you can maintain your eating habits and weight through this time.

Since we know that holidays are coming and know what to expect, we can make a plan that may include working out more often and eating very carefully before the holidays and in between. While we want to enjoy all of the traditional foods we love at the holidays, exercise restraint and practice portion control.

Some ways to avoid overeating are: for those of us hosting meals over the holidays or preparing dishes to take to others, take this as a golden opportunity to include foods that you want to, or can, eat. Make some lighter dishes or offer to bring a lighter dish so that you know there will be options for you.

Second, you can taste everything without over doing it. Remember again plan ahead — if there is going to be at a Rosh Hashanah dinner a soup course, fish course, main course and dessert, consider eating the soup clear, have half of the piece of fish, choose lean protein at the meal like chicken or turkey, limit fatty roasts or fried side dishes, choose vegetables and salads and have just a taste of dessert along with fruit.

Avoid pop, unless it is diet, drink water and limit alcohol. Watch filling up before the meal on hors d'oeuvres like high fat chopped liver or sweet raisin challah with honey and honey cake.

Finally, do not leave tempting leftovers lying around. If there is a lot of food leftover send home care packages with company or freeze for another time, as we all find it hard to resist when it's right in front of us. Shanah tovah!

Lisa Weinberg is a registered dietitian/nutritionist in Toronto, in private practice and at the Genesis Professional Group. You can also follow Weinberg at http://twitter.com/lisaweinbergrd If you have any nutrition questions, please send them to The CJN.

Pulling a pillar out of the Temple

By AVRUM ROSENSWEIG

I watched *Children Underground* and then coverage of Chelsea Clinton's wedding, and I was reminded we are not all created equal, not even close.

Children Underground is a documentary by Edet Belzberg, about five children who live in a subway station in Bucharest, Romania.

For those of us who have homes, family, savings, safety and security, it is unfathomable that an eight-year-old lives on her own, snorts paint to get high, begs for alms and sleeps on cardboard. But that's reality for this little girl and 100 million other street children around the world.

After watching the documentary, I discovered an e-debate on the Internet about Chelsea's wedding cake. Was it $2,000 or $25,000? Her wedding cost between $2 to $5 million. Her wedding dress, a fulsome creation, was made by Vera Wang, not by Oscar De la Renta, as had previously been thought.

The life of the daughter of the former U.S. president Bill Clinton and the lives of street children are about as unequal as one could invent. A loaf of bread to a street kid in Calcutta – there are 11 million street children in India – is what a Mercedes is to an MBA graduate from Harvard. A bath to a 10-year-old Brazilian street kid is tantamount to a weekend on a yacht in Martha's Vineyard to a child of a corporate mogul.

So what? Rich, poor… the disparity of wealth is so obvious, why point it out? What more can we do? The following is a challenge to our community. We can do more.

The High Holidays are approaching. For many, it will be their only time in shul all year. For others, it will be the culmination of a month of spiritual planning. Either way, this period is meant to be very personal – who shall live or who shall die – and gravely important.

It is then that we sense our prayers speak to God and enunciate our lives. During the New Year, many of us feel as if we are standing before our Maker and our words are different – packed with humility and steeped in contriteness.

As citizens of a world that includes *Children Underground*, let's consider what else we can bring to these holidays. Think about the Romanian child, collateral damage from the Ceausescu regime, who gets a boot to her head and cries like a child would and should.

How about this yom tov we don't purchase new garb, but instead take that money and give it to a charity that helps children, such as Jewish Family & Child, or to One Family Fund, an Israeli organization that supports victims of terror, particularly children orphaned through the actions of suicide bombers. Know that Jewish street kids end up at Toronto's Covenant House. Consider a donation to it.

I know the Temple was laden with gold. I'm aware that we stand before the King of Kings on the High Holidays wanting to do so in finely woven garb. But perhaps this year, we can yank one of those precious pillars out of the Temple and use its worth toward the physical betterment of a child sleeping on cardboard in a hollow edifice, craving for human warmth and touch of love. Maybe in 5771 we determine to forfeit the tailored suits and dresses we are used to and instead drape ourselves in humility. While we are doing so, explain to the Almighty that our modest garb is indeed in His honour.

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The Canadian Jewish news

Section B

Community Focus

Community Focus

Jewish community provides a common thread

EDITORIAL

People often refer to "the Jewish community" as if it were a monolithic entity.

As if!

Just like the larger multicultural community, the Jewish community comprises many facets. Among the ways Jews differ from each other is denominational affiliation and level of religious observance, a theme that some of the articles in this supplement touch on.

CJN intern Cara Stern writes about groups that meet the needs of Orthodox Jewish singles who may have limited opportunities to meet other observant singles because of a scarcity of mixed-gender events.

Looking at a different demographic, reporter Rita Poliakov writes about interfaith couples and the issue of maintaining Jewish affiliation for the Jewish partner and children.

As well, contributor Jennifer MacLeod vividly describes her mixed neighbourhood's summer fun fair, where she sells home-made kosher baked goods.

Community is the common thread in these articles. As well, we look at the phenomenon of home-based shuls, *Kaddish* recitation services, and the future of Bathurst Manor Plaza, the longtime hub of an area with a significant Jewish population.

We also take a look at how the former students of She'arim Hebrew Day School are doing, two years after the school was closed for financial reasons, in a controversial move. She'arim served students with learning disabilities and other special needs.

For a change of pace, Sheldon Kirshner writes about the Jews of Mississippi, a story not so different from those of small communities in Canada.

We may not be monolithic, but we share common touchstones in our religiously and geographically diverse community.

– F.K.

A DAY AT CAMP

From left, Alex Warren and Ryan Weizenberg of DANI (Developing and Nurturing Independence) – which serves young adults with special needs – join Camp Moshava staffers Kayla Gasner and Estie Roz at a recent carnival run by the camp. UJA Federation of Greater Toronto funded the program.

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Community Focus

Muffins and Magen Davids: Summer Fun Fair in Arlington Village

By JENNIFER M. MACLEOD
Special to The CJN

These days, there's a lot of talk about "finding your tribe," but today, my tribe has found me. I'm squinting into the hot sun on a Sunday afternoon in July, behind a table that is, if not groaning, well stocked with kosher, homemade goodies. All around me in this obscure little park, friends and family from the Jewish community and far beyond swirl and play, occasionally swooping in to buy a muffin.

Fun at the fair: a bouncy castle for kids.

Today is the second Arlington Village Market, Music and Fun Fair, held in Laughlin Park, at the heart of an area often defined by where it's not: south of Eglinton, west of Cedarvale, north of Vaughan Road; kind of close to the subway, a little beyond the nicer parts of Forest Hill.

It's no Bathurst and Lawrence, but there's a growing Jewish presence here nevertheless. The question I always get is, "where do you daven down there?" Like we moved to Antarctica instead of just a few minutes south.

Actually, Arlington Village is loosely bounded by plenty of shuls: Beth Sholom, The Village Shul, Beth Tzedec, Holy Blossom. Beth Lida is relatively close, and even the Forest Hill Jewish Centre has more than a few members living in this enclave.

The name Arlington Village is shiny and new. This area was informally known for years as Cedarvale West, but residents Ellie Bass and Catherine Lucas felt it needed a name of its own and chose Arlington, one of the central streets just west of the Cedarvale ravine, as a focal point. They also started distributing a one-page newsletter and masterminded a series of three fun fairs over the summer.

Continued on page B4

Charlie Kert entertains fairgoers.

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'People stop to talk about all things Jewish'

Continued from page B3

"Where do you live again?" I get this a lot at my kids' schools, which are up on Bathurst, of course north of here. They still may not recognize the name Arlington Village, but it is nice to have a place of our own that isn't just a suffix to an existing neighbourhood.

When my older daughter painted grinning Magen Davids on my sign board, along with the words "Kosher Bake Sale," I worried briefly that they might deter people. I thought some might be uneasy at the religious families moving into this area, drawn by its parks, shuls, subway, bike paths, and more.

"What does it mean that it's kosher?" somebody asks in the middle of a flurry of sales: a youngish black woman. I've been mobbed since I got here – not just with the yarmulke crowd, but everybody: black, Hispanic, Asian. I try to answer thoughtfully. "It means that all the ingredients are kosher, everything that goes into it – no pig, certain other animal products. Everything's supervised to make sure nothing else gets in." Not sure where to stop, but I figure that's enough.

I'm happy to be selling baked goods: it makes me conspicuous. I'm surrounded by Jews, many obviously so – the park teems with long skirts, kippot and ball caps – and one bare-headed man remarks in amazement, "I never knew we had so many dati'im [religious people] here."

Former Torontonian Rachel Swirsky is here from Israel (http://www.phony-art.com) selling jewellery in bold, fun designs; Naomi Davids-Brumer, at the table next to me, is mobbed with little girls and their mothers, admiring her handmade hair accessories. Talented Jewish musical performers rock the park, like Mark Weinstock, Little Fingers Music's Charlie Kert and the ethereal-voiced Abigail Lapell (who also happens to be my little sister).

Since I have the food, and the Magen Davids, people stop to talk about all things Jewish. I chat up my weekly backyard kids' Shabbat Party. An older woman approaches to tell me about a kosher bakery on St. Clair. "I don't think it's exactly kosher," I tell her, gently. Indignant, she says they had a large display for Passover. "Maybe the bakery uses kosher ingredients, but they're just not under the COR," I suggest, and her companion agrees as he ushers her along.

Continued on page B5

Jennifer MacLeod wearing sunglasses, and daughter Elisheva sell Kosher goodies.

Abigail Lapell at the mike.

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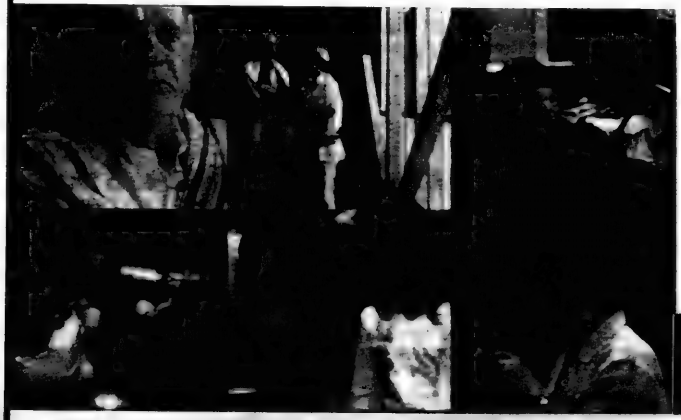

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Darchei Noam

Community Focus

Writer adores the mix

Continued from page B4

My tribe is finding me from all over town, and I love it, but I adore the mix. It's one big reason we live here, despite the obvious difficulty of finding kosher groceries and the lack of religious schools. I love visiting the other vendors, all local and super-friendly, like professional illustrator Sue Todd (http://www.suetodd.com), who sits across from me, displaying and selling her intricate lino-cut prints.

At another table, Stefani, an acquaintance and fellow homeschooling mom, is selling home-sewn hats, papier mâché puppets and other assorted handicrafts. She's already given my younger daughter a free ring. I'm a sucker for puppets and happily hand over some of my profit for a straw-hatted farmer puppet. It feels good to buy it from a neighbour, and I figure the puppet can help out at our next Shabbat party.

The kids here are colour-blind, of course. Religion-blind, all they care about is the bouncy castle, jamming to the music, running, spinning, sliding in the new-last-year playground. At the June fun fair, my son in his yeshiva garb – white shirt, black jacket and pants – stood out like a penguin in the tug-of-war: kids of all sizes, races, backgrounds. Diversity didn't stop them from creaming the other team.

Politicians love this mixed group, circulating, shaking hands, grinning media-friendly smiles in this busy election year. City council hopeful Shimmy Posen and incumbent Joe Mihevc are doing the rounds, along with school trustee candidate Adam Chaleff-Freudenthaler. Current trustee and now council candidate Josh Colle also puts in an appearance.

Continued on page B20

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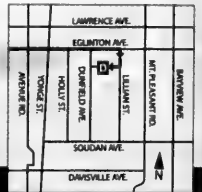

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Synagogues recognize interfaith marriage on the rise

By RITA POLIAKOV
Staff Reporter

Sylvia Izzo Hunter spent her childhood living in two worlds. Her mother was Jewish and her father was, well, not.

"My father was I don't know what. Not religious," she said. "It's kind of complicated."

Growing up in Calgary, Izzo Hunter didn't live close to a shul, so she rarely went.

"Nobody in our family did... It just kind of didn't come up," she said.

Holiday time meant celebrating Christmas and Chanukah, Easter and Passover. And that's about it.

"We didn't do anything else really religious."

When Izzo Hunter was 10 years old, around the time her parents divorced, her mother started singing in a Conservative synagogue's choir. It was also around this time that Izzo Hunter started reaching out to her Jewish identity. Which wasn't an easy feat.

"The first time I went to shul was for the bar mitzvah of a son of a friend of [my mom's]. I was probably around eight or nine," she said.

"There was no Sunday school or anything either. You went to a Jewish day school or had no Jewish education."

At 12, Izzo Hunter insisted on having a bat mitzvah.

"I don't remember what made me decide this. I decided I...wanted to get more involved in being actively Jewish."

But even in her bat mitzvah classes, she didn't quite fit in.

"I was kind of a little bit of a fish out of water in my public school. Because of where we lived, I was almost always the only Jewish kid until high school," she said. "In the b'nai mitzvah class, I was the odd one out too because I didn't have two Jewish parents. I was this weird...not really anything."

It was this feeling of being trapped between two worlds that made Izzo Hunter eager to identify with something.

"And what I picked was I am Jewish. I'm going to be Jewish, I'm going to go to shul and learn how to do this thing," she said.

While her level of observance fluctuated over the years, Izzo Hunter's identity stood firm. When it came time to choose a university, she chose York in Toronto because of its large Jewish population.

At York, Izzo Hunter expected to meet a nice Jewish boy. But instead, she ended up falling for a nice boy.

"He's not Jewish, he's not really anything. Religion doesn't really grab him, " she said of her husband, Alex Hunter, who is supportive of his wife's religion.

"He'll participate in whatever we're doing at home. He is pretty friendly to the level of Jewish practice that I'm at right now," said Izzo Hunter, now 36 and living in Toronto.

Hunter even participated in introduction to Judaism courses at Beth Tikvah Synagogue, but he didn't offer to convert.

"I think it was clear from the beginning that he was not headed for conversion, and I'm not comfortable with the idea of someone converting just because they're marrying someone Jewish," Izzo Hunter said. "I didn't feel like it was worth losing this relationship by insisting this was a requirement."

For Izzo Hunter, her daughter's identity was important. Shaina Hunter, now eight, is being raised Jewish.

"If I have a regret about my own childhood, it's not that I didn't have two Jewish parents. It's that I didn't have a stronger sense of the Jewish part of my identity."

Izzo Hunter is determined that this will not happen to Shaina.

While trying to find a place for her daughter in the Jewish community, she came across the Winchevsky Centre, a secular institution with a Sunday school. While Izzo Hunter isn't necessarily secular – she celebrates Jewish holidays and has sung in Beth Tikvah's choir, she did like the centre's sense of community.

Continued on page B7

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Community Focus

School provides Jewish aspect to kids of interfaith couples

Continued from page B6

"It's more for community than anything else. She's not learning to daven, she's learning to read Hebrew a little bit. She's learning a lot of really interesting stuff [like] the Spanish Jewish experience," she said.

David Abramowitz, who is on the centre's advisory council, has seen a population shift at the school.

"As more of the younger generations intermarried and wanted to retain [Jewish identity] for their kids, we felt we were gaining a population," he said.

For Izzo Hunter, the centre is a place she can feel comfortable.

"I'm always uncomfortable when I go to shul and the big Rosh Hashanah sermon is, 'Don't let your kids marry goyim.' That always creeps me out," she said. "I've been to several services at Toronto shuls where that was the theme of the big sermon of the year; that always sets my teeth on edge a little bit."

At the Winchevsky Centre, this isn't the case.

"It's their decision. In any given year, there may be one or two [children] with intermarried families who will mark Christmas holidays, but we're not interested in that part of their lifestyle," Abramowitz said. "We're glad to pass on a Jewish aspect to their lives."

Izzo Hunter and her family are no longer unique in the Jewish community. According to a 2006 study by Warren Clark, a senior analyst with Statistics Canada, intereligious unions are increasing in the Jewish religious group.

The study, which used data from the 2001 census and the 2002 Ethnic Diversity Survey, reported that, in 2001, 17 per cent of Jewish couples in Canada were in an intereligious union, compared to nine per cent in 1981. The study speculated that this can be attributed to demographics. Since urban centres such as Montreal and Toronto have high Jewish populations, intermarriage could be more likely because of the diversity found in these cities.

Clark also reported that, according to the 2002 Ethnic Diversity Survey, children with intermarried parents were more likely to intermarry.

Toronto's Jewish community hasn't been blind to the rise of interfaith couples.

Temple Sinai, a Reform synagogue, bought about 130 interfaith burial plots in 2008 at the Lambton Mills Jewish Cemetery on Royal York Road. The plots, which provide a place for interfaith couples to be buried, should be ready for use in several months, said Rayner Conway, the synagogue's executive director, adding that this is when the synagogue should have their license for the plots.

"We have member families that need this accommodation. At the time, none of the larger Jewish cemeteries were really entertaining [this idea]. We felt it was a need to service our membership," she said. "We pride ourself to being open and inclusive to interfaith families...We want to offer our interfaith families an opportunity to be buried in a respectful way."

Continued on page B18

Sylvia Izzo Hunter and her daughter Shaina Hunter.

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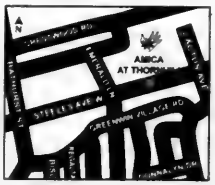

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She'arim students two years later: the kids are all right. Or not.

By FRANCES KRAFT
Staff Reporter

"A week doesn't go by where I'm not telling somebody what a shame it is that that school is no longer," says Susan Yalowsky, whose two daughters attended the Dr. Abraham Shore She'arim Hebrew Day School before it was closed two years ago because of financial difficulties.

For 27 years, She'arim served students from grades 1 through 8 with learning disabilities, attention deficit hyperactivity disorder and mild forms of autism.

At the time of its closing in 2008, 75 students attended the school, and 25 of them graduated that year. She'arim was housed at the Bathurst Jewish Community Centre, which has been demolished and is being rebuilt as the Prosserman JCC.

In 2008, three programs were created in existing Jewish day schools to serve students who had attended She'arim. For those entering Grade 8, there was a one-year program at the Anne and Max Tanenbaum Community Hebrew Academy of Toronto, designed to prepare students for high school.

As well, programs were set up at Netivot HaTorah Day School for Grade 7 students, and at Associated Hebrew Schools for those entering grades 3 to 6. The program is funded by UJA Federation of Greater Toronto at a cost of about $600,000 per year.

But for younger students with needs that might have been met at She'arim, there is no designated program within the Jewish school system.

In April, parents in the new program were invited to meet with Jeff Springer, UJA Federation's chief of corporate operations, who has been overseeing the funding and functioning of the post-She'arim program.

He told them the program would continue for the 2010/2011 year with a Grade 5/6 class and a Grade 7/8 class at Associated. The federation is providing $300,000 of funding for the two classes.

Susan Eklove, right, with her son Ilan

A decision will be made annually about which classes to fund in the future, Springer told *The CJN* in an e-mail. He said the federation is working with parents to help raise funds for additional classes.

Susan Eklove, a former She'arim parent and a special education teacher by training, is co-chairing an upcoming golf tournament on Aug. 31 (http://www.maxguttmannmemorial.org/).

"My goal is $150,000 to add a class next year, either for Grades 1/2 or 3/4," Eklove said. "There needs to be a quality program for children with learning disabilities, especially for parents committed to sending their children to day school, but I know there's nowhere for children in grades 1, 2, 3 or 4 to go. I'm quite heartbroken about that."

Springer added that the goal is "to raise a total of $150,000 for an additional class in 2011/12, and long-term funding for this additional class to ensure its future viability."

Of the former She'arim students, most of the 15 Grade 8 students who were part of the one-year program at TanenbaumCHAT have continued in the school's pre-existing special education program and "are doing absolutely fine," TanenbaumCHAT's director of education Paul Shaviv told *The CJN*.

Continued on page B9

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Student needed 'very little' accommodation: mom credits She'arim

Continued from page B8

Yalowsky says her daughters – Emily, 15, and Sydney, 13 – have had "a great two years." But they wouldn't be where they are without the support they received at She'arim, she added.

Emily was in an academic program at TanenbaumCHAT , with the exceptions of math and Hebrew, while Sydney – the only student from She'arim to proceed to the Toronto Heschel School – needed "very little" accommodation, their mother said.

Both girls are now switching to public school because Jewish day school has become unaffordable, especially with university tuition a consideration for the coming years, Yalowsky said. She said she would like her daughters to continue in some type of Jewish program outside of school hours.

Rebecca Moses, 14, who was a classmate of Sydney's at She'arim, has a two-year jump on entering the public school system.

Although her mother, Ann, had reservations at first about taking Rebecca out of the Jewish school system, she has "totally" changed her mind. "I'm sorry She'arim closed down, but… I have now learned that everything happens for a reason."

Rebecca, Ann said, has done "beautifully" at York Hill Public School, where she attended regular classes for some subjects and special education classes for others. She will enter Grade 9 at Thornhill Secondary School next month.

Among the resources the public school provides is access to a laptop computer with programs designed to meet Rebecca's needs in areas such as reading.

Her mom notes that she has made "a whole new group of friends," and has continued to study Judaic content with a former camp counsellor of hers by phone.

Rebecca Moses

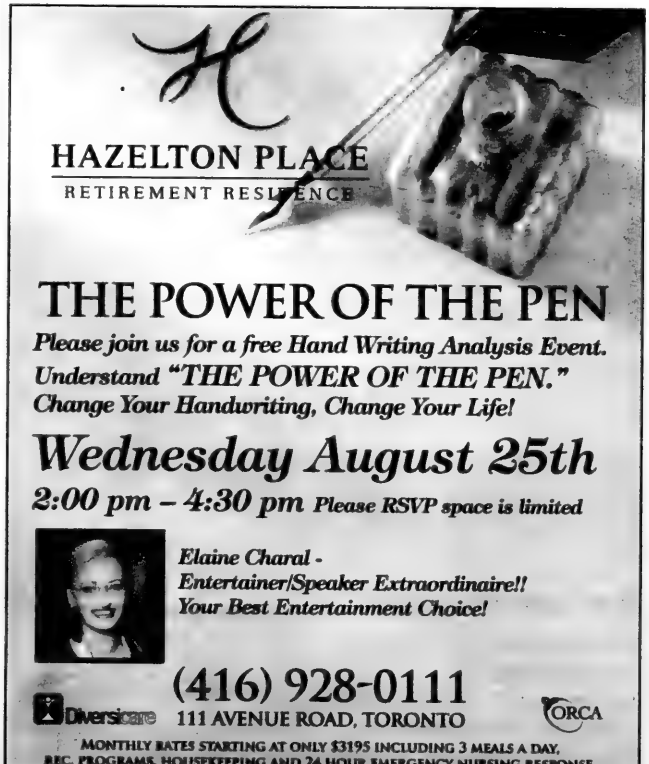
Mark Smiley

Educational consultant Dori Levine, a principal at She'arim from 1989 to 1996, said there are "so many" She'arim alumni who can be counted as success stories. "They went out and became something: married, had families, became independent. They're in careers ranging from accountants to car mechanics to plumbers to doctors to teachers to child care workers. There were just so many who made a life for themselves who wouldn't have had that opportunity [without She'arim]. That was what killed me when the school was destroyed, because I knew many children would go back to sitting at the back of the class."

Sarah, who requested that her last name not be used, attended She'arim from Grade 4 to Grade 8 because of a learning disability. It was only after she started there that she learned strategies to "break down" her work and make it more manageable.

In high school – a Jewish day school where she attended regular mainstream classes – Sarah found classes were "still a struggle, but I was able to keep up enough that I was passing… It probably would have been a lot harder without She'arim."

Continued on page B12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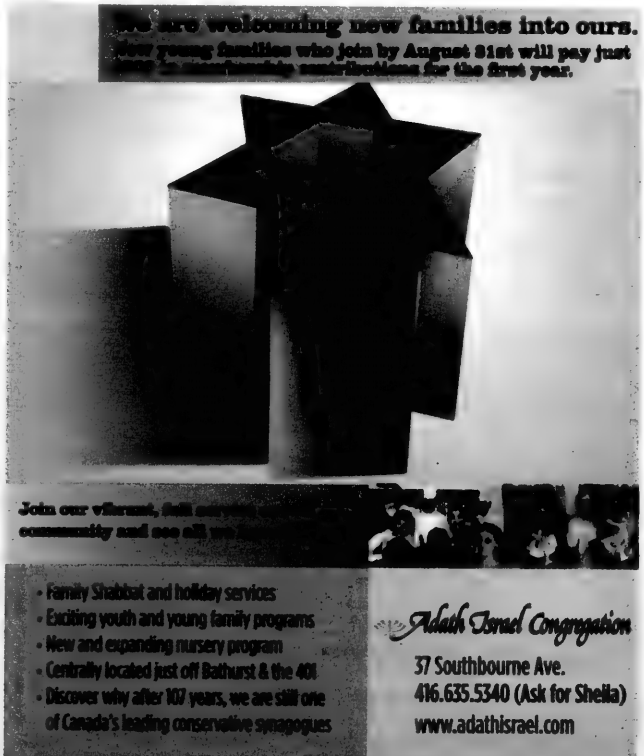
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Home shuls offer comfort, friendliness, congregant says

By RITA POLIAKOV
Staff Reporter

The opening of Beis Malkeinu Congregation, a home-based shul in Thornhill, can be traced back to a dare. A dare that Arnie Gotfryd couldn't resist.

Gotfryd, who runs Beis Malkeinu from his house near Chabad Gate and Bathurst Street, grew up in an assimilated household.

"I thought religion was stupid and didn't participate," said Gotfryd, who is also known as Aryeh."I never spoke to somebody who wore a kippah outside of a synagogue. I spent one hour on shul a year. That was my Jewish life."

In university, he got into an argument with a non-Jewish friend over Gotfryd's policy against dating Jewish girls.

"A gentile friend… called me a bigot," he said. The friend then dared Gotfryd to attend one Jewish event and give Jewish girls a chance. Instead of finding his soulmate, Gotfryd found his religion.

"I thought I was going to meet Jews. Instead, I met Chabad rabbis. They piqued my curiosity. It wasn't their perspectives, it was the teachings. They were so relevant," he said.

At first, Gotfryd, 55, who has a bachelor's degree from the University of Toronto in zoology and a doctorate in applied ecology, spent six hours arguing with the rabbis, determined that they were foolish and wrong.

"I thought I knew everything. What could a rabbi tell me?" he said.

But after a few hours, Gotfryd started to change his mind.

"[They] had answers to all my questions, and questions for my answers," he said. "[The rabbi] left me wondering, maybe there's more to [Judaism]. So I had to explore."

Several years later, Gotfryd, who ended up marrying a Jewish woman, became enthralled by his religion.

Through his Jewish studies, he learned the concept of creating leaders in the Jewish community.

This is what sparked a desire to open a shul.

"My wife and I felt we could dedicate some of our home to outreach," he said, adding that Beis Malkeinu was opened in 1997.

While Gotfryd doesn't like to categorize religion, ("Orthodox, Conservative, Reform are political distinctions and politics make me sneeze," he said), he admitted that his shul is Orthodox and follows Chabad-Lubavitch.

The shul doesn't have a rabbi. Gotfryd and community volunteers lead services four times a week. Beis Malkeinu, which gets a few dozen visitors a week and about 200 in a year, also offers Hebrew classes, lunch-and-learn sessions and lecture series, some of which explore the idea of science and religion.

An important part of Gotfryd's shul is the concept of inclusiveness. The shul tries to offer an environment of comfort and understanding to Jews who may feel alienated or lost in their community, he said.

"I didn't plan this, but eventually we started to deal with post-observant youth – kids who became alienated. Young people need to feel accepted, not judged," Gotfryd said. "A lot of youth will come here but not to other Orthodox shuls because they don't feel they fit."

The size of Gotfryd's shul, which holds about 30 people and is run in his basement, also adds to the comfort level, he said.

"Some people like to be able to reach out and touch the walls. Large places can feel impersonal. Here, you're noticed. You can feel relevant and that's nice."

This is partly why Adam Gorny, who moved to Thornhill two years ago, goes to Beis Malkeinu's Sunday prayer services.

Gorny, 62, first started attending lectures at Beis Malkeinu three years ago, while living in Brampton. Before this, he went to a larger Reform synagogue in Brampton. But it didn't quite feel right.

"[In the Reform synagogue] it seems to be everybody does things on command. You don't have the chance to talk," he said. "There's 100, 1,000 people around you, you don't know who you're dealing with. You try to reach God, but you don't know who's beside you."

Gorny, who now follows Chabad, prefers home-based shuls both because of distance, ("Most of the time to go to [other] synagogues is too far… to walk during Shabbat," he said), and environment.

"We're friends with all the people, we pray together and we eat together on Shabbat," he said. "It offers a much more friendly environment."

Continued on page B11

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Home-based minyanim not a new idea

Arnie Gotfryd runs a shul out of his Thornhill home.

Continued from page B10

The idea of home-based shuls, or minyanim, where neighbours can get together and daven, isn't new, said Rabbi Steven Schonblum of Beth Radom Congregation, a Conservative egalitarian synagogue.

When Rabbi Schonblum was growing up, having services in someone's basement was fairly common.

"I grew up in this neighbourhood. There were always shtiblach around town and someone who had a large basement or room would start up, I guess you could call it a shul, and they enjoyed the atmosphere in this person's home and started davening there," he said.

Home-based shuls, or shtiblach, are usually found in the Orthodox community, Rabbi Schonblum said.

"You don't see people in the Conservative or Reform world running minyanim out of their basements," he said. "I don't think the concept is conducive to Conservative or Reform Judaism."

This is because Orthodox Judaism encourages daily learning and studying of the Talmud, Rabbi Schonblum said.

Due to this, the rabbi doesn't feel that home-based shuls are threatening larger Reform or Conservative synagogues. Yet.

"If people are going away and spending their time… worshipping in these basement shuls, it'll affect larger shuls. They won't be able to survive," he said.

While Rabbi Martin Berman of Shaar Shalom, a Conservative synagogue, hasn't been personally involved with home-based shuls, synagogue membership is a topic he's familiar with.

"I think every synagogue has worries about membership. Maintaining a large structure requires a large budget. Paying salaries [requires] a large budget," he said.

"[Home minyanim] affect the way synagogues have functioned over the last number of years. If you have a large number of home-based minyanim, a large synagogue can't survive."

Rabbi Berman recognizes the need for smaller, intimate gatherings.

Twice a month, a hashkamah minyan, or early morning prayer group, will meet at Shaar Shalom.

"People need to express themselves religiously," he said. "[A hashkamah minyan] is a smaller, more personal space that people can daven together without a rabbi. These people have certain needs. If the synagogue didn't provide that for them, they might have left and created their own community."

For Rabbi Mendel Chaikin, location of prayer isn't as important as the prayer itself. Rabbi Chaikin is a rabbi at Chabad-Lubavitch of Downtown Toronto, which doesn't yet have a synagogue but offers outreach services to the Jewish community.

Rabbi Chaikin grew up in a home-based shul in Cleveland, where his father was a rabbi.

"It provided regular synagogue services of daily minyan and a Shabbat and holiday minyan plus some classes," he said. "A shul is like a home. Everybody has their style and what they like… everybody finds their niche when it comes to a shul."

Continued on page B32

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Some children at new school are more successful at 'breaking in'

Continued from page B9

Today she is 23, married, and loves her work as a make-up artist.

"The power of She'arim that set it apart from other special education schools was that… there was always a belief in the possibility of change," said Levine. "There was never a student who had reached the end of the road."

Levine noted that people may question the need for a separate school, because of the possibility of stigmatizing children who go there. While she believes that some children thrive in an integrated program, others "are feeling stupid, or sitting with an aide, or they're withdrawn into a resource room where everybody knows they're different.

"When the policy of inclusion that pervaded the educational community began to be the dominant policy, there was even less support for a separate school," she said.

"There's a place for a school along the continuum of resources for children with special needs."

The services provided by She'arim before it closed – such extras as art and music therapy and social work – "have really not been continued in the [day] school system," said Kathy Manoim, principal of the school from 1996 to 2008.

But Eklove says she "couldn't be happier" with the program at Associated.

Her son Ilan, 12, entered She'arim in Grade 1 and is now going into Grade 7 for his third year in the post-She'arim program at Associated.

"It's a very professional program. The people who are involved are well trained… They really understand these kids."

"There are so many opportunities, and there are nice facilities," said Eklove. "The kids can mingle with other kids, and can gravitate toward where their interests are… They can have gym together and art together."

At the same time, she acknowledged that some children "are more successful in breaking into the school atmosphere than others," a situation another mother lamented in much stronger terms.

Preferring to remain anonymous, Charlene (not her real name) said her child, who has some friends outside of the post-She'arim class, has told her that he has heard it referred to disparagingly.

Charlene has advised a friend whose young child appears to have a learning disability to move her out of the Jewish school system, at least for a couple of years.

"Get her reading going," she told her friend. "Get [Orthodox Jewish day school students] to do their community service and give her Hebrew. Her self-esteem is everything. Forget your Yiddishkeit for now.

"And I'm Orthodox," she added in the interview, stressing the incongruity. "There's nothing in this community for these kids."

As well, Charlene charges that, although students are integrated to a certain extent, Associated is holding back "integratable" kids who would do well in some mainstream classes.

The program at Associated (which is part of the school's Centre for Diverse Learning, commonly referred to as CDL) currently has 20 students in two classes. Two students have graduated.

Among the students are a few who entered the program from Associated, not She'arim. As well, at least two students entered the program from other Jewish day schools.

The school, which uses an "integration coach" to ease the transition for students and teachers, has the final say on who will be integrated, Associated's director of education, Mark Smiley, told *The CJN*.

"There are children in the [CDL] classes who are academically as strong if not stronger than regular students," he noted. "However, other issues can make it very difficult for them to be in mainstream classrooms."

He said the school does its "utmost" to integrate the newer students into school culture by including them in assemblies and on sports teams, for example.

Eklove considers CDL "a model program" and said her son can "work on his own program in a small class, and if he is able to keep up with the regular class can move into that class. There is opportunity for movement and growth in a sheltered environment. I think that's an excellent thing."

As well, she noted, "if a child in the host school is having a hard time with a certain subject, rather than having to counsel that child out, they can move that child into the special education class."

That said, the program is "new and it's not perfect, but She'arim wasn't perfect either."

Shelli Koenigsberg, who is co-chairing the golf tournament with Eklove and Richard Stoll, said her son Alex, now 10, was "frustrated" when he started school at Associated, because he wasn't learning well. By the end of Grade 2, she said, it was evident that the school didn't have the resources he needed.

Coincidentally, that was the year Associated began the program for post-She'arim students, and the administration agreed to move Alex into the program.

"I don't know if you know how difficult it is to have a child who hates going to school. It's really heart-wrenching," said Koenigsberg. "Within the first half of Grade 3, I couldn't believe the difference. My child was happy. He looked forward to going to school… I'm convinced it was all because of the small class sizes, and because the teachers really looked at each student individually, and understood what they needed."

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Why say Kaddish on behalf of a mourner?

By FRANCES KRAFT
Staff Reporter

Ron Csillag – a freelance writer and *Canadian Jewish News* contributor – remembers being shocked and disappointed to receive a phone call from a Jewish institution two days after his father died last October, offering Kaddish recitation in exchange for a charitable donation.

"It was our first full day of shivah. We were all in shock, more or less. I thought it was completely inappropriate and played on our vulnerabilities," said Csillag, a first-time mourner.

He noted that mourners are prohibited from conducting business when they are sitting shivah. As well, he added, "somehow, [the caller] assumes that I won't undertake Kaddish."

A payment for Kaddish recitation is considered a charitable contribution rather than a business transaction, said Rabbi Moshe Stern, spiritual leader of Toronto's Shaarei Tefillah Congregation. He noted that under certain extenuating circumstances – such as when a mourner is the only Torah teacher in a small community, or can prevent great financial loss by means of a telephone call – some business may be permitted, but "generally speaking during the week of shivah, you withdraw from the world."

Avraham Engel, executive vice-president of Toronto's Kollel Avreichim – who makes exactly the type of calls that Csillag received – sees the practice as "a service to the community," but Rabbi Reuven Bulka, spiritual leader of Ottawa's Congregation Machzikei Hadas and author of two books on grieving, believes that such calls during shivah are "at best, questionable."

Rabbi Reuven Bulka

Rabbi Bulka adds, however, that circumstances must be taken into consideration.

The timing is a sensitive matter, said the rabbi. For the shivah – the seven-day mourning period that follows a Jewish funeral – bereaved families "need to be able to mourn properly, and this is a distraction," he added.

But because Kaddish is said at three services a day, every day, beginning just after burial, "you have to act almost immediately – you don't want any days of Kaddish to be lost," said Rabbi Bulka. He hasn't heard of such calls in Ottawa, which has a smaller Jewish community than Toronto.

Like Csillag, Rabbi Bulka, whose congregation is Orthodox, inferred that a call during shivah "presumes that the other person is not saying Kaddish... I think that people have to do due diligence [before they call.] They have to find out what the situation is.

"It's a delicate situation...The person is already in a devastated state. That just adds to the despondency of the moment and is truly inappropriate. Maybe the thing to do, and I'm not even sure that that's the right thing, is for these people to have some sort of arrangement with the funeral home, or even to speak to the rabbi" to ask them to be in touch in a case where Kaddish recitation is needed.

Michael Benjamin, of Toronto's Benjamin's Park Memorial Chapel, told *The CJN* that requests at the funeral home regarding Kaddish recitation have diminished to less than five per cent. He attributes the decrease to the fact that it has become common for women to say Kaddish in the non-Orthodox world. "The need to go to outside agencies has decreased."

When there is a request, newly bereaved families are referred to their synagogues or to institutions including Ner Israel Yeshiva.

"When we discuss the details of the funeral, we talk about the fact that the first Kaddish will be recited at the cemetery," said Benjamin. "We know what the family constellation looks like, and we know their [Jewish denominational] affiliation. We tailor the discussion based on where the family is on the religious spectrum."

Continued on page B21

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Young generation key to synagogue sustainability

By CARA STERN
CJN Intern

Synagogues in the Toronto area are fighting to attract young people in order to maintain their numbers and their place in the community.

The biggest challenge is finding a way to appeal to young people in a world of materialistic values – an issue that is fairly consistent across faiths, said François-Pierre Gingras, a retired University of Ottawa professor of political science with a specialization in sociology and religion.

"Our world is more materialistic, and the emphasis is on the individual and getting the most out of life while doing the least possible things," he said. "It varies slightly from one country to another, but it's a worldwide trend."

He said his expertise is not specifically in Judaism, but there are parallels in the trends for all religions in Canadian society.

Rabbi Martin Berman of Shaar Shalom Synagogue echoed these sentiments, saying young people are consumer-oriented and therefore wish to pay for services rendered, rather than to support a synagogue on an ongoing basis.

But "part of membership to a synagogue is an act of tzedakah," he said. "If no one maintains the synagogues, they won't be around when people want them."

Despite the lack of interest, Gingras said, there are still young people who find meaning in organized religion, and they tend to focus on the basic ideas such as the element of charity and helping others, which is a large part of Judaism.

The synagogues with steady or growing numbers tend to credit their success to their appeal to younger families. For example, Adath Israel Congregation has been fairly stable with around 1,900 members, said Bernie Rabinovitch, executive director of the Conservative synagogue.

He attributed the congregation's stability to the shul's location – Bathurst Street and Wilson Avenue, an area where many young families are moving – as well as the synagogue's programs for young families and children, and activities that promote social networking and subsequently word-of-mouth referrals.

It also helps to have a young chairman of their leadership committee, Rabinovitch said.

"We're keeping our ear close to the ground," he said, adding that many of the young people feel comfortable having grown up in the synagogue, as evident from their number of multi-generational families.

Continued on page 15

François-Pierre Gingras

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Community Focus

Aging demographic is a challenge for congregations

Rabbi Wayne Allen

Randal Schnoor

Continued from page 14

Beth Sholom Synagogue is finding similar results, with a steady membership of just fewer than 1,000 members over the last five years, largely due to the young families in the neighbourhood, said Barbara Berke, executive director for the Conservative synagogue.

They must make the synagogue relevant to its members, she said, and they do it through family programs and services.

"Our challenge is to be sensitive to the changing needs of the demographics," she said. "We can't blanket everybody."

Rabbi Berman said Shaar Shalom Synagogue's challenge is countering aging demographics. Although the shul's numbers are steady around 550, the congregation is mainly filled with older generations and has few young families.

Carol Van Thyn, a secretary for Solel Congregation of Mississauga, said the Reform temple also has a fairly stable size.

"Because we're the only Reform synagogue in Mississauga, where else are they going to get a Jewish education?" she asked.

With about 330 members, the temple's membership isn't large, but High Holidays tickets are offered separate from membership.

And that is when most Jews are expected to attend synagogue, if at all, according to a 2001 census report by the UJA Federation of Greater Toronto.

Members consist of family units and individuals, and thus the numbers are not indicative of the actual number of people.

Although synagogues may report high levels of membership, this does not equate a high attendance rate, according to the census report.

About 76 per cent of Jews living in Toronto are not regular attendees of synagogue, defined as going to a service at least once a month, the report stated, and the rates are similar to Montreal attendance rates.

Orthodox Jews and "individuals with high levels of ritual adherence" are most likely to attend synagogue, while intermarried Jews are least likely.

"In an Orthodox shul, there's no question that there's a more active membership," said Chuck English, co-chair of the membership committee for Beth Avraham Yoseph of Toronto, an Orthodox synagogue in Thornhill.

However, he said the shul has felt a small decline in membership over the past few years. Currently, it has about 685 members, a reduction of about 40 from last year.

Beth Tikvah is also facing some of the same hardships, according to Rabbi Wayne Allen.

"We are at a stage where we have plateaued, and there has been evidence of a slight decline," he said, adding that he doesn't know of a single synagogue in Toronto where there is "an overwhelming injection of young families, at least not in the Conservative movement."

This leads to the big question: where are they going?

One answer is that Jewish day schools are taking over the synagogue's role, such as through providing a means of social networking with other Jews, said Randal Schnoor, a professor for the Israel and Golda Koschitzky Centre for Jewish Studies at York University.

He said there is an increasing number of parents asking their children's elementary school teachers to help arrange a bar or bat mitzvah since they don't belong to any synagogue.

Schnoor co-wrote a book with Alex Pomson about this phenomenon using Paul Penna Downtown Jewish Day School as a case study. He said he is writing another book on how this affects the same students' transitions to high school.

He will then try to understand what happens to these students once they leave these institutions, he said. Will they join synagogues?

David Reed, professor emeritus of pastoral theology at the University of Toronto, said one problem is that culturally, younger generations feel they cannot trust their institutions – any of them, not just religious ones.

"Fifty years ago, we believed that we needed our institutions to protect us from the vagaries of our individualism," he said. "Today that's almost completely reversed."

But attitudes are changing once again, he said, and there is some evidence of late teens and young adults reconsidering their views and going back to these institutions.

And many will return to synagogue once they get married and begin to raise a family, as evident from historical patterns, said Rabbi Berman, though he added that people are getting married later in life.

Regardless of the causes, one thing seems clear: if shuls are going to maintain their size or grow, they must find ways to attract younger people and make them feel it is worthwhile to join a synagogue community.

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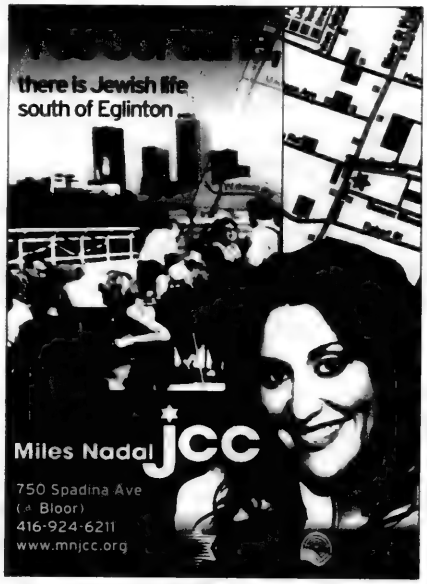

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Community Focus

A visit beyond boundaries

By CARA STERN
CJN Intern

Young disabled people crossed language and culture barriers in a unique 10-day exchange experience.

Two Israeli students visited Canada from Renanim, a school in Kiryat Shmona for people with either developmental or physical disabilities, which was destroyed in the Second Lebanon War. A rebuilt version of the school is set for completion in September, said Elaine Goldbach, a social worker for Reena.

Reena is a social service agency for people with developmental handicaps, and aims to give them a setting in which they can experience some independence while keeping themselves safe.

Sandy Keshen, Reena's CEO and president, visited Israel on a mission to help Renanim, said Arlene Margolese, manager of volunteer, faith and cultural services at Reena.

While there, Keshen got the idea to connect Renanim and Reena, both of which have similar philosophies.

In a show of solidarity between Israeli Jews and the Diaspora, Reena organized a 10-day tour that brought two students, Yosef Shmuel and Assaf Biton, both of whom are developmentally delayed, to a Reena group home.

Three Reena clients, Ryan, Zachary, and Hersh, planned and toured the city with these visitors.

"They opened up their home to the visitors, inviting them to stay with them and were wonderful hosts throughout the visit," Margolese said.

Although the clients had very minimal knowledge of Hebrew, and the visitors didn't speak English, they were able to bond through the shared experiences – and even pick up a bit of each other's native languages, Margolese said.

The clients get a lot out of the tour, Goldbach said. "They feel a sense of ownership, and they're involved in the planning."

Although this is the first part of the program, Margolese said she's sure it won't be the last.

"We're hoping this is the beginning of something wonderful," she said. "This year, they came to us, and hopefully in a year, or a little longer, we'll go to them."

But that's not the only goal.

"More importantly, we've established a very close relationship," she said. "We've shown them that the Jewish family is not just [in Israel]. It's everywhere."

The group visited tourist attractions in the Toronto area, as well as Niagara Falls. Among other places, they saw the CN Tower, Ontario Science Centre, and the Rogers Centre for a Toronto Blue Jays game.

But their favourite activity was almost unanimous: Canada's Wonderland. It wasn't originally on the itinerary, but the visiting students wanted to go there, so they altered the plans.

Udi Susan, a teacher at Renanim who accompanied the students on the tour, said it was an important experience for them.

"They're far away from home and family," he said. "It's something they haven't done before."

He bonded with the Reena clients throughout their stay. On one of the last days of the tour, the group ate at Café Sheli in Thornhill, Ont., and at the end of the meal, Ryan jumped on Susan, tackling him playfully.

This restaurant is just one of many companies that gave discounts or donations to Reena to ease the financial cost of sponsoring the exchange students.

"A lot of the Jewish community has been very generous," Margolese said.

Although this exchange was the first in this project, it turned out to be a great success.

"Our guys have been really enthusiastic about the students," said Aaron Spodek, a community social worker for Reena. "The staff provided facilitation in the communicating, but it really hasn't in any way jeopardized or hindered the activities of the students."

And the clients clearly appreciated the opportunity.

"I'm starting to get to know them. I know there's the language barrier, but I'm doing the best I can and enjoying my time with them and likewise," Zachary said.

The new friends added one another on Facebook, and the clients said they would do their best to keep in touch with their Israel friends.

"It's been great. We've been joking around and having a great time," Ryan said. "It will be heartbreaking when they leave."

Back row: Aaron Spodek (Reena); second row, from left: Elaine Goldbach (Reena), Sarah Mali (UJA Federation), Susan Jackson (UJA Federation), Arlene Margolese (Reena); front row, from left, Zachary C. (Reena), Leah Tator (Reena), Hersh L. (Reena), Assaf Biton (Renanim School), Tamar Butbul (Renanim School), Ryan G. (Reena), Udi Susan (Renanim School) and Yosef Shmuel (Renanim School).

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Orthodox Jews seeking soulmates through singles groups

By CARA STERN
CJN Intern

Orthodox Jews looking for love can meet their match through singles groups.

Yeshiva University's YU Connects program aims "to help single undergraduates and alumni meet prospective life partners through singles events and a matchmaking website," said Efrat Sobolofsky, director of the program in New York City.

The program began in 2008, though an international May event helped expand the membership, including one gathering in Toronto.

"It was moving out from being just an individual program to reaching out to different communities to see how they could be more involved and more helpful by increasing opportunities," Sobolofsky said.

"It was kind of like a weekend to alert everybody and raise consciousness that we could all be more helpful and mindful," she said.

"We're trying to break some of the cycles in dating," said Rabbi Kenneth Brander, dean of the Yeshiva University Center for the Jewish Future.

For example, he said, people tend to look for a spouse using a "laundry list of what they want and really aren't looking for somebody who will complete them."

He called it shopping for a spouse instead of looking for a soulmate – a trend that he said is commonplace in the Orthodox community.

"We live in a world with so much information sharing and so little communication," he said. "We're trying to educate communities and leaders about these issues and how they can deconstruct this paradigm."

Aliza Abrams, 27, a participant in the YU Connects program, agreed with these statements and described her generation as the iPod generation, wanting to pick and choose exactly what they want in a person.

"[YU Connects is] working with singles in a productive way to show that it's not about finding a laundry list," she said, "but there's still a lot of work to be done."

She said the website hosts profiles of singles. When a connector decides two people might make a good match, they allow them to see each other's profile. From there, the singles can simply decline if they don't like the potential match's profile.

But the problem is "people are not necessarily good writers," Abrams said. "Not everybody can necessarily write the best description of themselves and not everybody is photogenic."

Therefore, she said events are much better since they can actually meet the potential match face-to-face.

Brooklyn resident Elie Goldstein said he would never have met his fiancée, Chaya, if it hadn't had been for the event. On paper they seemed too different, he said, but through spending time with her at the May Shabbaton, they really got to know each other.

No one is a perfect match, but if you look at the person as opposed to the profile, you can find ways to compromise, he said.

The two are to be married next week.

The worldwide events are not necessarily for Yeshiva University students and alumni, although the "connectors" must have been formally educated in mental health training from the university.

One part of the May event took place in Toronto.

However, organizer Jen Novick said it became more of a social event than a singles event because it brought together married couples in addition to singles.

It's important to have singles groups in Toronto, she said, because some of the communities are so divided socially even if they are so close geographically.

For example, she said some of the Orthodox community in the Downsview area might not know the Thornhill Orthodox Jews. These events allow them to connect.

Although she said she doesn't think any singles found their match at the event, she wouldn't rule out hosting another gathering.

Continued on page B19

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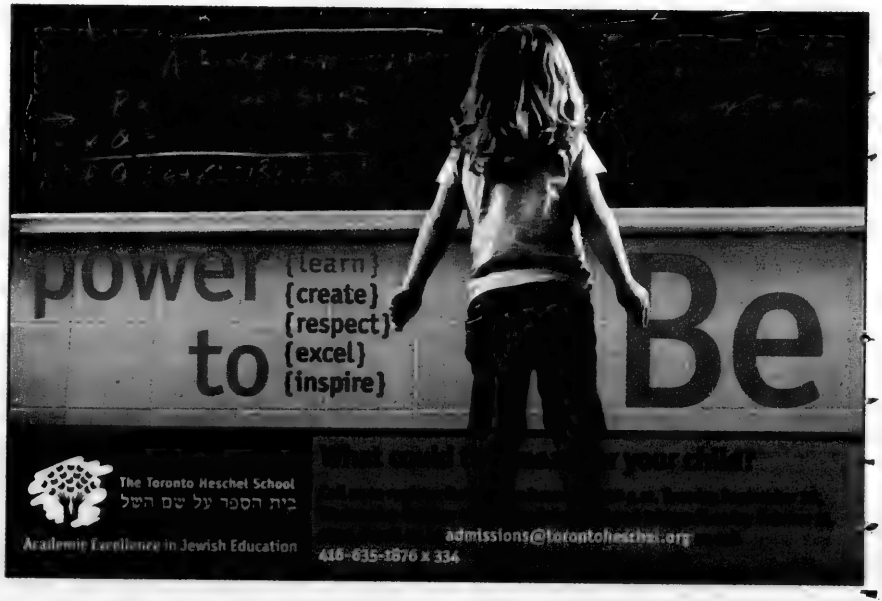

'It's important to engage both members of interfaith couple'

Continued from page B7

For Rabbi Eleanor Steinman of Temple Sinai, it's important to engage both members of an interfaith couple, even if the non-Jewish partner can't be a member of the shul.

"The importance of keeping the other partner involved has a lot to do with the Jewish family...Though a parent might not be a Jew, they can still have a tremendous impact in supporting the child's religious education," she said.

For Rabbi Steinman, this philosophy means walking a fine line.

"We firmly believe we always need to be in the process of widening our tent and maintaining our culture. It's a balance," she said.

Beth Tikvah Synagogue, a Conservative shul, has also begun to walk the line. The synagogue has had members who were part of interfaith families and, around four times a year, runs a support group for couples and parents of couples who have intermarried.

The group, called "Married Out, Not Opted Out," is an iniative of Beth Tikvah's Men's Club and the Federation of Jewish Men's Clubs.

"People talk about their feelings and dealing with complicated issues such as blending families of different faiths," said Rabbi Wayne Allen of Beth Tikvah.

The program was taken on by the synagogue "in the hopes we'd be able to work with the principle that we should never give up on any Jew, and that in today's day and age, marrying out of love is not itself an indication of the abandonment of Judaism," Rabbi Allen said, adding that non-Jewish partners are welcome to attend services and events at Beth Tikvah.

Moe Horenfeldt, a member of Beth Tikvah's men's club and a keruv co-ordinator, or facilitator, of the program, isn't a stranger to interfaith marriage. In 1995, his oldest son announced that he was marrying outside of his religion.

"He told us and it damn near killed us," Horenfeldt said of himself and his wife. "It was gut wrenching."

Horenfeldt turned to Rabbi Allen for advice.

"If it wasn't for Rabbi Allen, we would have lost the kid. He said, 'You've got to keep them close.'"

The marriage didn't work, but his son remarried another non-Jewish woman. The couple currently lives abroad, but tries to come home for Passover.

"He's our kid... I think he has a feeling towards Judaism and we don't want to disturb that."

Rabbi Chaim Boyarsky of the Chabad Student Network in Ottawa, is critical of interfaith marriage.

"One of the reasons that we don't encourage or allow intermarriage is it's very hard for it to work," he said. "People say they may not care about Judaism, but deep down, they do care, and eventually it does come out."

> *'You may not anticipate how hard it's going to be'*

According to Rabbi Boyarsky, differences that seem small become significant over time.

"Marriage is more than love at first sight. We believe marriage is a union of souls... In order to strengthen the whole concept of marriage, we marry for common goals," he said. "A young couple gets married and say they're in love... they'll work out the minor details of Christmas and Chanukah... they don't realize there's more to it."

When Izzo Hunter got married, her mother gave her a similar warning.

"My mother said to me, 'I'm not going to tell you don't do this, because you two clearly love each other. But you may not anticipate how hard it's going to be for you,'" she said.

If her daughter decides to marry outside of her faith, Izzo Hunter will probably have the same talk with her.

"My hope is that she will decide being Jewish is an important thing for her, but my other hope is whether or not she does, she will find something, some way, to be happy."

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Community Focus

Networking is important for singles

Continued from page B17

"I'm a social worker by profession. I like working with people, and I like helping the community," she said, describing this event as a great cause. However, she said next time she would open it to a broader range of people.

A lot of singles said they already knew each other, she said. "If it were to happen again, I would make it more of a singles event than for married couples."

Rabbi Brander stressed he is not an advocate of the idea that every person must be married by a certain age, but rather that everybody who wants to marry should have the opportunity to do so, he said.

Although groups like YU Connects bring together young Jews looking to find a partner, Ronda Stoller Wunsch said she wanted to give the same opportunities to an older demographic.

'It can be difficult to find a match'

"There was a group of singles that was complaining nothing was being done for the over 40 crowd," she said. "It was all for younger singles."

That's why she started her new group dedicated to pairing Orthodox friendly singles over 40.

She explained the parameters as including anybody who likes religious Jews and is Orthodox-friendly.

She described herself as ultra-Orthodox, though she admitted a dislike for the term. She insisted the group does not welcome anti-religious people, though members' degrees of Judaism can range from having a Jewish identity to full Jewish observance.

Although there tends to be a greater number of women than men involved in singles groups, she said, her barbeques generally attract more men than women.

"I haven't figured it out unless it's just that they're big meat eaters," she laughed.

"Personally, I really believe in the importance of networking," she said. "You might not meet anybody that you like but they might know somebody who might be suitable for you."

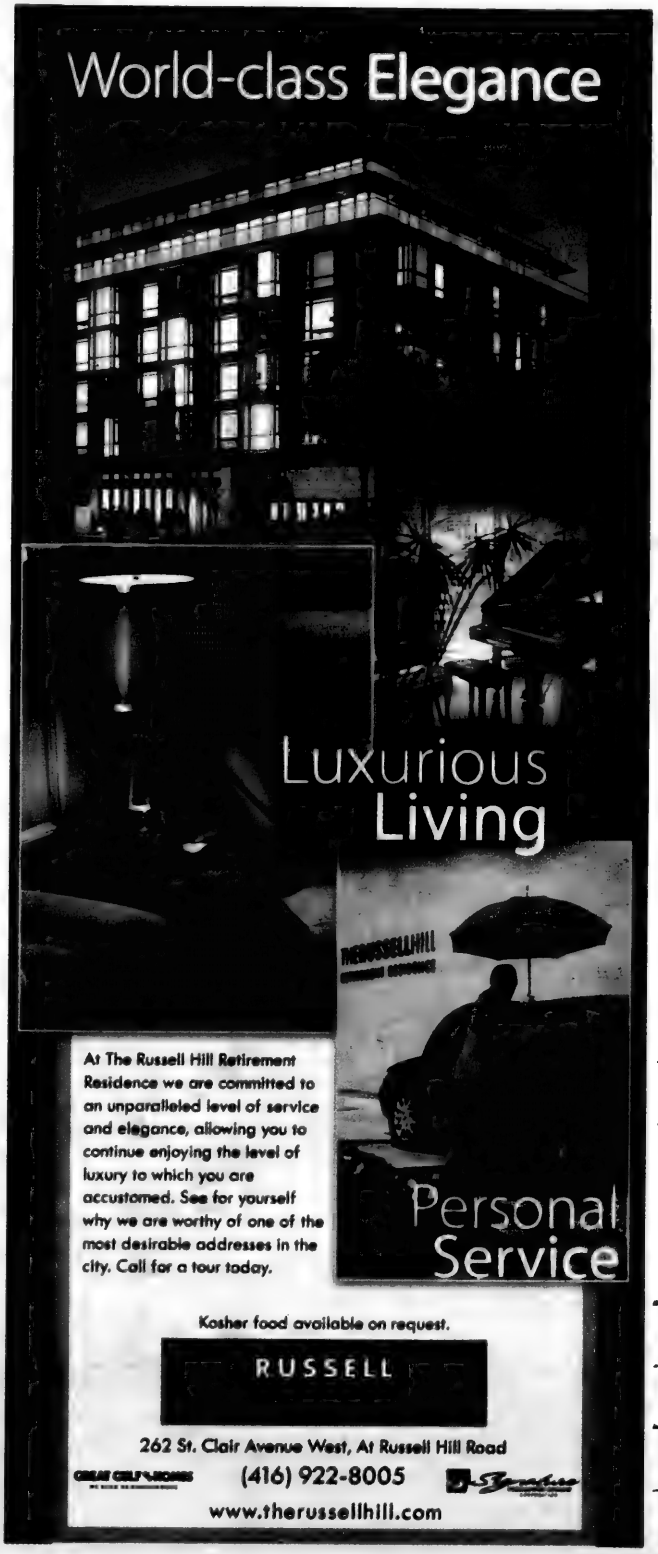
She said it can be difficult to find a match in the Orthodox community because there are not a lot of mixed events, and some people will only go on dates if a family member, friend, or matchmaker refers the person.

Anybody who decides to attend an event should come with an open mind, she said. The fact that the events are held about every two weeks means that people can really get to know a person through group meetings.

Some attendees are looking for potential marriage partners, while some just want to meet new people and expand their peer group, she explained.

With groups like these actively inviting new members, Orthodox Jews should find it easier to meet their soulmate.

Rabbi Kenneth Brander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Neighbours and friends gather in Arlington Village

Continued from page B5

Meanwhile, back at my table, I'm fending off flies, reciting my price list. "How many muffins can I get for 50 cents?" a young girl asks. "One – they're 50 cents each." She hands me 50 cents, but there's been a misunderstanding and she expects two muffins. "That's $1, then." "Oh, well, just one."

To broaden the net, and be on-trend, I've labelled some items as vegan. The beer bread, the brownies, and my masterpiece: the crispy-crusted, savoury onion pletzl that is more sourdough focaccia than my bubby might have liked. They're not only pareve, but eggless, fishless, vegan, and I figure it could be a selling point.

Sadly, a woman buys a vegan brownie only to be disappointed that it's not healthy or life-saving or gluten-free or otherwise particularly virtuous. Frosting made with Tofutti cream cheese is vegan, but health food, it isn't, to the delight of kids whose parents bought them one as a "semi-healthy" snack. Better than Twinkies, maybe.

But it all tastes great, and I'm seeing – and feeding – neighbours and friends from as far afield as Thornhill, talking about food, bread, and Judaism and everything else under the sun. What could be more heimish on the loveliest Sunday in July? Eventually, I'm cleaned out: beer bread, muffins, brownies, pletzl – it's all gone, but it's 6 p.m. already; time to pack it in.

> *'It doesn't get better than this'*

It doesn't get better than this. When my friend Ellie Bass – another Village Shul member – announced the first fun fair, I offered to bake because I felt we needed a kosher presence, to show we're proud to live here, and also, selfishly, to make sure my own kids would have something to eat.

What I've discovered is so much more than just a kosher presence; I've reconnected with the reason that I and so many others want to live our lives down here.

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The next fun fair – this summer's last – is happening on August 29. Stay tuned on Facebook (search for "Arlington Village Connections") for all the exciting details.

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Community Focus

'Optimal thing' is for mourners to say Kaddish themselves

Continue from page B13

Rabbi Bulka said that he has dealt with families "who couldn't say Kaddish and wanted it said, and that's fine."

However, he added, "the primary, optimal thing is for the people who are responsible to say Kaddish to do so." Children are obligated by Jewish law to say Kaddish for 11 months for a parent who has died, in the presence of a minyan (a traditional prayer quorum of 10).

Aside from the concept of obligation, the basis for saying Kaddish is "the idea that the person continues to affirm the meaning of his life by connecting to God," said Rabbi Bulka. "How's he going to effect that by having someone else do it for him?"

That said, if there are no children, or if a mourner wants to say Kaddish but has limitations – a doctor working in an intensive care unit, for example – grieving relatives are "not only within their rights [to arrange for someone to say Kaddish], but it would be the right thing to do", said Rabbi Bulka.

"Then of course there are those who could and should, but for whatever reason don't want to," he added. "The common denominator is... to take the saying of Kaddish seriously."

Rabbi Bulka said he knows of a number of minyan regulars who say Kaddish on behalf of others at no charge.

He's even said Kaddish for others himself on occasion. He recalls one instance when a congregant anticipated not being at shul for a medical reason. "If you're not in tomorrow morning, I'll say the Kaddish [on your behalf]," the rabbi told him.

Rabbi Moshe Stern

Ron Csillag

Rabbi Stern told *The CJN* that, in cases where congregants ask him, he arranges to have Kaddish said "reluctantly," and encourages them to say Kaddish themselves.

It's a meaningful way for a son to honour the memory of a parent, said Rabbi Stern. A daughter may say Kaddish, he added, but she has no "*chiyuv*" [religious obligation.]

Engel told *The CJN* that the Kollel, an institute for advanced Judaic studies, established 40 years ago, instituted a "Kaddish foundation" following requests by people in the community who wanted Kaddish recited for loved ones.

He places calls to shivah homes a day or two after the funeral, gathering names from newspaper notices or Jewish funeral home websites, and always asks," 'Have you made arrangements [for Kaddish]?" he said.

"In a lot of cases they have a son, or other people in the family that are saying Kaddish."

About 99 per cent of people are "very thankful" for the call, according to Engel.

The Kollel sends a confirmation letter and statement to the person who arranges for the Kaddish to be said. "There's no pressure on anyone to give any money."

The suggested donation for 11 months of Kaddish recitation is $500, and the money goes toward running the institution, paying rabbis and funding scholarships, he added. If someone is unable to pay, "we still take on the Kaddish," said Engel. "The thoughts are that [the person's] soul should have an aliyah. The saying of the Kaddish should elevate the soul of the departed."

"It's better if a child says it, but in a lot of cases, the child doesn't want to, or can't say it. Sometimes there are conflicts with school or work, and they're not able to do it on a regular basis. If there's no member of the family [to say Kaddish], that's where we come in."

In proportion to the Kollel's annual $2 million a year budget, the funding received through the Kaddish Foundation is "minuscule," Engel said.

The name of each deceased person is assigned to a rabbi on the Kollel faculty, Engel explained. The rabbi keeps the Hebrew names in front of him during the service. "It's a great mitzvah, and part of [the rabbi's] duties to service the community."

As for Csillag, he and his family ended up contacting an institution that had not been in touch during the week of shivah.

Why say Kaddish for a total stranger?

At the end of our interview on Kaddish – almost as an aside – Rabbi Bulka raised a question I hadn't thought to ask: "What's the business of some total stranger saying Kaddish?

"You should know the operating logic," he said. "The operating principle is that every single Jew is interconnected with every other Jew... We're responsible for each other. We are guarantors for each other.... it expresses a beautiful idea."

His words took me back to an evening two years ago, when I was saying Kaddish for my father, and was scheduled to cover a talk by an Orthodox rabbi from Israel.

I wanted an aisle seat so that my tape recorder could pick up the speaker's words more clearly.

Given the timing of the Minchah/Ma'ariv service at my synagogue, which was before the talk, I thought the best seats might be taken by the time I arrived. I called the rabbi's contact person to ask if he could save a spot for me.

It occurred to me that explaining the reason for my delay might be awkward if he was from a community where it was not the custom for women to say Kaddish.

But there was no hint of discomfort or disapproval on his part.

No problem, he told me, before adding, to my complete surprise, "Do you want me to say Kaddish for you?"

I was caught off-guard by his question and the genial tone of his voice. To be honest, having a stranger say Kaddish for my father would not have felt right, but I was touched by his offer.

Now, I understand it.

— F.K.

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Community plaza to be gentrified... maybe

By ANDY LEVY-AJZENKOPF
Staff Reporter

Located in the heart of Bathurst Manor, the Bathurst Manor Plaza – also called Wilmington Plaza by locals – is an enduring community gathering spot and familiar ground for residents who need a quick haircut, some groceries at the convenience store, pharmaceuticals or some cash.

But possibly not for much longer, as the plaza's owners are pushing for a complete overhaul of the plaza.

Situated at the corner of Overbrook Place and Wilmington Avenue, the little strip plaza houses decades-old shops and services – the barber shop, tailor shop, bakery and bank have all been staple resources for locals – and once boasted a grocery store, but is now looking a little forlorn.

The plaza's restaurant is frequented by many "Manorites" and provides a homey vibe for its clients; and the Shoppers Drug Mart is an invaluable resource for ailing citizens who rely on the store's pharmacy to fill their prescriptions.

But the plaza has seen better days. Currently, its expansive parking lot is pockmarked by huge potholes, the building's facade is faded, and no less than three stores – the hardware store, grocery store and women's clothing store – have closed up shop and moved elsewhere, causing the plaza to look as if it's slowly morphing into a ghost strip.

All the while, the neighbourhood continues to grow and was recognized as one of the Top 5 areas with the most appreciation in property value in the city earlier this summer by the Toronto Real Estate Board.

On June 29, Toronto's City Planning office held a community consultation meeting with locals to present a plan to rezone the plaza and turn it into a "mixed-use" area. Nearly 350 residents were in attendance.

The building's owner, Kilbarry Holdings Corp., wants to build two six-storey buildings able to accommodate a total of 350 residential units on the upper floors, while maintaining commercial spaces on the ground floors.

Additionally, the owner wants to build 44 townhomes on the site and allot 542 parking spaces to accommodate tenants and customers.

Similar plans to remodel the plaza had been submitted by the owners in 2006 and again in 2007. Each time, locals – a working group consisting of eight residents representing the community's interests – voiced numerous concerns about the rebuilds, and the plans were postponed for more revisions.

According to Cassidy Ritz, the Toronto city planner involved on this file, the most recent meeting proved no different in outcome.

At the June 29 information session, objections to the owner's rebuilding proposal ranged from concerns about a dramatic uptick in traffic congestion and building heights, to the decrease in commercial space allotted, Ritz said.

Ritz told *The CJN* she was scheduled to meet this week with members of Kilbarry Holdings Corp. and their legal representative, Adam Brown, to get more information about infrastructure issues – such as water main servicing – and parking planning.

Calls to Brown were not returned prior to deadline.

She said while there's no fixed timeline to complete a new plaza, the city would like to close the file on this "soon."

"But the next city council meeting is not until the end of August and there will be no decision made on this until after the [Oct. 25, municipal] elections, when a new council will be sworn in," she said.

In the meantime, it's likely Wilmington Plaza will remain as it is for at least another year, she added.

Continued on page B23

Bathurst Manor
By Karen Shenfeld

The streets of our childhood
carried names of English towns.
We skipped up Wilmington
to the public school,
chanting the blocks aloud:
Searle, Brighton, Acton, Combe.
Home was an L-shaped bungalow,
floating on a sea of grass.
Screen doors slammed shut
as we called each other out to play.
We didn't miss a beat, jumping
double Dutch on double driveways,
our skirts, upside-down parachutes.
We buried our heads in folded arms,
counting down from ten
like Cape Canaveral commanders.
Alone, I traced my finger along
the silvered curls of a wrought-iron banister.
I saw colours tremble in the sprinkler's rain.
On our garage's yellow brick,
I used a charcoal chip to scrawl a heart –
my initials and his.
I listened for my ball's bounce,
bounding back to my cupped hands
as I spun around the world.
When the summer air cooled like bath water,
we stood behind a sheared hedge,
squinting through the deepening dusk
to wait for the wishing star.
What sadness
when the street lamps flickered on,
and our parents hollered bedtime.
We headed in as fireflies flew from ditches,
their green luminescence
flashing coded signals of their secret selves.

Toronto poet Karen Shenfeld grew up in Bathurst Manor.

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Community Focus

A part of local history

Continued from page B22

Paul Truster, 54, a lawyer who grew up in the Manor but now lives in Scarborough, said he'd be sad to see the plaza torn down and replaced, but understood times change.

"Naturally I'm sad to see a part of my childhood, and of local history, erased. But that's in the nature of things, and if it were my money involved, I'm sure I'd do whatever made the most sense financially," he said.

Truster said he recalls the plaza's lot being turned into a small amusement park every summer during his youth.

He's also somewhat of an unofficial expert on one of the plaza's most infamous incidents, "the very public murder of Jack Blanc by the bank robber Matthew Kerry Smith (the 'Beatle Bandit') in 1964," he said. "This was national news for over a year. I'm writing and drawing a graphic novel about the case and its repercussions, which I hope and expect to have published by July 24, 2014, the 50th anniversary of the murder."

By that point, all vestiges of the original plaza could be history.

The plaza as it currently stands and concept rendering proposed by Rafael + Bigauskas Architects.

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Schools and shuls change Lebovic campus plans

By RITA POLIAKOV
Staff Reporter

As construction for the Joseph and Wolf Lebovic Jewish Community Campus continues, several institutions are finding it difficult to raise funds or pair with partners to be part of the facility.

The $150-million campus, which is part of the UJA Federation of Greater Toronto's Tomorrow campaign, spans 50 acres of land near Bathurst Street and Rutherford Road in Vaughan. Its first phase includes the new Kimel Family Education Centre, which currently houses the northern branch of the Anne and Max Tanenbaum Community Hebrew Academy of Toronto.

Last year, Beit Rayim Synagogue and School, a Conservative shul in York Region, planned to partner with the Robbins Hebrew Academy (RHA), formerly known as United Synagogue Day School, and move to the campus.

It was reported that the two institutions were planning to join TanenbaumCHAT by spring 2010, but RHA changed its timeline, said Federation spokesperson Howard English.

The Schwartz/Reisman Centre, part of the Joseph and Wolf Lebovic Jewish Community Campus near Bathurst Street and Rutherford Road, should be built by 2012.

"[RHA] did not feel that it was in a position to have a building on the campus," English said. "It was supposed to be partnering with Beit Rayim in a joint-use building… it placed Beit Rayim in a position without a partner."

Claire Sumerlus, RHA's head of school, said the school was unable to meet Beit Rayim's deadline and still has more pre-planning to do before moving to the campus.

"We still have some work to do learning the community… We haven't finished the fundraising," she said, adding that she doesn't know where the spring 2010 deadline came from.

"What we said was we would be there in the future and that is absolutely our intention. These things take time," she said. "I think everything about Lebovic was uncertain… We're hoping to move in for this fall. We just aren't ready. We have lots more homework to do."

That homework includes questions about curriculum and the community, Sumerlus said.

"It's really important to us to be up there, but it isn't a simple process of just building a building. One has to determine the curriculum and what… the population in the area want," she said.

Beit Rayim is still planning to move into the campus, but will likely rent space in the Schwartz/Reisman Centre, which should be ready by 2012, said Irving Siegel, president of the synagogue.

The centre, which will be 100,000 square feet in size, is part of the campus's second phase and will include the Phil Granovsky Sports and Recreation Pavilion, the Goodman Childhood Education Centre and a community arts centre.

For Siegel, being a part of the campus is essential.

"We feel that… [the campus] is going to be the anchor for the Jewish community as we go into the future," Siegel said.

Continued on page B25

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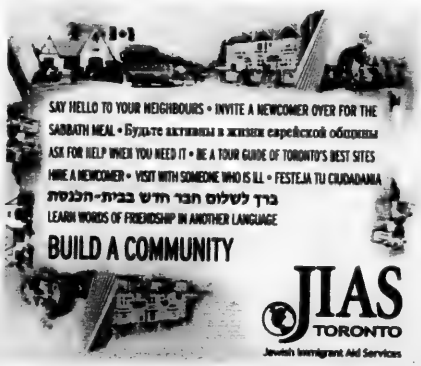
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Community Focus

Bialik's plans are delayed

Continued from page B24

Beit Rayim's Hebrew school is currently operating out of Ross Doan Public School on Weldrick Road in Richmond Hill, but hopes to partner with another institution at the Lebovic campus.

"We're moving full steam ahead with getting on Lebovic. Our plans have been altered a bit. Rather than setting up a building as of this spring, we are now planning to go into a rental situation in the new building," Siegel said, adding that partnering with RHA is still an option.

According to English, Beit Rayim is currently trying to partner with another organization, which can't be named at this time.

"We're pretty confidant that the space that was allocated for [RHA] and Beit Rayim will eventually be used," English said.

Temple Kol Ami, a Reform synagogue in York Region, has also changed its plans to move into the Lebovic campus.

"When [the sale] of our property [on Dufferin Street in York Region] fell through, we didn't have the money to move there," Kol Ami president Cy Charney said.

While the temple's staff and members are disappointed, Charney is optimistic about the shul's future.

"It was unfortunate. We'd love to have been there, but... we can't lick our wounds," Charney said, adding that the temple will continue to hold services and house its Hebrew school at Leo Baeck Day School in Thornhill.

"We're going to beautify our sanctuary and make it wonderful," Charney said. "If anyone has $15 million dollars they want to give us, we'll go back to the campus. [Right now], we're dealing with reality."

Temple Kol Ami was initially supposed to partner with Bialik Hebrew Day School, but will no longer be doing so, said Shana Harris, Bialik's head of school.

While Bialik still plans to open a building on campus, it won't accomplish this by 2012, its original target.

"We would not be ready for that, but we're raising money. Until we get the money that we need... we can't commit," Harris said, adding that she didn't want to comment on why Bialik is not partnering with Temple Kol Ami.

Prosserman JCC to expand healthy living programs

Compiled by CJN Staff

The Prosserman Jewish Community Centre says it will be dramatically expanding its focus on healthy living thanks to a $62,000 provincial grant for new health-promotion initiatives.

The funds will be used to deliver a series of community presentations and seminars that will teach, promote and build skills in areas such as physical activity, healthy eating, mental health, healthy parenting, cancer care and aging.

The presentations will feature discussions by a panel of experts, followed by smaller group seminars on health promotion subjects that will take place for eight to 10 weeks. The presentations will be free, and the seminars will be modestly priced, with subsidies for low-income participants.

The first program starts in November.

The series is part of the Prosserman JCC's Mind/Body/Soul initiative, in partnership with Mount Sinai Hospital and Jewish Family & Child.

"As our community continues to grow, the range of services required to address that growth is expanding as well," said Ted Sokolsky, president and CEO of UJA Federation of Greater Toronto.

"Promotion of healthy living is clearly a critical need which is being fulfilled by the Prosserman JCC and its partners in this innovative initiative. We thank the Ontario government for making this possible."

The Prosserman Jewish Community Centre opened in July 2009 on UJA Federation's Sherman Campus, at 4588 Bathurst St., in mid-town Toronto.

Housed in a fully accessible building, which is the first phase of the new facility, the Prosserman JCC features a fitness centre (http://www.prosserman-jcc.com/fitness) with state-of-the-art equipment, as well as group exercise classes and other health and wellness programs.

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Mississippi Delta's Jews live in the land of the blues

Beth Israel Temple was built in 1929. ***[Sheldon Kirshner photos]***

By SHELDON KIRSHNER
Staff Reporter

CLARKSDALE, Miss. — The sun beats down hard on the Mississippi Delta as I drive past shimmering green fields of cotton, rice, corn and soybeans.

The Delta, a flat alluvial plain in the northwest corner of Mississippi stretching from Vicksburg in the south to the border of Tennessee in the north, is a rich agricultural area in the poorest state in the United States.

Before the U.S. Civil War in 1861, when Mississippi was one of the wealthiest states in the union, African-American slaves toiled in vast plantations owned by an elite of white planters. Slavery was abolished during the Civil War, but the systems that supplanted it, sharecropping and tenant farming, were almost as oppressive.

Isolated from mainstream American culture, the Delta, dubbed "the most Southern place on earth" by one observer, developed its own distinctive musical traditions. The blues, in particular, was forged on the anvil of desperate poverty and hardship and derived its inspiration from 19th-century work songs, spirituals and ballads.

Clarksdale, one of the Delta's principal towns, played a defining role in the formation of the blues. The blues and Clarksdale are thus inextricably linked.

Clarksdale's Delta Blues Museum is the state's oldest music museum and commemorates legendary entertainers from Muddy Waters and W.C. Handy to B.B. King and Sam Carr. The facility is in a converted railway depot from which countless African-Americans migrated to the north in search of equality and better opportunities.

Clarksdale, which is on the Mississippi Blues Trail and deep in the heart of Dixie, is also the site of the Ground Zero Blues Club, the co-proprietor of which is Hollywood actor Morgan Freeman, a native of Mississippi.

The Riverside Hotel, a haunt of African-American blues musicians prior to the 1960s civil rights era and formerly a black hospital, and the Cat Head Delta Blues & Folk Art shop, a remarkably interesting store filled with CDs and artifacts, are also found in Clarksdale.

Historically, Mississippi's minuscule Jewish population was concentrated in the Delta, says Stuart Rockoff, director of the history department of the Goldring Woldenberg Institute of Southern Jewish Life in Jackson, the state capital.

By the mid-20th century, Clarksdale's Beth Israel Temple, a Moorish-style building erected in 1929, was the largest synagogue in Mississippi, according to a story in the *Clarksdale Press Register* published in 1994.

The 1920s were the heyday of Mississippi's Jewish community, observes Rockoff, whose institute provides educational, cultural and rabbinic services to isolated communities and preserves the Southern Jewish experience.

Continued on page B27

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Magnolia State population down to 1,500

George Hirsberg and his wife, Goldie, at the Delta Blues Museum in Clarksdale

Continued from page B26

The Jewish population of Mississippi, a state once synonymous with the worst excesses of racism, reached its peak in 1927, with 6,420 Jews, and has since declined steadily. By all accounts, only 1,500 Jews live in Mississippi today, concentrated in Jackson, with some 600 Jews. But more than 70 years ago, when segregation seemed indestructible, the Delta was the centre of Jewish life in Mississippi.

The Delta's Jewish population in the 1930s was about 2,300. Apart from Clarksdale, where the renowned playwright Tennessee Williams grew up, Jews lived in towns such as Cleveland, Greenwood, Yazoo City, Marks and Indianola. Many of the dry goods shops there were owned and operated by Jewish merchants.

With the decline of Mississippi's rural economy, the rise of national retail chains and the flight of college-educated Jewish professionals to Sun Belt cities such as Atlanta and Houston, the Jewish community in the Delta contracted drastically, says Rockoff, who was born and raised in Texas.

By his estimation, there are no more than 200 to 300 Jews left in the Delta today, the majority of whom are seniors.

Clarksdale itself, whose population of 19,000 is African-American by a two-thirds margin, is down to merely seven Jewish families.

Its ornate synagogue, decorated with stained glass windows engraved with the names of long-dead donors and adorned with posters with verses from the New Testament, was sold several years ago and has been converted into a church.

Jews from what is now Germany arrived in Clarksdale, in Coahoma county, shortly after its founding in 1869. They were joined by Jews fleeing czarist oppression in the Russian empire and by a mixture of Lebanese, Italian and Chinese immigrants, some of whose descendants still live in Clarksdale.

Not being farmers, the Jews became artisans, tailors, pedlars and shopkeepers.

Clarksdale's first synagogue, at 69 Delta Ave., was opened in 1909, when the future of the Jewish community seemed limitless. Shortly afterward, Abe Isaacson, a circus performer, stopped in Clarksdale with his troupe.

Isaacson, whose papers are deposited in Clarksdale's Carnegie Public Library, wrote, "I was curious to know how many Jewish families lived in this small town, which numbered about 4,500 people at that time. So I made the acquaintance of one of the [Jewish] storekeepers, who had a place of business on Sunflower Avenue. He told me that there were 14 or 15 Jewish families in town, mostly newcomers from Russia and Poland."

Most of the families, he reported, were poor and could hardly make a living. "Some were pedlars in the country, walking with heavy packs on their backs for miles and miles."

Beth Israel's cantor, the Rev. Freiman, had a variety of duties, wrote Isaacson. He chanted prayers on Saturdays and high holidays, conducted marriage ceremonies, bar mitzvahs and funeral services, and taught children Hebrew prayers.

Beth Israel's original building was sold to a lawyer to help pay for a new shul, which was finished in the year the Great Depression began. Today, the beige-brick building with green-trimmed windows is vacant, said Kappi Allen of the Coahoma County Tourism Commission.

Continued on page B28

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Jews adapted to Southern way of life

Continued from page B27

According to Isaacson, a Reform rabbi from Chicago was hired to lead the new congregation. "He did away with the old Hebrew language prayer books... and brought with him a number of prayer books written in English [that] our older citizens didn't like at all. He also objected to people wearing hats in shul."

> *'It's a small town, and you had to make a living'*

After World War II, Clarksdale's Jewish population was almost 300, says Rockoff.

Fully integrated, the Jews of Clarksdale adapted to the Southern way of life, remaining silent in the face of racist Jim Crow laws and regulations.

"It's a small town, and you had to make a living," said George Hirsberg, a 73-year-old chartered accountant who was born in Clarksdale. His ancestors immigrated to the United States from Latvia in the 19th century and his grandfather, Jacob, a pedlar, settled in Clarksdale in the 1880s.

By 1970, 100 families belonged to Beth Israel, which is located at 410 Catalpa St. Many of its congregants were doctors, lawyers and accountants, like Hirsberg, whom I met through Allen at the Delta Blues Museum one hot and sunny morning last month.

Hirsberg's wife, Goldie, 70, was born in Hattiesburg, a town in southern Mississippi, and has lived in Clarksdale for the past 50 years or so.

By the mid-1990s, with cotton farming not as lucrative as it used to be and with Clarksdale having effectively become a bedroom suburb of Memphis, Tennessee, about an hour's drive away, Beth Israel's membership had declined to 19 families. The synagogue could no longer be maintained.

Goldie Hirsberg laments the precipitous decline of Clarksdale's Jewish community.

"We were very active," she said in a soft Mississippi drawl. "We did everything."

Her husband also feels a sense of loss. "Until 15 or 20 years ago, this was a vibrant community," he recalled. "We had a full-time rabbi, and now we have nobody."

Nonetheless, the Hirsbergs intend to remain in Clarksdale. "It's home," said George. "We don't have any plans to move."

The old and now vacated Beth Israel Temple.

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President: Carole Sterling
Tel: 416-630-0375 Fax: 416-630-5089
E-mail: ccrj@urj.org
Website: www.urj.org/ccrj
Canadian national office of the Union for Reform Judaism, representing over 950 synagogues throughout North America, promotes liberal Judaism through synagogue support, outreach, youth programs, Jewish camping, adult and child education, social action, leader development.

CONGREGATION BINA
(A Community of Jews from India)
PO/CP 92127, 2900 Warden Ave.,
Toronto, Ont. M1W 3Y8
Email: president@congregationbina.ca
Contact:
Shai Abraham, 416-786-2585
Ramona Abraham, 905-626-0055;
The main objective of Congregation BINA, a non-profit organization of Jews from India, is to assist, maintain, and promote traditional religious, social, cultural, and educational activities amongst its members. Each year, High Holy Day Services and social gatherings are held. A quarterly news bulletin, **'Contact'**, is published.

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The Canadian Jewish news

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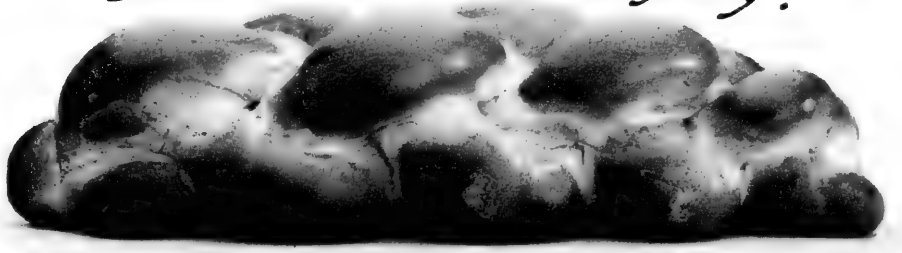

Let us help you prepare for Rosh Hashanah. This week's food section (and those of August 26 and September 2) will give you everything you need, from recipe ideas to grocery specials, catered meals to Kosher wines. *Eat. Pray. Enjoy.*

The Canadian Jewish news

Larger institutions offer more services than home shuls

Continued from page B11

While some people enjoy the atmosphere of larger shuls, others see the benefit of smaller ones, Rabbi Chaikin said.

"When someone goes to a home-based shul, it's very cosy… the community becomes very close. In a big shul, you're a drop in the bucket," he said.

Rabbi Wayne Allen of Beth Tikvah, a Conservative synagogue, understands why some people would choose home-based minyanim, but still sees a need for larger synagogues.

"They're not shuls, they're minyanim that are operating in homes. A shul is an institution that offers a wider variety of services," he said.

"Home-based minyanim provide an opportunity for individuals to come together for the purpose of prayer, but it rarely offers an opportunity for other things, for social activities, educational activities. Those essential services are provided by larger institutions."

Still, the rabbi recognizes the benefits of a smaller place to pray.

"I think they serve a convenience need for people who are looking for something that is more neighbourhood-based. Most of the synagogues, especially larger ones, are not neccesarily where the Jewish communities are living," he said.

"Some like the intimacy of a smaller group rather than the large facilities that have enormous numbers… and people feel they are just another person rather than a valued individual."

Home-based shuls in York Region have recently faced an issue of bylaws.

The City of Vaughan is currently considering amending zoning bylaws that would affect shuls operating out of residential homes. Amendments to the bylaw – Bylaw 188, would mean that the minimum lot frontage would change from 20 metres to 30 and the lot would have to abut a street with a minimum right-of-way of 26 metres or more.

Home shuls face bylaw issue in York Region

Parking changes could also be implemented through a separate zoning bylaw.

These changes could mean that shuls like Beis Malkeinu would not conform to the new bylaw.

Ward 5 Councillor Alan Shefman, a proponent of the amendment, said home-based shuls could cause safety concerns.

"There are a number of situations where businesses establish in residential homes and residents get very upset. Things like increased traffic, parking. Religious institutions sometimes get themselves in the same sort of situations where there may be events taking place… that overwhelm the area," he said. "One of my greatest concerns is safety. Looking at the size of even large homes, there's a limited capacity for people to be in that location."

Shefman admits that large parties cause similar situations, but says that this is different.

"[This is] on an ongoing basis, where people are praying or gathering," he said, adding that, in terms of parking issues, while Orthodox Jews don't drive during Shabbat, they do during other services or events.

Before going through with the amendments, Shefman and the City of Vaughan will consult with the community, most likely in late fall.

Gotfryd, who attended a June 1 committee meeting open to the public about the issue, doesn't think his shul poses a problem.

"Even though a few [community members at the meeting] were strongly against parking issues, none of them had a a problem with people praying. It was all about access to parking and safety of children… and that can be [ensured] by enforcing existing bylaws," he said.

"The government has no right to tell people where to pray, and they realize that."

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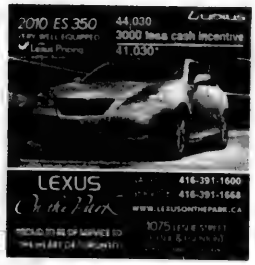


This Week

National

Mayoralty candidates debate issues. *Page 3*

Founder of Dylex was a giant in the community. *Obituary* *Page 28*

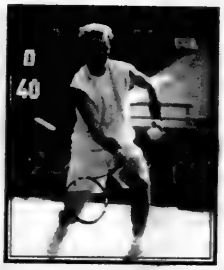
Holiday Food Ideas

Recipes from across the miles. *Page 32*

Arts & Travel

Ashkenaz Festival features broad range of traditions. *Page 64*

Sports & Leisure



Michael Russell is top rated Jewish player. *Page 70*

Index

National	3
Editorials & Letters	8
Perspectives	9
Opinions	10
The Kirshner File	11
According to Reports	14
What's New	26
Obituaries & Notices	28
Jewish Life	29
Holiday Food Ideas	32
Just Between Us	48
On Campus	48
Health & Lifestyles	51
Israel & the Jewish World	53
Arts & Travel	63
Classified	67

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Canada Post Publication Agreement #40008684
Publication Mail Registration #09894

Israel, PA to resume direct talks

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JERUSALEM — U.S. Secretary of State Hillary Clinton announced last Friday that Israel and the Palestinian Authority (PA) will resume direct negotiations for the establishment of a Palestinian state. The talks will be inaugurated at a two-day summit in Washington that follows an 18-month lull in the negotiations.

In addition to Israeli Prime Minister Benjamin Netanyahu and Palestinian Authority President Mahmoud Abbas, U.S. President Barack Obama has invited to the summit Egyptian President Hosni Mubarak, Jordan's King Abdullah II and former British prime minister Tony Blair, head of the Middle East Quartet – the United States, the European Union, Russia and the United Nations.

Obama will hold separate meetings with each of the leaders at the White House on Sept. 1, and will then host a joint dinner. The inauguration ceremony will take place a day later under Clinton's auspices. The event will probably include speeches by the leaders and initial negotiations about the first round of talks, which are likely to take place shortly thereafter.

Israel's Prime Minister Benjamin Netanyahu, left, and Palestinian Authority President Mahmoud Abbas are scheduled to meet face to face in Washington on Sept. 2. *[Flash90 photos]*

Sources close to Netanyahu said on Saturday that most of the negotiations will take place in Israel or the Middle East region and not in the United States.

Both Clinton and U.S. special Mideast peace envoy George Mitchell said the negotiations will aim to reach a permanent settlement and the establishment of a Palestinian state within a year. They said the negotiations will focus on all core issues: Jerusalem, borders, refugees, security, settlements and water.

Clinton noted that there will be no preconditions. Nor did she mention the Sept. 26 expiry of the freeze on settlement construction in the West Bank.

Continued on page 54

PM expresses sympathy for Schalit

By ANDY LEVY-AJZENKOPF
Staff Reporter

Prime Minister Stephen Harper said he wishes Canada could do more for kidnapped Israel Defence Forces soldier Gilad Schalit.

He made the remark while on a stopover in Toronto last week, where he attended a "cultural media roundtable" for reporters representing the city's faith communities.

Aside from *The CJN*, present at the table were journalists from Indian, Sikh, Italian, Polish, Greek, Korean, Chinese and Caribbean news outlets.

The CJN was allowed two questions, both of which were submitted ahead of time.

Asked about what Canada is doing to help Israel secure information about the condition of kidnapped Israel Defence Forces soldier Gilad Schalit – a captive of Hamas in Gaza for more than four years – Harper said he wished there was more to be done.

Stephen Harper

"We have called repeatedly for his release, [but] the regime that holds him is not one that is terribly given to respond to international pressure or respect international law in any way, shape or form," Harper said.

"We have great sympathy for him, his family and all those who know him. He stands as a symbol and remembrance that terrorism is a very real fact in Israel's day-to-day existence. He is a symbol of that reality and of the complete lawlessness of those in that region who threaten Israel's existence."

Regarding Iranian President Mahmoud Ahmadinejad's quest to acquire nuclear weapons, Harper was asked whether he thinks the government's recently augmented economic sanctions against Iran are working and whether there's a set time frame to allow political deterrence to work before more action is taken.

He said the Canadian government continues to be "very worried" about Ahmadinejad's regime, although it has "no quarrel" with the Iranian people.

"We sympathize deeply with the widespread democratic and human rights abuses that exist within that country. That said, that regime, in our opinion, unequivocally wants to gain nuclear weapons. And Iran gaining this capacity, would be a very grave security threat to the region and the world."

Continued on page 23

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Jewish groups give aid to Pakistan – please see page 20

The News in Brief

Canada

School Supply Drive

CALGARY — Na'amat Canada's Calgary branch launched its 13th annual School Supplies for Kids program last week. With gifts from the Office Depot Foundation, as well as from corporate, foundation and individual donors, Na'amat aims to provide backpacks filled with school supplies to 1,250 children in local domestic violence shelters, the *Calgary Herald* reported. Office Depot customers can also drop off supplies at in-store bins until Sept. 15. Na'amat runs similar drives in Edmonton, Vancouver, Ottawa and southern Ontario. Visit www.naamat.com for details.

World

Munich Planner Dies

AMMAN — Amin al-Hindi, a planner of the 1972 attack on Israel's Olympic team in Munich and one of the founders of the Palestinian security services, died Aug. 17 in Amman of liver and pancreatic cancer. He was 70. Eleven Israeli athletes were kidnapped and later killed during the Munich Olympics, along with five Palestinians and a German police officer. The massacre's main architect, Mohammed Daoud Odeh, died in July at age 73.

L.A. Bomb Scare

LOS ANGELES — An Aug. 16 bomb scare closed streets near the Israeli Consulate in Los Angeles. Police checked two unattended suitcases outside the building and cordoned off part of Wilshire Boulevard, where the consulate and other Jewish organizations are located, for several hours. The area was declared safe just after noon. On Dec. 18, 2007, the building, which houses the consulate, the Jewish Agency, Young Judea and the Israeli Scouts, was evacuated after a bomb threat that turned out to be a false alarm.

Nazi App Removed

SAN JOSE — Google removed Nazi-related applications from its Android downloads after protests from Jewish users. Google removed the apps from search results Aug. 13, *PC Magazine* reported. Google said in a statement that the apps were "upsetting" and violated its terms of service. The apps came up in a search for the word "Jewish" in the Android App Marketplace. An Adolf Hitler-themed app was selling for $2.99 a download.

Imams Visit Camps

NEW YORK — Eight U.S. Muslim leaders who visited concentration camps and met with Holocaust survivors signed a statement condemning Holocaust denial and anti-Semitism. The Aug. 7-11 trip, which aimed to help fight Holocaust denial among Muslims, featured visits to Dachau and Auschwitz. Among the participants was Laila Muhammad of Chicago, daughter of American Muslim leader W.D. Muhammad and granddaughter of Elijah Muhammad, former leader of the Nation of Islam. The trip was sponsored by Germany's Konrad Adenauer Foundation and the Center for Interreligious Understanding, a New Jersey-based interfaith group.

Heroes Wanted

NEW YORK — The Jewish Federations of North America has opened voting for its community hero nominees. One community hero of the year and four finalists will be named at the federations' General Assembly in New Orleans Nov. 7-9. Judges will pick the winner from the 20 nominees who get the most online votes. That person will win a $25,000 grant for his or her work. The 2009 campaign garnered 500,000 votes for hundreds of nominees.

Black Artists Sing Jewish Classics

Johnny Mathis' 1958 record

NEW YORK — A society dedicated to the preservation of Jewish music is releasing an album of African-American renditions of Jewish songs.

The New York-based Idelsohn Society for Musical Preservation is releasing *Black Sabbath: The Secret Musical History of Black-Jewish Relations* on Sept. 14. The 15-track album includes Billie Holiday's rendition of *My Yiddishe Momme*, Cab Calloway singing in Yiddish and Nina Simone and Eartha Kitt singing in Hebrew.

The society honoured Johnny Mathis, whose 1958 rendition of *Kol Nidre* leads the album, on Thursday at the Skirball Cultural Center in Los Angeles.

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The Canadian Jewish news

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Website: www.cjnews.com
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The Canadian Jewish news

Vol. XL, No. 33 (1,962)*

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CIRCULATION
Total circulation: 36,586 copies.
Total paid circulation: 35,729 copies.
CCNA verified circulation Aug. 12, 2009

SUBSCRIPTIONS
Canada: $37.80, 1 yr. incl. taxes
$68.00, 2 yr. incl. taxes
Online edition:
$20.95 1 yr. incl. taxes
U.S.A. / Foreign:
$135 Cdn. funds, 1 yr.

Postmaster: Please return 2985 and changes of address to CJN, 1500 Don Mills Rd., Ste. 205, North York, Ont. M3B 3K4.

Postage Paid at Toronto
Canada Post Publication Agreement #40010684
Publication Mail Registration #09894

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We acknowledge the financial support of the Government of Canada, through the Publications Assistance Program, towards our mailing costs.

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Mayoralty candidates attend seniors debate

Council to debate election sign motion

see page 13

Pictured at the recent Toronto mayoral candidates' debate that focused primarily on seniors' issues are, from left, Rocco Rossi, George Smitherman, Joe Pantalone, Sarah Thomson and Rob Ford. *[Andy Levy-Ajzenkopf photo]*

By ANDY LEVY-AJZENKOPF, RITA POLIAKOV and CARA STERN
Staff Reporters

What started off early as a concerted attack on front-running mayoralty candidate Rob Ford eventually moved smoothly into a debate on issues of concern to seniors as Toronto's would-be mayors engaged in a debate at Shaarei Shomayim Congregation last Thursday morning.

Organized by the Association of Jewish Seniors (AJS) and the Canadian Jewish Political Affairs Committee (CJPAC), the Aug. 19 event featured the five leading candidates: Rocco Rossi, George Smitherman, Joe Pantalone, Sarah Thomson and Ford.

In his opening remarks, Rossi told the 200 gathered seniors that the most important quality in any candidate is "the truth." The remark was aimed at Ford, who earlier that morning had confessed to being charged with possession of marijuana and driving under the influence while on a trip to Florida in 1999.

Rossi's remark drew jeers from the crowd, who seemed to want a debate on the issues and appeared uninterested in character attacks.

"Tell us what *you* stand for," shouted one senior from the back of the hall.

Smitherman's opening statement also took aim at Ford for remarks he made last week about the ability of the city to take in new immigrants when it's having trouble, he said, serving its 2.5 million existing citizens.

"Diversity is our strength. This is an issue that's important to the Jewish community," Smitherman said. "We can count on organizations like Baycrest, UJA Federation and Mount Sinai. I want to discuss the things you need as seniors in order to thrive and live in dignity."

Thomson, founder of *Women's Post* magazine, opened by saying she would bring a fresh perspective that combined her history of success as a businesswoman with the goal of running the city like a "well-run household," saying it needs to spend money but take care of people at the same time.

In the course of answering questions posed by moderator Michael Friedman, CJPAC's director of operations, Rossi –

Continued on page 12

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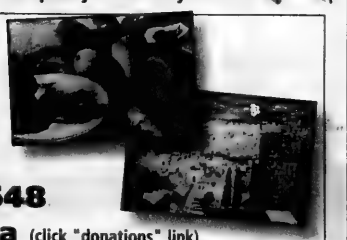

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The core of the problem

From the editor's desk...

A small, somewhat innocuous-looking item regarding Palestinians in Lebanon made the round of international news emanating from the Middle East last week. Indeed it appeared so unexceptional that most western media overlooked it altogether.

But the story itself and the far-reaching truths that are the factual foundation for the story deserve a great deal of publicity. For they are far from innocuous.

Indeed they touch the very heart of the burden that makes peace between Israelis and Palestinians so heavy a lift.

Lebanon's Parliament enacted legislation that allows Palestinian refugees to apply for work in a wider category of employment fields than they had previously been permitted.

The *Beirut Daily Star*, curiously relying on an Agence France Press (AFP) report, wrote the following about the legislative initiative: "Lebanon's Parliament adopted Tuesday [Aug. 17] a law granting wider employment rights to some 400,000 Palestinians in the country, revoking a ban that had barred the refugees from tens of professions for years."

The law cancels former restrictions on employment for Palestinian refugees. They will now be considered as "foreign workers" who will have the right to work in a wider array of job categories along with other officially recognized foreign workers. In some cases, too, social security benefits will be made available to them as well.

Certain jobs, however, will still be denied them, such as physician, lawyer and police officer, and they are not allowed to join the army. These positions are reserved for Lebanese citizens alone.

Although some human rights groups applauded the Lebanese lawmakers for their initiative, the situation for Palestinians in Lebanon is still, for the most part, a portrait in penury and misery.

As the *Beirut Star* article pointed out, "the thorny issue of the Palestinians is far from resolved, as they continue to live off UN handouts in destitute conditions in a dozen camps across the country and are still deprived of health care, the right to own property and the right to citizenship, among others."

The precise number of Palestinians living in Lebanon is unclear.

According to the *Beirut Star*, "the UN agency for Palestinian refugees [UNRWA] estimates Lebanon today houses 400,000 Palestinians, but Lebanese officials estimate no more than 300,000 refugees actually reside in the country as UNRWA does not strike off its lists those who emigrate."

Since the vast majority of the Palestinians who live now in Lebanon were born in Lebanon, it is quite appropriate to ask why they are still considered refugees. Lebanon's ongoing policy of maintaining their status as stateless persons is in keeping with the policies of the Arab League after Israel's War of Independence in 1948 to enable Palestinians to consider themselves perpetually aggrieved and victimized by the Jewish state.

In his According to Reports column in *The CJN* last week, Paul Michael's cast a brilliant, high beam of light onto the 63-year-old claim by the Palestinians to the enveloping, wrap-around mantle of refugee status and of the role of UNRWA as the hard-bitten, ideologically politicized seamstress of that mantle these past three score and more years.

Michaels pointed to an Aug. 7 column in the *National Post* by Robert Fulford that exposes UNRWA's work as "a historic con game."

Michaels noted that through the interplay of the United Nations High Commission on Refugees, which deals with helping refugees around the world except for the Palestinian refugees, who have their own aid agency, the UNRWA, the United Nations has effectively "no practical interest in resolving the Palestinians' refugee status. Above all, the insistence of the 'right of return' [even in principle] of millions of Palestinians to present-day Israel is a prescription for ongoing conflict with the Jewish state, if not its destruction."

The ongoing existence of UNRWA is evidence of the impossibility of Israel ever receiving fair, balanced, equitable treatment at the hands of the United Nations General Assembly and its committee systems.

UNRWA's existence is also evidence of the cynical, uncaring, unfeeling dispositions the members of the Arab League truly bear for their brethren Palestinians.

Last week, a second somewhat innocuous-looking item regarding Palestinians made the round of international news that makes this ever so plain for all the world to see.

According to AFP, "UNRWA warned that it is running an $84-million deficit that could soon force it to shut schools and clinics in the Gaza Strip. Adnan Abu Hasna, a spokesperson for UNRWA, said, 'This will force UNRWA to take steps towards closing institutions, schools and clinics in the Gaza Strip beginning in September.'" He added that Arab states are to blame in part, having paid only for 1.5 per cent of UNRWA's budget when they pledged to pay 7.5 per cent, but that Saudi Arabia, Kuwait and the United Arab Emirates had paid their dues.

Fulford was so absolutely correct in referring to UNRWA as a "historic game." But as history will yet show, the individuals who were most conned of the truth, most deprived of their futures by UNRWA, were the Palestinians.

– MBD

AN EVENING WITH THE STARS

Teens from Sderot attended three weeklong sessions of "Knowledge Camp" this month at the Hebrew University of Jerusalem's Joseph Meyerhoff Youth Center for Advanced Studies. The initiative, sponsored by Canadian Friends of the Hebrew University and organized by the Committee for a Secure Sderot, kicked off with "An Evening with the Stars," featuring Israeli singer Shlomi Bar-El, who appeared on *Kochav Nolad*, the Israeli version of *American Idol*. As well, participants learned about astronomy and had an opportunity to stargaze.

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Please call for details on this month's Toonie Tuesday Amica at the Movies. Space is limited for this event.

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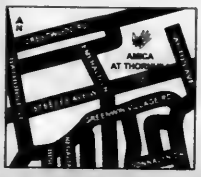

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Friends group offer unique mission to Israel

Golfers tee off in Caesarea

By PAUL LUNGEN
Staff Reporter

The first hole at the Caesarea golf course is a dogleg right with bunkers on either side that, with the wind behind you, plays at 5,770 miles, longer than your standard opening hole.

Well, for Israeli club members it doesn't play quite that long but for a small group of Canadian and American golfers, getting to the tee box at the first hole in Caesarea is something more than a short drive to the local country club.

About a dozen North Americans will venture on to the new Pete Dye-remodelled course in early October as part of the first ever Friends of Tel Aviv University Golf Mission to Israel. They will play two rounds of golf at the Caesarea Golf Course, which was recently named as one of Rolex World's Top 1,000 Golf Courses.

The rest of the mission will mostly consist of traditional activities, but not entirely, said Vanessa Valkin, executive-director of Canadian Friends of Tel Aviv University (CFTAU), Toronto chapter. In addition to golf, participants will enjoy cycling in Jerusalem, a visit to the Tel Aviv Stock Exchange, viewing of Bauhaus architecture in Tel Aviv, meeting with Israeli venture capitalists, visiting TAU and attending a sports event. "The only lazy thing they'll do is an afternoon at a wine farm, tasting and dinner," Valkin said.

The impetus for the unusual mission came from CFTAU board members Jeff Wagman and Phil Hart, who are golfing afficionados, she said. While golf sets the mission apart from other organized visits to Israel, those who don't wish to test their skill on the course can instead relax with a spa treatment at the golf club or visit the nearby Ba'hai Gardens in Haifa and the ancient Galilean city of Tzipori, she said.

Valkin acknowledges that interest in the mission has been modest so far. "It may be that people ask, 'do I need to go to Israel to play golf?'" she suggested. But golfing is only one of the activities and the course is unique in that it is near the ancient Herodian city, which features numerous excavations and ruins.

Valkin said the golf mission is in keeping with a new trend of including unusual experiences in Israel.

Last spring, many visited the Dead Sea for an outdoor opera concert at Masada, she noted.

"People want to support Israel, visit in Israel, but they have familiarity with it. They want to do different things. That's why we offered something different and fun."

That's something Jerry Adler is happy to confirm. "The general sense is that Canadian Jews and non-Jews are going to Israel for umpteen different reasons" and not simply to show support and boost morale in time of conflict," said Adler, manager of marketing and public relations for the Israel Government Tourist Office.

Recent missions have included a cycling trip and visits with a cultural aspect – concerts, opera, dance recitals and museums – are proving popular.

This year the Jewish National Fund is focusing on the "greening of Israel," he said.

"[Israel's] Ministry of Tourism is celebrating 100 years of green," highlighting how Israel reclaimed desert and conducted ecologically sound development, including water purification and relying on locally grown produce. "We're trying to show the world that Israel is one of the first regarding being green and having a small carbon footprint," he added.

For Hart, the mission is a way of bringing more attention to TAU, which boasts an enrolment of 30,000 students. "We're trying to create a little more awareness in the GTA by coming up with interesting programs that no one's done before," he said. "My goal is to make sure we do missions every year or every other year and put a good slant on it and make it interesting. We'll do things people don't know about."

Tel Aviv University was established in 1956. Its faculty is known for research into many fields, including particle physics, astronomy, cell biology, biotechnology, genetics, agriculture, fibre optics, as well as in the humanities, social sciences, medicine and law. CFTAU supports the university through fund raising and by raising its profile locally.

Caesarea 17th tee to green and clubhouse

Community leader, pioneer, Wilfred Posluns z"l helped shape Jewish Toronto

Visionary philanthropist personified the value of tzedakah

By Daniel Horowitz

Rarely, if ever, does a surname become synonymous with community, but in the case of Wilfred (Wilf) Posluns z"l, who passed away on Sunday, August 15, 2010, that's precisely the case.

A past chair of UJA Federation, a past two-time chair of the annual United Jewish Appeal Campaign, and a past chair of UJA Federation's Endowment Fund, the vision, generosity and compassion of Wilf Posluns helped make Toronto's Jewish community what it is today - one of the world's most successful and flourishing Diaspora cities.

A recipient of UJA's prestigious Shem Tov Award, presented to Jewish Toronto community leaders representing the highest levels of excellence in volunteer service, Wilf, a former CEO and Chairman of Dylex Ltd., worked tirelessly on behalf of several organizations in Toronto including UJA Federation, UIA Canada, Associated Hebrew Schools, Baycrest Centre, Mount Sinai Hospital, Beth Tzedec, Israel Bonds, Royal Ontario Museum, the Toronto Chapter of Hebrew University and many more.

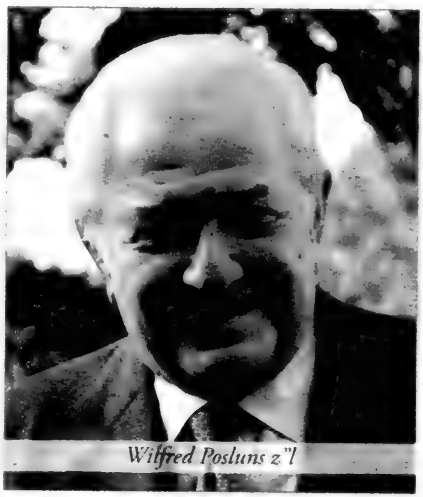
"I believe in giving back to the community," Wilf wrote in his 2004 Book of Life story for The Jewish Foundation. "We must continue our work here to support Israel, because not only is Israel dependent on the Diaspora, the Diaspora is dependent on Israel. I take great comfort in knowing that my family will continue to live their lives with the values of tzedakah that my grandparents and parents passed on to me. It is our obligation to take care of our own community. When you do good deeds for others, you certainly get a lot back."

Wilf's vision and knowledge of what makes a great community was a subject of Rabbi Baruch Frydman-Kohl's eloquent and touching eulogy.

"The Talmud teaches that one plants trees for the future," said the rabbi. "Years ago, Wilfred and Joyce purchased land on The Bridal Path for a home. They didn't yet have the resources to construct what would become an impressive statement of contemporary design. Wilfred imagined the way the house would be situated and had specific trees planted on the lot. He would bring the family out to see the location and show

Wilfred Posluns (l), and Irving Gold participate in the sod turning ceremony for the Lipa Green Building for Jewish Community Services, September 1981.

them the trees, explaining that someday the trees would be big, that one had to see beyond the immediate, to imagine what one wanted, and to work to realize that future. I would hear him say, 'The builders of this community dreamed big. They undertook more than they thought they could handle.



Wilfred Posluns z"l

At the 2007 groundbreaking ceremony for Sherman Campus, Wilf grabbed a shovel along with his family (from l to r) Wendy Posluns, David Posluns, Felicia Posluns and Lynn Posluns.

But they understood they would grow into the future. The synagogue is a critical element in the future of our community. We have to plant well for good growth.'"

Wilf held numerous leadership positions at UJA Federation, one of which resulted in him putting its Endowment Fund, (today the Jewish Foundation of Greater Toronto), on the map. The seeds he planted eventually grew the Foundation to where it is today, with assets close to $200 million.

It was also Wilf's determined and visionary leadership as well as his fundraising acumen that created the Lipa Green Building in 1983, ultimately changing the face of Jewish community life in Toronto. And, his willingness to co-chair the UJA Emergency Campaign during the first Lebanon War in the summer of 1982, was a testament to how deeply Wilf cared about Israel and Jewish Toronto.

"Wilfred was an inspiring leader in every sense of the word," says Steve Ain, a former CEO of UJA Federation who worked with Wilf for many years. "It didn't just mean that he held leadership positions; it meant that he got others to follow him, whether it was campaign giving, community action or support of Israel. He was one of the architects of the modern-day UJA/ Federation. He was an incredibly generous person, both in money and in time, and was never willing to settle for second best."

"I had great affection and respect for Wilf Posluns. I knew him since I was 28, and I have always regarded him as an inspiring leader and role model," says community leader and past UJA Campaign chair Ronnie Appleby. "He was, in my view, the pre-eminent fundraiser for the next few decades and I learned

Wilfred Posluns (2nd from left), enjoys the Northern YMHA Completion Program in 1975 along with (l to r) John Wahl, Bert Fine and David Andrews.

a lot from him. Wilfred's philanthropy is also legendary and examples of his gifts are reflected in many institutions here and in Israel. Wilfred Posluns was one of the greatest leaders in the history of the Jewish community of Toronto and his impact will have a lasting influence on everyone he touched."

"Who we are today as a Jewish community, our treasured network of agencies, schools and services and an infrastructure with few equals in the entire Diaspora Jewish world, have more to do with the efforts of Wilfred Posluns than anyone could fully comprehend," said Ted Sokolsky, President & CEO, UJA Federation of Greater Toronto.

Wilfred Posluns, (3rd from left) at the Northern YMHA Completion Program groundbreaking ceremonies in 1975. Pictured (l to r) are: Harold Green, Alex Fisher, Wilfred Posluns, Premier William Davis, Murray Koffler, and Sam Granatstein.

"Above all, it was Wilfred's leadership, his boldness and strength of character that taught us to dream more, do more and be more. That legacy will continue for generations to come."

UJA FEDERATION OF GREATER TORONTO
Across the street. Across the globe.

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The Canadian Jewish News, a corporation without share capital
Head Office
1500 Don Mills Rd., Suite 205, North York, Ont. M3B 3K4

Hoping deeply, but without expectations

With cleverly directed visual effect and rhetorical flourishes of hope and possibility, the American administration last week orchestrated the announcement that the leaders of Israel and the leaders of the Palestinians will return to direct, face-to-face, peace talks on Sept. 2 to be hosted in Washington by U.S. President Barack Obama.

To ensure the appropriate atmosphere of weighty historical moment for the occasion and perhaps as a form of pre-negotiations, last minute pep talk, Obama is scheduled to meet separately with Israeli Prime Minister Benjamin Netanyahu and Palestinian President Mahmoud Abbas, as well as with Egyptian President Hosni Mubarak, Jordan's King Abdullah II and the Quartet's Mideast envoy Tony Blair.

U.S. Secretary of State Hillary Clinton will then pick up and wield the gavel of bilateral dialogue the next day.

In making the announcement, Clinton and U.S. special Middle East envoy George Mitchell said the aim of the process is to reach a permanent settlement of the conflict, including the establishment of a Palestinian state, within a year. The core issues of the negotiations are Jerusalem, borders, refugees, security, settlements and water.

Netanyahu told the Israeli people on Sunday that "he will arrive at the negotiating table with goodwill to reach a peace agreement." He intends to "surprise all the critics and skeptics," but emphasized that he needs a Palestinian partner to succeed.

In contrast, Abbas warned that "it's impossible to conduct negotiations alongside settlement construction." He wrote to Obama, Russian President Dmitry Medvedev and the high representative of the European Union on foreign policy, Catherine Ashton, threatening once again to walk away from face-to-face negotiations if Israel does not maintain the current freeze on construction in the West Bank.

And so we have returned to where we were almost two years ago before Palestinian leaders turned their backs on direct negotiations with Israelis.

In the circumstances, it is impossible to be optimistic.

We can only be hopeful, but with the accompanying, self-protective sigh of very cold expectations chilled to near frozen by years of shameless prevarications by Palestinian Authority leaders, murderous intentions and actions by Palestinian Hamas leaders, unceasing incitement against Jews and the Jewish state by all strata of Palestinian leaders and, it must also be said, by the potential stymieing effect of hardscrabble coalition politics in Israel.

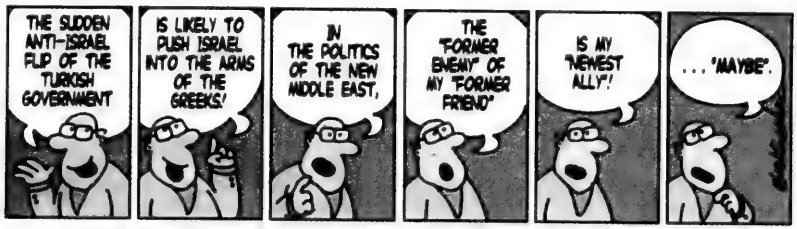
But at least the Palestinian Authority and the government of Israel will be talking to each other across a table in one room.

Perhaps, in the byzantine, *shuk*-based haggling of politics, posturing, illogic and stiffened ways of the Middle East, that's how progress is measured.

25 years ago in *The CJN*

The Jews of Krakow, Poland, celebrated their first bar mitzvah in 35 years when eighth grader Eric Strom and his family made the trip from Stamford, Conn. The event came about after the leader of Krakow's Jewish community asked a visiting group of Jewish leaders from New York City to, "Send us a bar mitzvah. Send us life."

Editorials & Letters


Dry Bones
THE SUDDEN ANTI-ISRAEL FLIP OF THE TURKISH GOVERNMENT
IS LIKELY TO PUSH ISRAEL INTO THE ARMS OF THE GREEKS!
IN THE POLITICS OF THE NEW MIDDLE EAST,
THE "FORMER ENEMY" OF MY "FORMER FRIEND"
IS MY "NEWEST ALLY"!
... "MAYBE".

DryBonesBlog.com

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Women treated as second-class citizens

The "they" that the letter writer so contemptuously refers to in "'Assault' at the Kotel" (Aug. 5) are called "women." They represent more than half of the Jewish population, and they have for too long been treated as second-class citizens by right-wing Orthodoxy.

Many in the modern Orthodox community encourage women's participation in davening, such as through women's Torah readings and partnership minyans. The Torah cannot be made *tameh*. There is no halachic reason preventing women from having a Torah reading, carrying the Torah or davening aloud as a group. Instead of assaulting or arresting women who wish to daven at the Kotel, why don't we just distribute blindfolds and earplugs on the men's side?

Sidura Ludwig and Jason Shron
Thornhill, Ont.

* * *

Independent minyanim

In his column, Martin Lockshin highlights many of the positive features of the independent minyan movement ("Are independent minyanim the future?" July 15). Much of the column is based on the work of Rabbi Elie Kaufner.

The analysis tells us that these minyanim have a "strong allegiance to the traditional prayerbook" and are run by "a group of knowledgeable Jews." Furthermore, services are led by those with a "tuneful voice and solid Hebrew language skills." Apparently there are no dues or membership fees to contend with and "people can feel much happier in a benevolent meritocracy than they do in a democracy."

A weakness of the independent minyanim that is not mentioned is that within their structure, there seems to be no need for halachic authority (regardless of the stream of interpretation). Not having a guiding figure for a tfillah experience negates much of the traditions upon which the very prayers are based.

A second issue regarding independent minyanim revolves around the question of resources. One has to wonder why the idea of all these "knowledgeable Jews" and their "tuneful voices and solid Hebrew skills" leaving their respective synagogues is worthy of such praise. It is unfortunate that the participants themselves do not realize that they add to a synagogue/temple community by their mere presence, let alone through their knowledge, skills and voices.

Rabbi Avraham Aryaih Witty
Thornhill, Ont.

* * *

Letter deserved stronger rebuke

While I am glad that Canadian Jewish Congress responded to the letter criticizing its support of Kulanu Toronto in Toronto's recent Pride Parade, I was a little concerned by the temperate nature of the response. (CJC's Aug. 12 letter, "Anti-Israel forces in the gay community," was a response to the Aug. 5 letter "Homosexuality prohibited by Torah law.")

The CJC justified its participation in the Pride Parade and its support of Kulanu, because Kulanu is committed to Israel's well-being and carried the flag for Israel at the parade. However, the two signatories failed to mention that the CJC is a community organization that values all members of its community, and that Kulanu is an invaluable resource for gay Jews in Toronto that deserves the support of the Jewish community as a whole. Unfortunately, the response has left members of the gay Jewish community with the impression (mistaken I hope) that the CJC supports Kulanu because it carries Israel's flag in the gay community, not because of the vital role that it plays within the Jewish community.

The CJC also failed to reject the inflammatory and prejudicial content of the letter "Homosexuality prohibited by Torah law," which called homosexuality a "human ill" and suggested that the CJC should support "sex reorientation programs." Such a hate-filled and misinformed letter required a much stronger rebuke. While I am glad that the CJC responded to the letter criticizing its support of Kulanu in the recent Pride Parade, I was a little concerned by the temperate nature of the response.

Daniel Engel
New York, N.Y.

* * *

Homophobic attitude unacceptable

I am an 86-year-old grandmother who, after reading Rabbi Moshe Stern's comments in the article "Orthodox statement on gays released" (Aug. 12), felt appalled, sickened, saddened and ashamed to be a Jew. Rabbi Stern said he accepts homosexuals into his shul "like I accept any sinners."

I presume, according to the Bible, we are all sinners. However, although Exodus 35:2 says whoever works on the Sabbath must be put to death, I have not observed this command being carried out "religiously" today. The homosexual population is approximately seven to 10 per cent of the overall population. That means that many members of the rabbi's congregation must feel humiliated, insulted and persecuted – by their fellow Jews!

This homophobic attitude in today's world is completely unacceptable to me, whose ancestors were persecuted and rejected. How can we as Jews behave this way toward our brethren? I consider this attitude and behaviour an abomination.

Zelda Ruth Harris
Toronto

LET THEM GO...

Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz

1523

The number of days Hamas has held Gilad Schalit captive

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Article fuels speculation over possible strike against Iran

By LESLIE SUSSER
JTA

If the United States doesn't attack Iran's nuclear facilities within the next eight months or so, Israel probably will.

So says journalist Jeffrey Goldberg in the September issue of the *Atlantic* magazine in an article that is fuelling debate and speculation among many Middle East experts.

Goldberg bases his conclusion mainly on three premises: in the Israeli view, Iran will be in a position to produce a bomb by next spring or very soon thereafter; Prime Minister Benjamin Netanyahu is taking persistent Iranian threats to wipe Israel off the map seriously and is resolved to prevent a second Holocaust; and Netanyahu and Defence Minister Ehud Barak argue that even if Iran doesn't use the bomb, a nuclear threat hanging over Israel could destroy the Zionist enterprise, with Israelis leaving the country and prospective immigrants staying away.

Goldberg makes much of the prime minister's reverence for his 100-year-old historian father, Benzion Netanyahu, who sees history in terms of successive threats to the existence of the Jewish people. And it is true that Netanyahu at times depicts himself as a latter day Churchill, whose life's mission is to save his people.

Nevertheless, Goldberg gives many reasons why Israel would think twice before launching an attack on Iran.

On the tactical level, a strike against Iran's well-protected and far-flung nuclear facilities might have limited effect. Also, the operational complexity of having to fly great distances, over American lines or Arab territory, is a military planner's nightmare.

Far worse, though, on the strategic level, is the fact that attacking Iran without an American green light could lead to a major rupture between Jerusalem and Washington. And if distanced from or even abandoned by America, Israel could quickly become a pariah state isolated on the international stage.

The widespread international condemnation of Israel's action against a Turkish "peace" vessel last May is an indication of where things could go.

Moreover, any Israeli strike against Iran would almost certainly trigger a major regional war, with Israel under missile and rocket attack from Iran, from Hezbollah in Lebanon, and also possibly from Syria and Hamas in Gaza. That, in turn, could lead to spiraling oil prices for which Israel would be blamed. And Iran and its proxies almost certainly would unleash terror attacks against Jewish targets worldwide.

For reasons like these, outgoing Israel Defence Forces chief of staff Lt.-Gen. Gabi Ashkenazi is said to be unenthusiastic about launching an Israeli strike. Although the Israel Defence Forces reportedly has conducted simulation exercises as far afield as Greece, and is continually fine-tuning its operational plans, Ashkenazi would prefer not to have to carry them out.

Ashkenazi is not the only senior military man with doubts.

Maj.-Gen. Giora Eiland, a former national security adviser and one of Israel's sharpest military analysts, argued in a much-touted position paper late last year that there is no way Israel would risk harming its key strategic relationship with the United States for the lesser gain of putting Iran's nuclear program back by a few years. Moreover, he said, if there is to be a military strike, the chances are that the Americans would prefer to carry it out themselves.

According to Eiland, some U.S. Army chiefs maintain that since America would be affected by the fallout of any strike, it should bring its greater military prowess to bear to ensure success.

In Eiland's view, for Israel to have a realistic strike option, the following conditions would have to pertain: a clear failure of the current sanctions against Iran; American unwillingness to take military action despite what some of the generals have been saying; and American understanding for Israel's need to act. Then Netanyahu would have to make his own personal calculus – bearing in mind that failure could leave the Gulf unstable, Western interests undermined, Israel blamed and isolated on the world stage, and worst of all, Iran's drive to acquire nuclear weapons accorded a degree of legitimacy.

Ze'ev Maoz, a political scientist at the University of California, Davis, and at the Interdisciplinary Center in Herzliya, adds another concern. In a mid-August article in *Ha'aretz*, he suggested that an attack on Iran could lead to international pressure on Israel to dismantle its presumed nuclear arsenal and to sign the Nuclear Non-Proliferation Treaty. If Israel refuses to buckle, it could be ostracized, Maoz wrote, and if it does buckle under pressure, it would be losing a key bargaining chip for the creation of a new regional security order.

So given the risks an attack on Iran would entail, would Israel consider a nuclear balance of fear with Iran?

According to Maj. Gen Yitzhak Ben Yisrael, former head of military research and development in the IDF and the Defence Ministry, in such a balance the advantage would tilt hugely in Israel's favour. He told *JTA* that the Iranians are trying to build a fission bomb that at around 20 kilotons would be about the size of the American bomb dropped on Hiroshima in 1945.

Foreign experts assert that Israel possesses fusion bombs that can be from 50 to 250 times more destructive than the 1945 atomic bomb.

In late 2007, Anthony Cordesman, a senior researcher at the Washington-based Center for Strategic and International Studies, published *Iran, Israel and Nuclear War: An Illustrative Scenario Analysis*, in which he tried to gauge the outcome of a nuclear showdown sometime in the next decade. His bottom line: Israel would be able to survive and rebuild, while Iran would not.

According to Ben Yisrael, the Iranians are very well aware of this disparity and therefore would be unlikely to start a nuclear war against Israel.

"Maybe the Iranian man in the street doesn't know these facts, but the engineers working on the Iranian bomb certainly do. And so does [Iranian President Mahmoud] Ahmadinejad," Ben Yisrael told *JTA*.

Nevertheless, Ben Yisrael, like most Israeli analysts, is adamantly opposed to Iran acquiring the bomb for two reasons: The Middle East almost certainly would go multinuclear in its wake, exponentially increasing the chances of someone mistakenly pressing a nuclear button. In addition, terrorists might get their hands on a nuclear device with no balance of fear possible.

Indeed, most Israeli analysts see compelling American reasons for action. They argue that the Obama administration would be loath to see a Middle East nuclear arms race undercutting the president's vision of a nuclear-free world. It also is crucial for America to prevent Iran from using a nuclear umbrella to promote terror and extortion against the West, or terrorists from getting their hands on a dirty bomb, or Iran from using its nuclear posture to gain control of Middle East oil supplies in the Gulf.

In addition, the failure to stop Iran from going nuclear could lead to a loss of American prestige and influence in the region, with wavering Gulf states moving from the American to the Iranian orbit.

So if sanctions don't work, and if a popular uprising in Iran led by the opposition Green movement fails to materialize, the Israeli leadership's hope is that America will see the necessity of taking military action, despite the ongoing wars in Afghanistan and Iraq. The Israelis are careful not to spell this out, since they don't want to be seen as pushing for an American attack.

Israeli analysts point out that what would be very difficult for Israel to achieve, militarily and diplomatically, the United States could achieve much more easily. According to Goldberg, Netanyahu himself often tells visitors "the secret" that the U.S. Army is much bigger than Israel's.

Netanyahu in his meeting with Obama in early July was heartened, according to aides, by what he heard from the president on Iran. Indeed, it appears that U.S. policy is to prevent Israel from going it alone, with Joint Chiefs of Staff Chair Adm. Mike Mullen urging Israel to bite the bullet, while Obama reassures Israeli leaders that he will not allow Iran to get the bomb.

But what if Israel and the United States differ in their estimates of the Iranian nuclear timetable? Or if the United States proves reluctant to attack when Israel feels that time is running out?

Will Israel, because of the threat posed by a nuclear Iran, then take the risk of acting alone? And, crucially, will the United States then give Israel a green light to attack?

For now, so many variables are in play that Netanyahu and Obama themselves are probably still unsure of the answers.

U.S. President Barack Obama

Iranian President Mahmoud Ahmadinejad

Israeli Prime Minister Benjamin Netanyahu

'Muslim Jews' and 'Christian Jews'

In his latest book, *Faith and Power*, the distinguished Jewish scholar of Islam Bernard Lewis reminds readers that for most of the last 1,500 years, "creative Jewish achievement was entirely in the hands of Christendom and Islam, and it is these two different traditions that we see coming together in Israel at the present day."

Rabbi Dow Marmur in Toronto

The dominant force in Islam is Shariah, which is almost identical with what we understand as Halachah. Some Jews want to make the latter the law of the State of Israel, corresponding to Shariah in Muslim countries.

By contrast, after centuries of deadly wars between Christian denominations, Christendom developed the notion of the separation between church and state. In that scheme of things, religion isn't state-controlled but private and personal. The Muslim way exclusively dominated earlier times. The Christian way is a function of modernity.

"There are historically two kinds of Jews," writes Lewis, "the Jews of Islam and the Jews of Christendom." In the Diaspora, the two lived in different parts of the world with minimal interaction. Jews in Muslim countries adapted to the ways of Islam. Emancipated Jews in the modern West thrived without state interference. In Israel, the two have met.

This leads Lewis to assert that most of today's internal tensions in the Jewish state can best be understood as encounters "between the Christian Jews and the Muslim Jews." The former are the proponents of such things as civil marriage and religious pluralism. They oppose religious political parties. The latter are staunch advocates that the rule of Halachah is to be enforced by the state.

Many current controversies purport to have come about in order to protect the soul of Israel. Recent battles include the proposed changes to the conversion bill, the discrimination against the Women of the Wall, the wish to expel Israeli-born children of non-Jewish workers, the difficulties of some couples to be allowed to marry in Israel, etc. Lewis would say that these aren't religious but cultural divisions that stem from the two, often opposing influences on Israeli life.

As a growing number of Muslims are settling in former and still nominally Christian states, similar divisions are surfacing there, too. For example, the debates in Paris and elsewhere over headgear for Muslim women and in New York over the site of a mosque near Ground Zero reflect them.

In this scheme of things, I see myself as a "Christian Jew" and hope that so do you. If the Muslim way of Judaism wins the day, liberal Jews will be forced out of Israel.

Who, or what, is in the details?

As part of the Toronto Summer Music Festival, I recently attended a master class in piano taught by the world-famous pianist Menahem Pressler. I'm in that category of proverbial arts fans who don't know too much about music, but know what they like. And that always reminds me of my favourite *New Yorker* cartoon of a man in an art gallery looking perplexed at a painting. The caption reads: "I know art. I just don't know what I like!"

Seymour Epstein in Toronto

Pressler had each young pianist play a full piece and then meticulously reviewed the performance, almost note by note, making strong corrections in musical domains that were meaningless to me. What I, the outsider, noticed most was that I could hardly distinguish the corrected version of a few bars from the original performance. The maestro would not continue until he was satisfied with the correction, but it all sounded the same to me.

And that reminded me of a story from my undergraduate years at the Jewish Theological Seminary of America. The late Rabbi Louis Finkelstein was the chancellor in those days, and the legend was that he was once visiting a concert pianist friend and when the host offered cookies and tea, Rabbi Finkelstein asked to see the cookie box in order to check the ingredients for kashrut. His friend was shocked and asked how such a minor detail could make a difference in his religious life. Finkelstein parried by asking his friend if he would mind changing a note or two in his upcoming concert of Mozart at Carnegie Hall!

And yet another story comes to mind. When, in the 1980s, I was serving the American Jewish Joint Distribution Committee (JDC) in Morocco, I decided that I wanted to learn *shchitat ofot*, the ritual slaughter of chickens. I wasn't sure where the JDC was going to post me next, and I thought that such a skill might be useful. (In case anyone is considering coming by my house with a live chicken, let me inform you that I never concluded the course, and that I buy my chickens in a kosher meat store like the rest of you.) But soon after I memorized the laws of slaughtering, my teacher, Rabbi Shalom Eidelman, started me on the knife. I was to learn how to sharpen the knife so that it was entirely smooth to my palm and my fingernail.

The Zen of it was that the master would pass his nail along the blade and identify four nicks to be corrected. Then the student would similarly inspect the blade and try to identify the same nicks. Needless to say, I felt nothing on the first many tries. It was a long time before I could sense the nicks, and even longer until I learned how to correct them with careful sharpening.

In all these cases, an outsider looking in has difficulty understanding the complexity of detail, the vocabulary of a particular universe of discourse and the absolute need to follow the rules. This is especially true in cross-cultural situations. The codes of any one culture (e.g. Judaism or Islam) or sub-culture (e.g. Reform, Sephardi or haredi) are unique and create barriers in both directions.

The codes and norms of your own culture sometimes prevent you from being able to understand and appreciate those of another group. And the particular language and concepts of the other are, at times, so alien that you cannot break the code. If and when you do, an entirely new universe opens up for you to understand and evaluate – sometimes to appreciate, sometimes to critique.

I must learn to read music…

Gefilte fish and the alchemy of atonement

My grandmother made gefilte fish the old-fashioned way. She would first select her fish from those swimming around the fish tanks of the fishmonger. To keep the fish as fresh as possible, she would preserve them in the bathtub of her small apartment until she was ready to begin her cooking preparations. I know this by family lore only. My uncles recall having to bathe at the local gym while the future delicacies spent their final days swimming in the tub of a Brooklyn apartment.

Sara R. Horowitz in Toronto

By the time I was born, Bubbe had yielded to pressure from her offspring and had the fishmonger kill the chosen fish. This I remember. When I was two, Bubbe took me with her to buy fish. I was so traumatized that I refused to eat gefilte fish again until I was well into my twenties.

By then, Bubbe relegated the making of gefilte fish to a twice-a-year event. It was a labour intensive procedure that demanded physical stamina and strength, as she would chop the fish down to tiny pieces with her *hokmesser* (chopping knife) in a wooden bowl. Even when food processors became available, Bubbe would insist on chopping her fish by hand. Her various grandchildren urged her to modernize her technique so that it would be easier on her – and perhaps with a self-interested wish for her to cook the delicacy more often.

She tried the food processor method once, but then went back to her old *hokmesser* and wooden bowl. It doesn't taste the same when chopped in the food processor, she kept repeating. Her grandchildren teased her about her stubbornly old-fashioned ways. Of course it tastes the same, we would giggle. And it's easier.

Today, as all foodies recognize, the great chefs tell us that the way food is handled prior to cooking makes a crucial difference in the final product. A fish or a meat dish will taste very different depending on whether the items have been chopped, diced, ground, cut by hand, or put in a blender or food processor. In the alchemy that is cooking, even the sharpness and shape of the knife can have an effect. Gurus of grilling, for example, extol the virtues of preparing meat for burgers by cutting beef into tiny cubes, rather than putting it through a grinder.

So it seems that Bubbe, *alehah hashalom*, was correct, and we ever-so-modern grandchildren were wrong. But this isn't intended as a nostalgia piece about how Bubbe always knows best. It's about the alchemy of atonement and forgiveness.

At about the time that her grandchildren were teasing her for clinging to outmoded ways, Bubbe was struggling with the waning of her powers. Thinking back, it strikes me that our remarks – although not intended in this way – must have hit on her sensitivities and fears of becoming useless. By then, Bubbe was forgetting to put in key ingredients when she prepared her special dishes.

We weren't children, but we were young, and perhaps heedlessly hurtful.

As Rosh Hashanah approaches, and one's heart turns in the direction of wrongs needing to be made right, it occurs to me that Bubbe's forgiveness should be sought. But by the time her grandchildren had gained sufficient life experience to realize we had wronged her, she was no longer around to accept our contrition. And so the hurt we tendered remains – repented perhaps, but unforgiven, not because forgiveness was refused, but because it had become too late to seek it.

And so it is. The Yamim Nora'im, the High Holidays, turn our minds and hearts to review, repentance and forgiveness, but also to mortality, to the limitations of all things human. With the noblest of intentions, we tend to those precious to us. We mop up as best we can, but we always contend with the frayed edges of things, the boundedness of our understanding, the finiteness of human time.

Bubbe's forgiveness for our heedless remarks is an opportunity lost. But the alchemy of atonement is such that perhaps we can retrieve from it a sense of compassion for others, acts of chesed, of loving kindness, in our time and in her name.

The Kirshner File

Nazi propaganda in the Arab world

On May 23, 1941, when Germany was preoccupied with preparations for its imminent invasion of the Soviet Union, Adolf Hitler issued a directive instructing the foreign ministry to intensify Arabic-language shortwave radio broadcasts to the Middle East.

Sheldon Kirshner in Toronto

The broadcasts, which were originally launched in October 1939, following Egypt's and Iraq's decision to sever diplomatic relations with Germany, were part of an ambitious propaganda effort to strengthen Germany's relations with Muslim forces deemed hostile to Britain. To Hitler, the "Arab freedom movement" was one such force, "our natural ally."

Germany's broadcasts, steeped in anti-Semitism and designed to appeal to Arab nationalism and Islamic religious traditions, offered a mixture of news, commentary and music. They lasted until the winter of 1945.

These broadcasts are the subject of Jeffrey Herf's fascinating and brilliantly researched book, *Nazi Propaganda for the Arab World* (Yale University Press), which draws on previously unused and little-known archival resources. Herf, a professor of history at the University of Maryland, says that these broadcasts were compiled and disseminated by Arab exiles and German Orientalists in Berlin and were meant for an audience of both secular and pious Arabs.

Although Hitler's turgid manifesto, *Mein Kampf*, and that notorious czarist Russian forgery, *The Protocols of the Elders of Zion*, had been translated into Arabic long before the outbreak of World War II, they did not figure prominently in Germany's broadcasts.

"Rather, it was a selective reading of the Koran and a focus on the anti-Jewish currents within Islam, combined with Nazi denunciations of western imperialism and Soviet Communism, that offered Nazi propaganda its points of entry to Arabs in North Africa, Egypt, Palestine, Syria, Lebanon and Iraq and to Muslims in the Middle East in general," Herf writes.

In short, Germany portrayed itself as an Arab ally, a soulmate of Islam and an uncompromising enemy of Zionism.

Significantly enough, the most important public face of Germany's broadcasts was Haj Amin el-Husseini, the grand mufti of Jerusalem. Appointed to his position by Herbert Samuel, Britain's first and only Jewish high commissioner in Palestine, Husseini established contact with German and Italian officials during the 1936-39 Arab Revolt.

Fearing arrest by the British, he fled to Lebanon in 1937 and to Iraq in 1939. After Rashid Ali Kilani's failed pro-Axis coup in Baghdad in 1941, he made his way to Tehran, Ankara, Rome and, finally, Berlin.

There he met Hitler, Foreign Minister Joachim von Ribbentrop and Heinrich Himmler, the head of the SS, and became a paid propagandist for the Nazi cause.

Among the German officials he worked with were Fritz Groba, who had been Germany's ambassador in Iraq from 1937 to 1941; Erwin Ettel, an SS member who joined the Nazi party a year before Hitler's accession to power in 1933, and Wilhelm Melchers, the director of the foreign ministry's Middle East department who had worked in Germany's consulate in Haifa.

The wartime broadcasts they collectively produced harped on several related themes: The war was a Jewish plot to establish a Jewish state in Palestine that would expand into and dominate the Muslim world. Jews were attempting to destroy Islam. An Allied victory would benefit Jews and spur the formation of a Jewish state in Palestine, whereas an Axis triumph would liberate Arabs from the twin curses of British colonialism and Zionism.

Merging Nazi and radical Islamist anti-Semitism, the broadcasts were explicitly violent in tone and intention. As a 1942 broadcast declared, "This is your best opportunity to get rid of this dirty race, which has usurped your rights and brought misfortune and destruction on your countries. Kill the Jews, burn their property, destroy their stores, annihilate these base supporters of British imperialism."

In accordance with this vitriol, the broadcasts attacked the 1917 Balfour Declaration, rejected the partition of Palestine into Arab and Jewish states, and claimed that Jews would not be satisfied until they made "every territory between the Tigris and the Nile Jewish" and removed "the Cross and the Crescent from all Arab countries."

Urging Muslims to act resolutely, the broadcasts urged Arabs to unite in "sacred duty" to "repulse this Jewish menace."

Whether the broadcasts mitigated Arab anger over Germany's Transfer Agreement with the Zionist movement is debatable. Signed in August 1933, the accord made it possible for German Jewish emigrants to take property and funds to their new home in Palestine. Germany's consul general in Jerusalem, Walter Doehle, criticized the agreement, warning it risked turning "existing Arab sympathy" for Germany into antagonism.

Due to its provisions, tens of thousands of German Jews immigrated to Palestine, infuriating the Arab leadership. Chastened by the harsh reaction, Germany reduced Jewish emigration to a trickle – 900 in 1940 – and stopped it altogether by 1941.

By this juncture, Herf points out, German troops under Gen. Erwin Rommel had landed in North Africa, and Germany had funnelled weapons and munitions to the coup plotters in Iraq. One of them, Yunis es-Sebawi, worked on an Arabic translation of *Mein Kampf*.

Haj Amin el-Husseini meets Adolf Hitler in the autumn of 1941.

The landing of the Afrika Korps in Tunisia and Libya enabled the Germans to spread propaganda throughout North Africa. The effort was spearheaded by Konstantin Alexander Freiherr von Neurath, the son of a former foreign minister, and Hans Alexander Winkler, an Orientalist who had been a member of the Communist party.

The coup in Baghdad, which touched off a pogrom, was nipped in the bud by Britain, forcing Germany's ambassador in Iraq to flee.

As for the plotters, they fled to Turkey and Iran. Shortly afterward, the British army and Free French forces entered Syria from Iraq and Palestine, defeating the Vichy France force. (Moshe Dayan, a young Jewish fighter from Palestine, lost an eye during that military campaign).

As a result of these setbacks, Germany's influence in the Middle East waned. Nonetheless, the German envoys in Saudi Arabia and Yemen remained in their posts.

Driven out of Iraq, Husseini popped up in Berlin, where he proclaimed his friendship with Germany and his hostility to Britain, Jews and communism.

On Nov. 28, 1941, he met Hitler, telling the Fuehrer that he was "admired by the entire Arab world," thanking him for the sympathy he had displayed for the Palestinian cause and voicing the opinion, as well as the hope, that Germany would win the war.

In reply, Hitler intimated that he intended to extend the scope of the Final Solution to Jews living outside Europe, namely to the 700,000 Jews in the Middle East, including Palestine. Buoyed by Hitler's comments, Husseini laced his broadcasts with the most vile and vicious anti-Semitism and played a vital role in the creation of a Bosnian Muslim SS Waffen division in February 1944. Known for its brutal methods, it was dissolved 10 months later as the tide of the war turned against Germany.

According to Herf, Nazi officials who had collaborated with Husseini fared rather well during the postwar period in Germany. Melchers had a hand in organizing West Germany's new foreign ministry and served as the German ambassador to Iraq in the mid-1950s.

Interestingly, Germany's anti-Semitic broadcasts found an echo in the writings of Sayyid Qutb, an influential Egyptian Islamic fundamentalist who fused European and Islamic anti-Semitism.

Herf speculates that Qutb may well have listened to Nazi broadcasts during the war. He is probably right.

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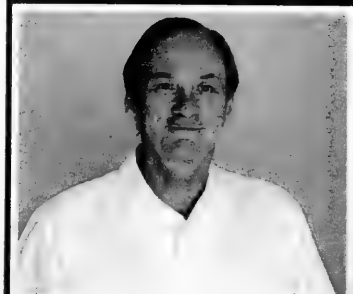

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Greater Toronto Area
Municipal Vote 2010

Transit high on the agenda

Continued from page 3

the former CEO of the Heart and Stroke Foundation of Ontario and a former national director of the Liberal Party of Canada – said that for 100 years, no mayor has been elected in Toronto who didn't first serve on council, and he aims to change that legacy.

On the question of transit, Rossi said he's against declaring the TTC an essential service, which would limit its employees' right to strike. "We have to get beyond the politics and get to the business of transit."

Smitherman, the former MPP for Toronto Centre and provincial cabinet minister, said he would support making the TTC an essential service and would also allow seniors to "ride free" between 10 a.m. and 2 p.m.

Thomson said Toronto should build up its transit system based on current fares and figure out how to lower costs and fees later. Free transit is a lofty goal, she said, but the city has to first figure out how to get there.

She also suggested adding rush-hour tolls on the Gardiner Expressway and the Don Valley Parkway, and putting the extra revenue toward training city workers and expanding affordable housing options.

Ford said seniors should have access to free transit, suggesting that the money for such an initiative could come from revoking the 21,000 free Metropasses that are currently in use.

"The majority go to TTC employees that get to ride the bus for free. All councillors get them for free," he said, adding that, if elected, he would change this. "If anyone's riding the TTC for free, it should be seniors."

Pantalone, who supports Toronto's Transit City plan, agreed that transportation is an important issue for seniors.

"Seniors have a particular role to play in our society, and using transit is part of it. In Toronto, transit is the biggest problem we have, and Transit City is the best solution," he said, referring to an initiative of the current council under Mayor David Miller.

As part of the Transit City plan, Toronto would build eight new light-rail rapid transit lines that would extend to underserviced neighbourhoods, and would extend the subway to York University and into York Region.

As for the security needs of the Jewish community, Rossi said the city is obliged to protect its citizens, which is why Toronto's police budget is "close to $1 billion" and would remain one of the top budget items if he's elected mayor.

For his part, Smitherman said that the "security of anyone in our community is the business of everyone. We need to make sure the police are there to serve and protect."

With respect to seniors getting value for their tax dollars, Smitherman reiterated that he'd extend free transit to seniors and that if elected, he would consider it "essential" to exercise "wage restraint" at City Hall over the next few years.

Rossi said that while he's "not against" labour and unions, he thinks it's impossible and unfair for the city to "sustain [municipal employees' salary] increases" at the current rate.

On the housing question, Smitherman said it would be his "priority" to ensure the elderly are supported in their "current homes" instead of being forced to move for financial reasons.

"We want to help them stay in the places where they feel loved already," he said.

Rossi acknowledged that subsidized housing could be "part of the answer" to accommodating the needs of seniors, but he emphasized the need for the city to "partner with the private sector" to get housing projects done on time and on budget.

Continued on page 13

Candidates respond to questions

The candidates at last week's debate were presented with five questions, chosen jointly by Association of Jewish Seniors and the Canadian Jewish Political Affairs Committee as ones that are of paramount concern to seniors.

• Given that a large number of seniors live on fixed incomes and have limited savings, how would you manage the city's finances to ensure that they're protected from future financial demands? Do you believe that the privatization of city services has a place in those considerations?

• What is your transit plan for Toronto and how do you propose to pay for it? Would it include declaring the TTC an essential service?

• The Jewish community must commit significant financial resources toward private security to protect its synagogues, day schools, and community centres. As mayor, how would you assist the Jewish community with security issues, including the cost?

• There is a belief among Torontonians that the quality of city services is poorer today than in years past. e.g., the demise of once-a-week garbage pick-up and delays in clearing snow. How will you ensure Toronto residents get good value for their tax dollars and receive the high quality of services they are entitled to?

• Housing is an important issue for seniors. Many are struggling to either maintain their homes or meet the financial demands of annual increases in rental fees on their apartments. Do you believe more should be done to stimulate the development of affordable and subsidized rental housing, and if so, what would you do to encourage this development?

Greater Toronto Area
Municipal Vote 2010

AJS VP comments on debate

Continued from page 12

If elected, Pantalone said he'll fight for better services for seniors, including snow removal, adding that seniors are more vulnerable to injuries as a result of poor upkeep of city streets.

"We want to improve services for seniors… When there's [cracks] in the sidewalk, rather than patching it up, the city should come in once, with cement," he said.

According to Ford, the city can't afford to build more subsidized housing units, but there are many empty apartments for rent that may be too expensive for seniors.

"What we have to do is subsidize people's rent and move them in," he said, adding that the city can't maintain subsidized housing.

"[The units] are not safe. There's cockroaches. We cannot build more public housing," he said.

Pantalone said that, if elected, he would freeze property tax for seniors with household incomes of less than $50,000, which would enable them to stay in their homes.

Ruth Goldsmith, the AJS vice-president in charge of communications, who was at the debate, said she was disappointed by some of the candidates' answers.

"None of the candidates really got to grips with the day-to-day responsibilities of running a city. They were full of clichés," she said.

In particular, Goldsmith wasn't impressed with Ford.

"He struck me as being out of touch with the community, out of touch with what people really want. He got kudos for saying, 'I'm going to cut taxes.' Anyone can cut taxes, but if we want affordable housing, good transportation, we have to be ready to pay taxes," she said.

"On the other hand, he's saying, 'I'm going to cut spending.' Where's the money going to come from?"

Goldsmith also questioned Pantalone's leadership abilities.

"I think he's a very well-meaning man… but as a leader, he doesn't seem to have a vision for the city," she said.

Case Ootes

Election sign motion on council's agenda

By CARA STERN
CJN Intern

Toronto-Danforth Coun. Case Ootes has put forward a motion to allow candidates for city council to put up signs one day early in order to avoid a conflict with the holidays of Shmini Atzeret and Simchat Torah, as well as Shabbat.

The motion, seconded by York Centre Coun. Mike Feldman, would allow candidates in the Oct. 25 election to put up signs starting on Sept. 29 at midnight, as opposed to Thursday, Sept. 30, the date of Shmini Atzeret.

Simchat Torah falls the next day, on Oct. 1, and is followed by Shabbat, which would put observant Jewish candidates and volunteers at a disadvantage, because they couldn't put up signs until after Shabbat on Oct. 2.

Some candidates have suggested voluntarily postponing putting up signs until Oct. 3, but Ootes' motion would create a city-wide change. The issue was on the agenda for the final meeting of the current council, scheduled for Aug. 25 and 26.

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INNOVATIONS TOUCHING LIVES

Abbas has a credibility problem heading into talks

In the July 29 *CJN*, this column presented Mideast analyst Jim Lederman's reflections about what the foreign media overwhelmingly fail to cover in their reports from Israel – namely, newsworthy stories about the thoughts and actions of the majority of Israelis.

Lederman also reflected about what the media fail to report about Palestinian society and governance. Space then did not allow the inclusion of those comments. But with attention now turning to the possibility that direct negotiations between Israel and the PA could resume, it's timely to turn to his remarks.

According to Reports

By PAUL MICHAELS

Lederman began by pointing out a tremendously important development that most foreign correspondents (and many Israeli journalists, too) failed to report about: Palestinian Authority President Mahmoud Abbas' decision in June to "indefinitely postpone" municipal elections in the West Bank, which were scheduled to be held in July.

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Why was this story important? According to Lederman, "Last October, Hamas vetoed the very idea of new elections in Gaza. It not only feared competition from Fatah, it also needed to shut down all political debate. Although Hamas initially gained its legitimacy through elections, it could just as easily lose its right to rule if it fought an election after all the suffering Gazans have endured under its rule.

"Despite Hamas' opposition to elections of any sort, Mahmoud Abbas hoped he could still use municipal elections in the West Bank to show that Fatah had remained the primary political force among Palestinians. A resounding Fatah victory, or even a small majority in municipal elections, could have given Abbas the opportunity to claim that he has the legitimacy he needs to compromise with Israel.

"And so Abbas declared that municipal elections would be held, as scheduled, in the West Bank in late July. But on June 10, only an hour before the time for the submission of party electoral lists was set to expire, he cancelled those elections.

"The reason was simple. Fatah had been unable to get its act together. The party couldn't come up with a single list of candidates, so its vote was in danger of being split again, as it had during the previous general elections that Hamas had won by achieving a plurality. But intra-Fatah disorder was not [Abbas'] only problem. He couldn't even craft a viable party platform.

"In short, Fatah is in dire straits. It behaves as though it has learned little or nothing from its electoral defeat in 2006. [Abbas'] throne has no legs. He cannot even count on the backing of his erstwhile supporters. That is why he has turned over much if not all the diplomatic decision-making to the so-called monitoring committee of the Arab League. To his dismay, however, he found that not only did the committee approve the idea of direct talks with Israel (which Abbas opposes), the committee did so after bowing to intense pressure from the Americans and the EU.

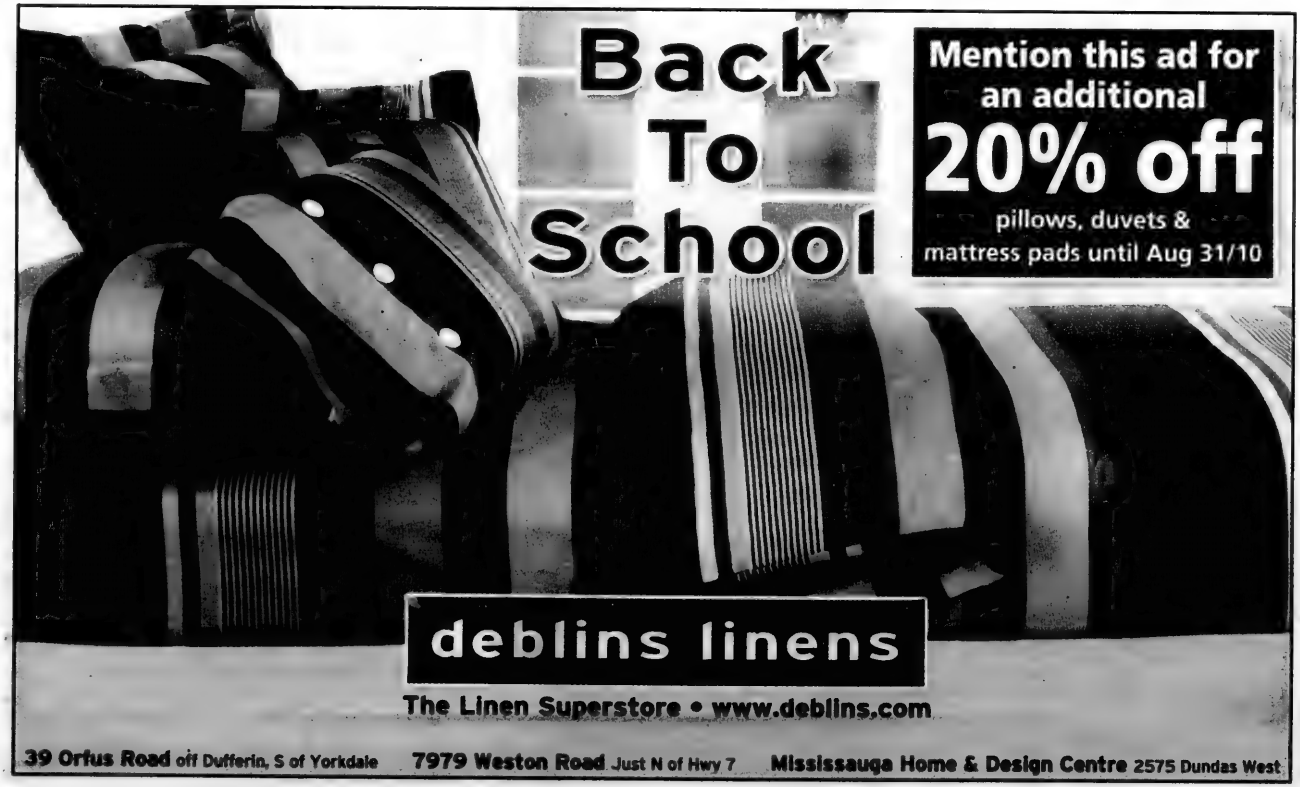
"The crucial question that needs to be asked is the following: if Abbas cannot legitimize his own rule through elections, how will he be able to legitimize any concessions he may have to make as part of the negotiations with Israel? Not only that, he cannot even pretend to be presenting a common Palestinian front. As each day passes, Hamas' theocratic dictatorship in Gaza, which opposes any concessions to Israel – including, foremost, recognition – is becoming ever more entrenched.

Mahmoud Abbas

Lederman admitted that Netanyahu has his own constraints. "However, he does have vehicles such as a vote of confidence in the Knesset or even new general elections to legitimize any concessions he may feel required to make.

Lederman concluded: "Given all the divisions within the Palestinian camp and their incapacity to overcome those divisions, the greatest problem that American mediators face is not how to extract further concessions from Israel, but rather how to legitimize any of the concessions that the Palestinian leadership will have to make as part of a peace deal."

Paul Michaels is communications director for the Canada-Israel Committee.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September 7, 2010

Lawyers4Wiesenthal
Reza Kahlili - author of "A Time to Betray"
The Astonishing Life of a CIA Agent Inside the Revolutionary Guards of Iran
2pm-4pm (Goodmans LLP) / 7pm-9pm (City Playhouse, Vaughan) - RSVP

September 13, 2010

Rosh Hashana at Queen's Park
5:30 pm – 7 pm - Rosh Hashana at Queen's Park - RSVP REQUIRED

September 20, 2010

Freedom Day
Join "20/ Students for Wiesenthal Freedom" A day to carry on Simon Wiesenthal's legacy "Awareness Under A Human Rights" to celebrate freedom, and to bring about positive change in our community & world.
12 pm – 1:30 pm - Location TBA

September 21, 2010

Marina Nemat's book launch: After Tehran
A story of courage and recovery. After Tehran chronicles Nemat's continuation with her past and how, ultimately, she emerges from the emotional ravages of posttraumatic stress.
7 pm – 9 pm - Friends of Simon Wiesenthal Center - RSVP REQUIRED

September 27, 2010

Screening of Spirit of Hope 2010 video
A Once in a Lifetime Discussion between Elie Wiesel and Salman Rushdie moderated by The Right Honourable Brian Mulroney.
7 pm – 9 pm - Friends of Simon Wiesenthal Center - RSVP REQUIRED

September 28, 2010

Film Screening: Healing Voices with filmmaker Riva Finkelstein
Riva will discuss her film and ways of integrating into elementary and high school classroom curriculum.
7pm -8:30pm – Friends of Simon Wiesenthal Center – RSVP Required

October 4, 2010

Film Screening – Defiance
7 pm – 9:30 pm - RSVP REQUIRED
Friends of Simon Wiesenthal Center

October 5, 2010

Bay Street Vs. Main Street
Meet the Candidates for Mayor
12:00 – 2:00pm – Heenan Blaikie - RSVP Required

October 12, 2010

Lawyers4Wiesenthal – speaker Eli Hertz
Among his many activities, Eli Hertz is the Chairman of the Board of Directors for CAMERA, The Committee for Accuracy in Middle East Reporting in America.
12:30 pm – 2 pm - Aird & Berlis - RSVP REQUIRED

October 13, 2010

One School, OneVoice, One World with Principal Ian Jones
See what happens when the staff and students take diversity seriously.
7pm -8:30pm – Friends of Simon Wiesenthal Center – RSVP Required

October 16, 2010

Film Screening – Winston Churchill: Walking with Destiny
Narrated by Ben Kingsley, two time Academy Award ™ winning Moriah Films' latest production, Walking With Destiny highlights Churchill's years in the political wilderness, his early opposition to Hitler, and how his legacy continues to be relevant in the 21st century.
8:30 pm – 9:30 pm -Sheppard Grande Theater (VIP Cocktail reception)
9:30 pm – Film screening
RSVP REQUIRED

October 18, 2010

Shlomit Kriger's book launch: Marking Humanity
Author Shlomit Kriger will discuss her book "Marking Humanity" and will be joined by survivors: Simcha Simchovitch, George Scott & Renate Krakauer.
7 pm – 9 pm - Friends of Simon Wiesenthal Center - RSVP REQUIRED

HOLOCAUST EDUCATION WEEK

November 2, 2010

The Art of Survival
Panel of Survivors - Max Eisen, Bill Glied and Vera Schiff speaking
7:00pm – 9:00pm - Friends of Simon Wiesenthal Center
RSVP REQUIRED

November 4, 2010

Photo Memories of an Allied Soldier: Herb Goldstein to facilitate
6:30 pm – 8:30 pm - Friends of Simon Wiesenthal Center
RSVP REQUIRED

November 8, 2010

Film screening - I Have Never Forgotten You: The Life and Legacy of Simon Wiesenthal
Simon Wiesenthal, a Holocaust survivor who lost 89 family members, helped track down over 1,100 Nazi war criminals and spent six decades fighting anti-Semitism and promoting tolerance. Watching the early efforts of the US government to prosecute Nazi war criminals he realized, "There is no freedom without justice... and initially, decided to dedicate a few years to that quest. A few years turned into the rest of his life. Narrated by Nicole Kidman.
6:30 pm – 9:00pm - Sheppard Grande Theatre - RSVP REQUIRED

October 25, 2010

Facts about Israel's Rights
Presented by Canadians for Israel's Legal Rights
7 pm – 9 pm - Friends of Simon Wiesenthal Center - RSVP REQUIRED

November 10, 2010

The State of the Union Luncheon with David Frum
A regular television commentator and a writer for Time magazine, CNN.com, The Week and the National Post, David Frum served as a special assistant to President George W. Bush in 2001-2002 in a defining moment in American history.

and Melanie Phillips
Melanie Phillips is a British journalist, broadcaster, author and blogger. Her most recent book is "The World Turned Upside Down: The Global Battle over God, Truth and Power."
12 pm – 2 pm - The King Edward Hotel - RSVP REQUIRED

November 11, 2010

Remembrance Day at Friends of Simon Wiesenthal Center

November 16, 2010

Speaker Gil Troy

Accountants4Wiesenthal
7:30am – 9:30am –Friends of Simon Wiesenthal Center

Lawyers4Wiesenthal
12 pm – 2 pm - Aird & Berlis - RSVP REQUIRED

Doctors4Wiesenthal
Gil Troy is Professor of History at McGill University in Montreal and a Visiting Scholar affiliated with the Bipartisan Policy Center in Washington. Troy has written several books including Why I Am a Zionist: Israel, Jewish Identity and the Challenges of Today.
7 pm – 9 pm - Friends of Simon Wiesenthal Center - RSVP REQUIRED

November 29 - 30, 2010

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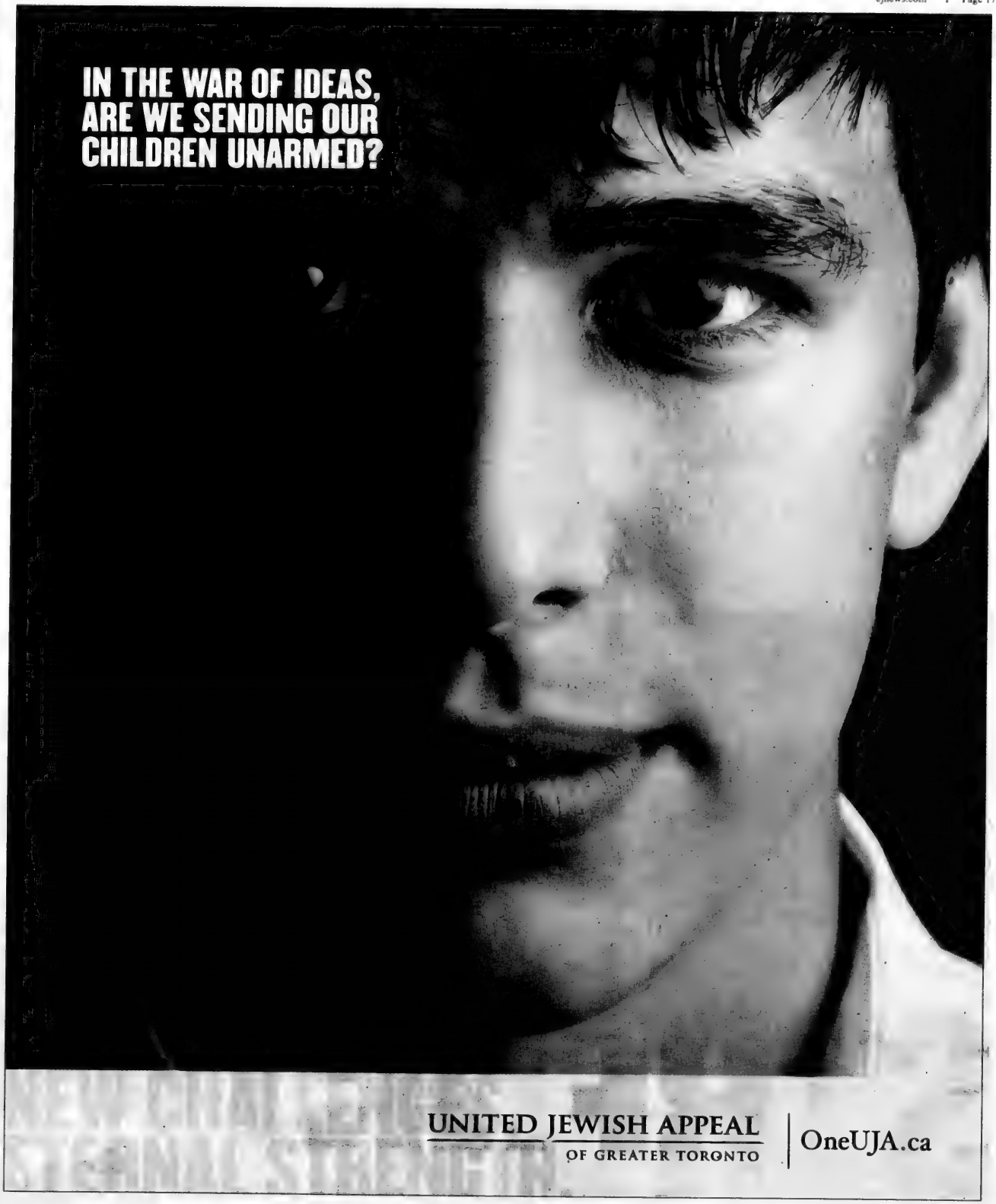
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Ottawa's oldest shul welcomes new rabbi

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Congregation Beth Shalom in downtown Ottawa will be ushering in the new year with a new rabbi.

After several years searching for just the right match, Rabbi Scott Rosenberg was appointed senior rabbi and arrived in the city in early August.

Rabbi Scott Rosenberg

The formerly Orthodox Beth Shalom, Ottawa's oldest synagogue, recently became the first eastern Ontario member of the Canadian Council of Conservative Synagogues.

Rabbi Rosenberg, a native of Brooklyn, N.Y., began his rabbinic career in Houston, Texas, following his studies at the Jewish Theological Seminary, where he earned a master's of arts and was ordained in 1984. He comes to Ottawa after a successful 22-year career at Temple Reyim in Newton, Mass.

Rabbi Rosenberg is certified as a specialist in Jewish divorce law by the Joint Bet Din of the Rabbinical Assembly and has served as head of the Rabbinical Assembly of New England's rabbinic court in matters pertaining to Jewish family law. In 2003, he was appointed to the Joint Bet Din of the Conservative Movement and he plans to continue these activities.

"I felt an affinity for Canada," Rabbi Rosenberg said. His father was born in Toronto and he has family there, so moving to Ottawa will be a homecoming of sorts.

"The idea of being involved in Jewish life in the capital city is exciting. There are opportunities to build relationships which are not available in other cities," he said.

Shul president Ian Sherman said he's delighted to welcome Rabbi Rosenberg to Ottawa.

"I look forward to the strength of the relationships that he will nurture with the members of Beth Shalom as well as the Ottawa community at large.

"Rabbi Rosenberg has an impressive pedigree and his experience within the pulpit was in evidence from the moment we first met with him. He's gentle, kind, diplomatic and assertive in a very professional manner. Our executive committee and board of governors are very confident that Rabbi Rosenberg brings the right experience to our current environment as a progressive, traditional Judaic, Canadian Conservative synagogue," Sherman said.

Sherman also praised the interim leadership of Rabbi Arnold Fine, who's led the congregation for the past two years, saying he "has been a pillar in our community for over 30 years."

Rabbi Rosenberg has been warmly welcomed by the city's other Jewish clergy, most of whom he has already met, and said he looks forward to meeting clergy of other religions as well, as he believes strongly in promoting interfaith relations. "I have a global understanding of what role we take, especially in Ottawa where we have such a diverse international population," he said.

With a history of involvement in a wide variety of both religious and civic organizations, including the Boy Scouts, Rabbi Rosenberg said he'll be seeking opportunities to become involved in his new community. "Once I have an understanding of the community, I can partner with our lay leaders and the membership to determine what is best for Beth Shalom," he said.

Rabbi Rosenberg and his wife, Amy Goldman, have three children, Alex, Michael and Elan.

Will Iran sanctions work?

By JANICE ARNOLD
Staff Reporter

MONTREAL — Foreign companies doing business in Iran could get around Canada's newly expanded sanctions by making their operations in this country subsidiaries of a parent in Iran, warned Mark Dubowitz, executive director of the Washington, D.C.-based Foundation for Defence of Democracies (FDD).

Dubowitz, a Toronto native, was a panelist at an Aug. 15 conference on the possibility of Iran's imminent acquisition of nuclear weapons, sponsored by the Canadian Institute for Jewish Research (CIJR).

Dubowitz said this legal loophole must be closed if the new measures announced by Prime Minister Stephen Harper in July under the Special Economic Measures Act are to be effective in reining in Iran's nuclear program.

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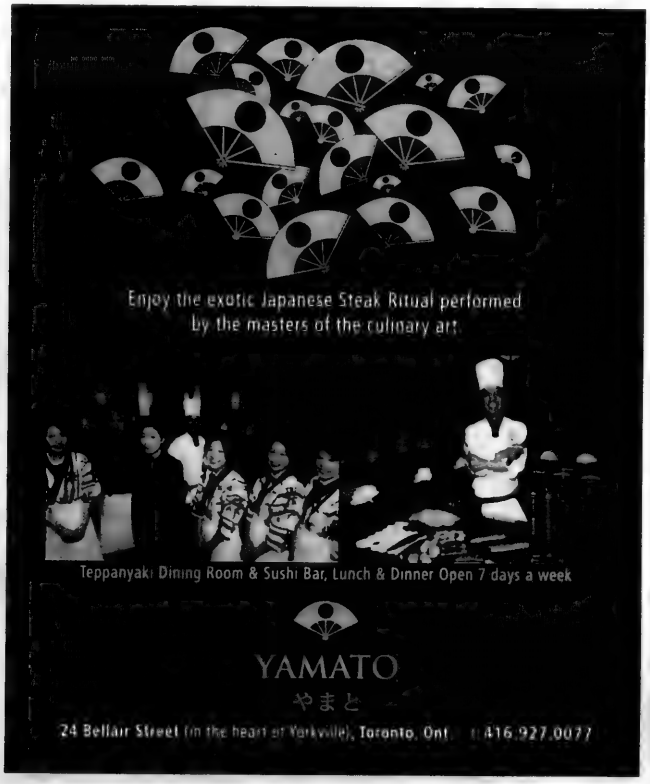
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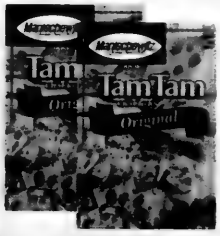

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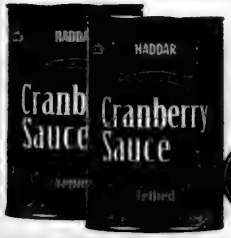

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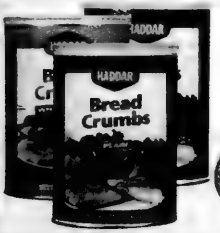

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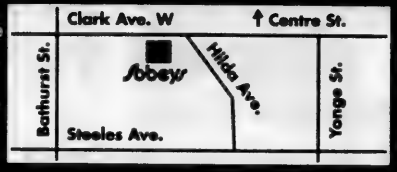

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Hunt named Canada's ambassador to Israel

By PAUL LUNGEN
Staff Reporter

The Ministry of Foreign Affairs and International Trade has named Paul Hunt Canada's new ambassador to Israel. He replaces Jon Allen, who assumed the post in 2006.

Hunt moves to Israel after serving for three years as ambassador to Brazil. He joined the foreign service after stints with the government of Ontario, General Motors and several federal government departments. He has served in a variety of posts with the Canadian International Development Agency (CIDA), including director of industrial co-operation programs for Africa and the Americas, director general for Sahel and the Cote d'Ivoire program as well as vice-president for Africa and the Middle East.

Hunt is expected to present his credentials in late October.

Commenting on the appointment, Canada-Israel Committee (CIC) chief executive Shimon Fogel said, "we look forward to working with him. He's had a distinguished career. He has some familiarity with the region and we expect he'll seek to build on the bilateral relationship."

Fogel said he hoped Hunt's tenure should "reflect the quality of the relationship that has emerged in the past years."

Turning to Allen – Canada's third Jewish ambassador to Israel – Fogel said "he put in a tremendous amount of effort in trying to enhance Canada's profile in the trade relationship and in other bilateral initiatives. He always tried to be accessible and hosted many of our groups. He was very gracious with his time and we wish him the best."

In Israel, Gerald Steinberg, a professor in the political science department at Bar Ilan University, said that, "while serving at CIDA, including a stint in which he had overall responsibility for Middle East, [Hunt] had an opportunity to see the damage resulting from wasted and misdirected aid funding, particularly for radical Palestinian groups, their supporters... and for UNRWA. This experience can help him in extending Canada's leading role in the long overdue closure or fundamental reform of these failed structures."

Jewish groups help flood victims in Pakistan

By FRANCES KRAFT
Staff Reporter

Last week, Jewish federations across Canada set up relief funds for flood victims in Pakistan, as did Ve'ahavta – the Canadian Jewish Humanitarian and Relief Committee.

Both the federations and Ve'ahavta will funnel their aid through the American Jewish Joint Distribution Committee (JDC), which is collecting funds to provide victims with food, clothing, medicine and other necessities.

Linda Kisclowicz, executive vice-president of UIA Federations Canada, told *The CJN* that the JDC works with "partners on the ground" in Pakistan. JDC provides aid in countries around the world for victims of natural and man-made disasters. It also helped Pakistanis after the 2005 and 2008 earthquakes and implemented relief efforts in Haiti following the earthquake this year.

"We always believe we have a broader responsibility to help people who are in serious need," said Kislowicz. "The impact of this is enormous, and it keeps getting worse every day."

As of Monday morning, UJA Federation of Greater Toronto had raised $11,400 for the Pakistan flood relief fund that it set up two days earlier, said Howard English, the federation's vice-president of strategic communications.

English clarified that the money allocated for relief in Pakistan is separate from money collected in UJA's annual campaign and does not affect campaign allocations.

Avrum Rosensweig, Ve'ahavta's president and founder, said the magnitude of the recent crisis is very tragic. "We wish everybody well, and we hope dearly that the Jewish people can play an important role in making it better for these men, women and children, and that we establish strong friendships and partnerships on the ground in Pakistan."

Rosensweig said that Jewish involvement is important, despite the fact that "people [there] are not necessarily considered our friends.

"I don't see it as helping our enemies. I see it as helping people at the worst time of their lives."

That is the primary reason, he noted, but he said he also hopes that "there will be an understanding that the Jewish people are playing a role."

As of last Friday, the morning after its fund was established, Ve'ahavta was funnelling donations through the JDC, and looking into other opportunities as well, he said.

By Monday morning, the organization had raised about $3,000.

Flooding began late last month, and at least 1,600 people have been announced dead. More than 20 million people have lost their homes, and more than 6,000 villages and towns have been swept away by the floods, as one-fifth of the country is under water.

With files from Ha'aretz and JTA

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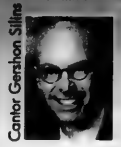

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Orthodox statement on gays welcomed

Rights advocate gives his blessing

By JANICE ARNOLD
Staff Reporter

MONTREAL — Longtime gay-rights advocate David Brody, a practising Orthodox Jew, hails the statement on acceptance of homosexuals signed by what is now more than 170 Orthodox rabbis and others as "an extremely progressive" development, but he regrets that it doesn't approve "affirmation ceremonies" for same-sex couples.

"I never thought I would see such an open-minded document in my lifetime," said Brody, who is in his late 60s and has been a member of Congregation Shaar Hashomayim for many years. He's hopeful that in time further steps will be taken toward full equality for gays and lesbians.

Shaar Hashomayim's Rabbi Adam Scheier and assistant Rabbi Yonah Berman are among the signatories of the Statement of Principles on the Place of Jews with a Homosexual Orientation in Our Community, released in July and signed by mainly modern Orthodox rabbis, as well as educators and mental health professionals, from the United States, Canada and Israel.

The other Montreal signatory is Rabbi Mordechai Glick, a psychologist and leader of a small Côte St. Luc congregation.

Brody said he has always felt welcome at Shaar Hashomayim, but the statement affirms that he's respected as any other Jew in the community, except in its denial of recognition of his choice of partner.

"Why can't our rabbis bless two people who pledge their love and fidelity and pursuit of the values of Judaism... Same-sex unions should not be compared to heterosexual marriage," said Brody.

Rabbi Scheier said that is "not where we are right now." To him, the significance of the statement is its attempt to reconcile Jewish law's prohibition of homosexual acts with the recognition that "wonderful members of the community," like Brody, should be welcomed as full members.

There will be no noticeable changes at the synagogue, the rabbi said, because its practice already is in keeping with the principles that were drawn up after six months of discussion. Although Rabbi Scheier is modern Orthodox, Shaar Hashomayim is independent of any denomination, but follows traditional Judaism.

For Rabbi Scheier, 31, the statement is "a beautiful affirmation of what forward-looking congregations such as Shaar Hashomayim have practised for many years: the unwavering commitment to Jewish law coupled with a deep sensitivity to all members of our community, regardless of sexual orientation.

"We have no synagogue policies – ritual or otherwise – that discriminate against homosexuals, and the statement affirms our commitment to this openness."

Rabbi Scheier is also president of the interdenominational Montreal Board of Rabbis, but did not endorse the statement in that capacity.

Brody's other caveat about the statement was its inclusion of mental-health professionals, which he said leaves the impression homosexuality is a disorder or a personal choice. "I think it would have been more appropriate to include sociologists," he said. (The statement affirms the right of homosexuals to reject therapies that some rabbis, it acknowledges, believe can "change" them, noting that most mental-health professionals today believe they are ineffective or even damaging.)

Both Rabbi Scheier and Brody agree strongly with the principle enunciated that Jewish gays and lesbians should not be pressured to marry a person of the opposite sex because it has been shown to have harmful consequences for all involved.

Brody has spoken at Shaar Hashomayim on growing up Orthodox and gay, and Rabbi Scheier wrote words of praise in the introduction to Brody's novel, Mourning and Celebration: Jewish, Orthodox and Gay/Past & Present, which he published last year and imagines what it would have been like to be a young gay man in a 19th-century shtetl.

But he adds, "I go to synagogue not as a gay person. I go as a Jew. I have no agenda."

Rabbi Glick, founder of Congregation Ahavat Yisroel, comes from more traditional Orthodoxy and an older generation than Rabbi Scheier. At one time, he thought that psychotherapy might be able to change sexual orientation, if that's what a person wants.

Today, he's not so sure. There is some evidence of its efficacy, he said, but sufficient scientific research has not been conducted, he said, for him to recommend it.

Rabbi Glick likened the gay-rights struggle to that of black people for full civil rights.

"I know some gays and their issues and problems. I'm also sensitive to the fact that people do not change their attitudes easily, particularly among religious people," he said. "I regard this as still being an evolving issue."

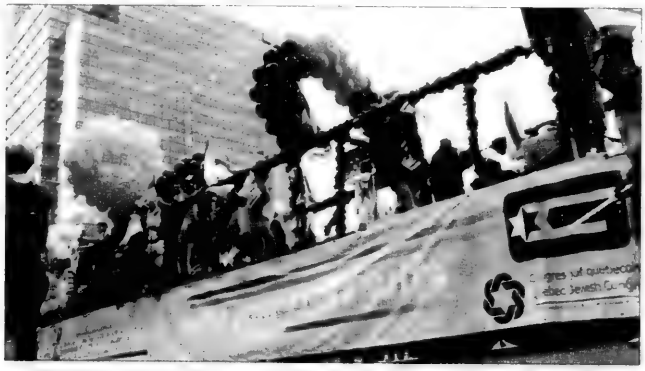
For him, this is an important development because it publicly states that "Jews are Jews, and should be welcomed and part of the synagogue. But it's not anything ground-breaking, it just reminds people that we have to go out of our way to be more welcoming."

While homosexuality is not condoned by Orthodox Judaism, the individual with that orientation must be accepted, he said. "The two things should not be mixed up."

He said he would have no problem with same-sex couples coming to his congregation, either.

A notable absence from the list of signatories was Rabbi Alan Bright of Congregation Shaare Zedek, who has been outspoken in his support for the full inclusion of gays and lesbians in his synagogue's life. He even wrote to Pope Benedict a lengthy letter explaining why he believes homosexuals must be accepted as full participants in Jewish religious life, and urging the pontiff to reconsider the Roman Catholic Church's position on homosexuality.

"I was not approached on this matter or asked to sign it. Of course, I would have," Rabbi Bright explained. "Perhaps you should ask the rabbis who were party to it. I would like to know the reason."



SHOWING SUPPORT: The Montreal Jewish gay group Ga'ava (Hebrew for pride) and Quebec Jewish Congress (QJC) had a large, colourful float in the gay pride parade through downtown Aug. 15. The side panels read: Tel Aviv – Zone de liberté pour LGBT Juifs, pointing to Israel's tolerant attitude to homosexuality compared to much of the Muslim world. Among those on board was QJC president Adam Atlas, seen holding a poster near the left. QJC condemned the presence of Queers Come Out Against Israeli Apartheid, but stressed that the main reason for its participation was to support gay rights. The protest group's appearance was marginal.

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CJC opposes honour for late Ottawa mayor

By PAUL LUNGEN
Staff Reporter

Canadian Jewish Congress has sent a letter to Minister of the Environment Jim Prentice outlining its case against bestowing federal honours on former Ottawa mayor Charlotte Whitton.

Congress believes Whitton's outspoken anti-Semitism, at a time when Jews were desperately fleeing Nazi Germany, should preclude any posthumous recognition.

"Clearly she is is not deserving of honours," said Congress CEO Bernie Farber. "She was single-handedly responsible for ensuring Jewish orphans not be admitted into Canada… That weighs so heavily on her integrity that no federal honour should be bestowed on her."

Charlotte Whitton

Whitton was elected mayor of Ottawa on multiple occasions in the 1950s and '60s and, according to the online Canadian Encyclopedia, was a "driving force behind the Canadian Council on Child Welfare (later the Canadian Welfare Council and the Canadian Council on Social Development) from 1920 to 1941. A noted feminist, she was a pioneer in promoting women's integration into the political sphere."

Whitton was recommended for federal honour – a plaque outlining her achievements would be set in a public place – by The Famous 5 Ottawa Committee, a volunteer organization named for five prominent Canadians who fought for women's rights: Emily Murphy, Nellie McClung, Irene Parlby, Henrietta Muir Edwards and Louse McKinney.

The Famous 5's recommendation was directed to the Historic Sites and Monuments Board of Canada.

Larry Ostola, director general of National Historic Sites for the board, said that on average, 200 subjects, including persons, places and events, are submitted for consideration each year, with the board narrowing that group to 60 or 70 for further research. The board meets in June and December to deliberate and make recommendations. Ultimately the minister makes the decision whether to award an honour, he said.

In 2007 and 2008, the most recent years for which data is available, the minister approved 41 and 45 designations, respectively.

Farber said Whitton is undeserving of federal recognition because she was motivated by "pure unmitigated anti-Semitism" and "lobbied strenuously" to keep Jewish orphans out of Canada.

He said historians Irving Abella and Harold Troper, in their book *None is Too Many*, documented her role in the Canadian National Committee for Refugees (CNCR) in attempting to bar Jewish orphan refugees.

Congress officials at the time called her "an enemy of Jewish immigration" while one Congress official said Whitton "'almost broke up the inaugural meeting of the CNCR by her insistent opposition and very apparent anti-Semitism,'" Farber said.

Bernie Farber

An opinion piece co-authored by Farber and Mitchell Bellman, president and CEO of the Jewish Federation of Ottawa, notes that "Whitton was not merely a passive 'product of her generation'… she embraced the anti-Semitic zeitgeist of 1930s Canada and acted on her beliefs to the doom of hundreds of Jewish child refugees. Her mindset that would exclude orphaned children as refugees during the war based solely on the fact they were Jews makes her, in our view, ineligible for any citations or honours."

Calls to the Famous 5 Committee for comment were not returned.

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Coast to Coast

Stephen Harper, centre, shares a laugh with MP Bob Dechert, left at a cultural media roundtable discussion with members of the press last week in Toronto. At right, Senator Salma Ataullahjan. *[Jason Ransom photo]*

'Foolhardy' for the world to underestimate Ahmadinejad

Continued from page 1

Harper added that Canada can only be effective in this matter if it continues to work "closely" with its allies, particularly through the G8 and NATO, to bring about tougher sanctions and resolutions.

"I can't answer your questions about how long we will give [the new sanctions] to work and what's next. I can only tell you that we… will continue to consult with our allies on what the appropriate step forward is. But I can't stress enough to the Canadian people, and to the global community when I've spoken to other world leaders, that I think it would be foolhardy for the world to in any way underestimate either the determination of [Ahmadinejad's] regime to acquire nuclear weapons or the threat this regime holding nuclear weapons would pose to all of us. And other leaders are certainly aware of my view on that score," he said.

Harper was joined at the roundtable by Bob Dechert, Conservative MP for Mississauga-Erindale, and recently appointed senator Salma Ataullahjan. The event was held at a hotel near Pearson International Airport, and reporters were limited to asking one or two pre-submitted questions of interest to their readerships.

Other topics raised included concerns about a renewed recession, recognizing foreign professional qualifications – "I think we're making some progress, but we concede more needs to be done," Harper said – and credit card companies' interest rate charges, a concern for new immigrants who often rely on the cards.

Harper said the government is concerned "about some of the practices that are out there in terms of the credit card industry, and we've been trying to use some degree of persuasion to adjust those practices."

Asked whether there would be a fall election, he said, "Not if I have my way. We need to stay focused on the economy and not get pushed into a bunch of political games. So I've been very clear. I'm not planning to call an election this fall."

The prime minister also fielded questions about how Canada views refugees from abroad, and specifically about the hundreds of Tamils who arrived in Victoria last week aboard the ship *Sun Sea*.

"It's important to stress that the vast majority of people who come to this country, not just from the Indian subcontinent, do so because they see a land of tremendous opportunity for themselves, their children and their descendants. They come here to belong to Canada and contribute to the country while maintaining their roots and connections with those they've left behind. That cannot be forgotten," he said.

"Regarding the *Sun Sea*, Canada is a place of refuge, but I think Canadians get concerned when hundreds of people start arriving by boat without any attempt to go through an application process or pursue normal travel channels. And there is considerable evidence in this case that this was an illegal operation with a secret exchange of money to engage in human smuggling," he added.

"Canadians expect [the government] to protect our sovereignty and security and that we take whatever steps are necessary to deal with this growing phenomenon of trafficking in human smuggling. If we have to strengthen laws to give ourselves more tools to deal with it, we will."

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Time to end the silence

By RABBI J. BENJAMIN FRIEDBERG

Guest Voice

On Aug. 3, 2010, Gilad Schalit completed 1,500 days in captivity under Hamas, somewhere in Gaza. That is more than four years. "Captivity" is not the appropriate word; "hell" would be a more accurate description.

As a Hamas prisoner, Schalit would not know how many days have passed since his kidnapping, nor would he know day from night, nor would he know whether his family is alive or dead. In all probability, he is in a windowless room since he was nabbed by Hamas and/or its affiliates.

Schalit and two other soldiers were at an Israeli army post in Israel near the Gaza Strip. Some Hamas terrorists burrowed under the border, came up suddenly on the Israeli side, killed Schalit's two companions and kidnapped him. Other than a less-than-a-minute video of Schalit to prove he is still alive and for which Israel paid 20 female prisoners, we know absolutely nothing about Schalit.

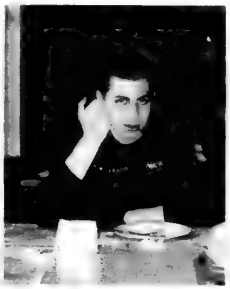
Is he still alive or is he dead? We don't know. Is his health still firm or is he sick? We don't know. Mentally and emotionally, is he still strong or, as is more than likely, has there been deterioration? We don't know. Why don't we know? We don't know because Hamas has kept Gilad completely isolated from the rest of the world: no contact with his family, no correspondence, no visits – all these deprivations are completely contrary to international law. If there ever was a case of denial of human rights, of the breaking of international law and of sheer inhumanity, the case of Gilad Schalit is it.

The CJN article "Red Cross admits Schalit failure" (Aug. 5) outlines the efforts of the International Committee of the Red Cross to visit Schalit in the Hamas prison, as is the organization's right and duty, and states that the Red Cross has been refused by Hamas. The Red Cross claims it has made intense efforts and applied strong pressure to see Schalit. That could be. In any case, whatever efforts have been made by the Red Cross have been repulsed.

But except for the odd voice such as *The CJN* – in its Aug. 5 issue, as well as Norma Baumel Joseph's July 15 *CJN* column, "Is he really MIA" – and some *Jewish Tribune* reporting, the Schalit case has elicited a loud silence, especially in North America.

All the left-wing organizations so ready to accuse Israel falsely of human rights violations against the Palestinians remain close-mouthed in the Schalit case. So many professors in academia who condemn Israel, again wrongly, and call for boycotting contact with Israeli universities, suddenly are at a loss for words in this case. The unions, some of them having suddenly decided to flog Israel for its supposed maltreatment of the Gaza Arabs, have nothing to say in this case.

But the strongest silence comes from the Jewish communities here, and that includes Toronto, which really has a wonderful Jewish community, and normally is a leader in fighting for Jewish causes. This silence is true of the community-structured organizations, and even more seriously, it is true of the synagogues, which should really lead in this matter. Since it really is a clear case of *pidyon shevuyim*, the redemption of Jewish captives, it is every Jew's obligation to be involved.



Gilad Schalit

The time has come for us, our community, our synagogues and organizations to lift up our voices loud and clear, to raise a banner on which Schalit's name is inscribed, that he must be treated with minimal humanity, that his family and the international organizations such as the Red Cross may visit with him, and that ultimately he be freed. Let us make his name and his case known across our city and land and beyond, through our efforts. Let us indeed pressure the International Committee of the Red Cross to go beyond its minimal efforts up to now. Let us indeed bombard the press and media to publicize his case. I assume there are ways of doing that.

Let us indeed confront the left-wingers and dare them to put the Schalit case on their agenda. Similarly, we have to make the professors find their tongues and the unions their sense of fairness.

We are silent here, but the Israelis are not. For some time, with or without Schalit's parents, there have been daily efforts on behalf of Gilad in Israel by a variety of groups and individuals.

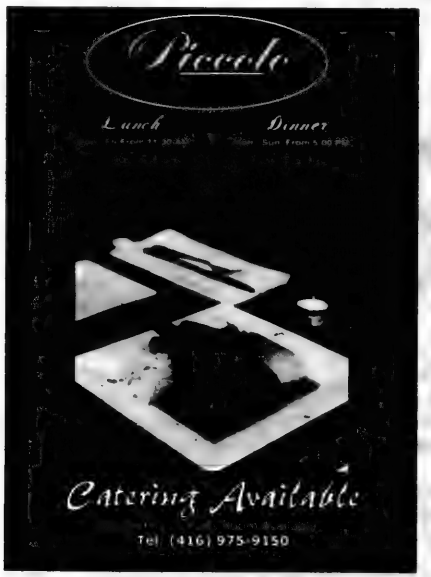
As you may know, Hamas wants Israel to pay a ransom of more than 1,000 Palestinians imprisoned in Israel. They have been tried and convicted, include many terrorists with Jewish blood on their hands. There is a fierce debate in Israel on this matter. To decide to give in to Hamas would create some terrible dangers. Not to give in leaves Schalit where he is. It is a terrible dilemma, but our activity on behalf of Schalit should not include telling the government of Israel what to do. Our task is to publicize his case and pressure the right parties. We have to remember how the Jewish communities made the Sharansky case famous and helped in his release. (Natan Sharansky, now chairman of the Jewish Agency, was a Soviet refusenik and prisoner.) I know the two cases are not exactly the same, and that Hamas is not the Soviet Union, yet there are things we can do.

Now what do we do? First of all, the organized Jewish community must set up a body to deal with this. It should provide publicity and information and try to influence the press, academia and government agencies that could be involved. For instance, demonstrations and the like should be arranged. The synagogues, working through their Israel action committees, should provide information to their members and should call their people to demonstrations when necessary. The synagogues can be the arm to call upon the churches to join in this rescue effort, especially the left-wing churches that are so busy criticizing Israel. If the churches will not co-operate, then we have to ask ourselves, "What is this interfaith business all about?" Synagogues should also approach the "moderate" mosques and imams for their assistance in this matter.

To carry this further, any anti-Israel demonstration on campus or anywhere else should be challenged by a Jewish counter-demonstration pressing the case of Schalit, among other things. As well, the Jewish schools should teach their students about the matter. Many Jewish schools stress tikkun olam. Here is a wonderful opportunity to practise tikkun olam and the mitzvah of *pidyon shevuyim*.

The time of keeping silent is over.

Rabbi J. Benjamin Friedberg is rabbi emeritus of Beth Tzedec Congregation.



High Holiday Services
at York University
with
Dan and Moshe Ronen

Rosh Hashana
Thursday, September 9, 9am
Friday, September 10, 9am

Yom Kippur
Kol Nidre Friday, September 17, 6:45pm
Saturday, September 18, 9am

Services are held at the Scott Religious Centre, York University. Kiddush will be provided. For more information, please call Tobi at 905-764-0212.

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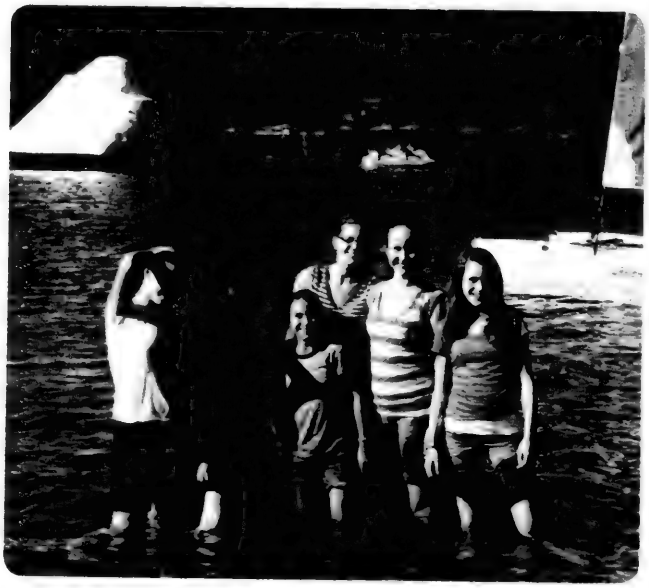
Rosh Hashanah	Yom Kippur
Sept. 9 & 10	Sept. 17 & 18

Zichron Yisroel –
Kamin Education Centre,
300 Atkinson Avenue, Thornhill
For Information & Tickets,
905-889-3998 x 333

Hurwich Education Centre,
252 Finch Avenue West, North York
For Information & Tickets,
416-494-7666, x 500
Betty Richman 416-665-0009

לשנה טובה תכתבו
Best Wishes for a Healthy New Year
Associated Hebrew Schools of Toronto

Class Acts



SCENES FROM CAMP

This month, 56 Russian Jewish youngsters from age nine to 14 took part in the Jewish Russian Community Centre of Ontario's first-ever summer overnight camp – the JRCC Summer Adventure Camp. Campers spent the week in the Laurentian Mountains, near Montreal. Activities included white-water rafting and intensive hiking, tree-top roping and boating, a trampoline gym and an outing to Six Flags La Ronde amusement park. Top picture, from left, are Ilanit Kravitsky, Dana Shusterman, Daniella Guitman, Alex Tchornopiski, Rachel Guitman and Julia Wainstein. At left, Shmuel Kantor.

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FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

As featured on onlysimchas! Celebrating Jewish Life www.onlysimchas.com

Mazel tov on the recent engagement of Mordechai Gershen & Elana S. Miller.

Mazel tov to Levi Atanalov & Dassi Afriat on their recent engagement.

Mazel tov on the bar mitzvah of Leibish Blumenfrucht.

Mazel tov on the engagement of Yocheved Frasko & Sol Bergman.

Mazel tov on the recent engagement of Jaron Davis & Jessica Kadoche.

Mazel tov on the birth of a baby girl to Yehuda & Sora Mindel Schonfeld.

SEND US YOUR PHOTOS!!
Email your digital photos to **cblackman@thecjn.ca** or go online to **WWW.CJNEWS.COM** and click the **Family Moments** button!

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Please note holiday deadlines for What's New. Deadline for Sept. 8 is Thursday, Aug. 26. Deadline for Sept. 16 is Wednesday, Sept. 1. Phone 416-391-1836. Fax 416-391-0829. E-mail cjnwhatsnew@gmail.com.

Saturday, Aug. 28

ORILLIA SHUL

Orillia Country Shul Shabbat services, 10:30 a.m. **Rabbi Arthur Bielfeld** leads service. 151 Creighton St. S. 705-327-7069.

Sunday, Aug. 29

SINGLES GAME NIGHT

Games Jewish Singles Play. Ages 21-39, 40-69. Millionaire, Scrabble, Rummicube, Trivial Pursuit, Chutzpah and more. 7:30 p.m. Beth Torah Synagogue, 47 Glenbrook Ave. Prizes and refreshments. $8. **Mollie**, 416-733-3634 or mollie_rothman@yahoo.ca.

Monday, Aug. 30

HIGH HOLIDAY SEMINAR

Toronto Council of Hazzanim presents a High Holiday Introductory Day seminar, in memory of **Cantor Louis Danto**. Come for a day of musical lectures on the High Holidays, presented by rabbis and cantors of the Toronto Jewish community. Keynote lecture/recital: "Grandeur of High Holiday Liturgy Themes and Music" with **Rabbi Avraham Feder** and **Cantor Benjamin Maissner**. Adath Israel Congregation, 37 Southbourne Ave. $18-$36. 416-221-8506, ext. 325, councilofhazzanim@gmail.com.

Tuesday, Aug. 31

CHARITY GOLF

The 11th annual Max Guttman Memorial Golf Tournament supports special educational needs of children in a program at Associated Hebrew Schools. Pheasant Run Golf Club. maxguttmanmemorial.org. **Elena Livertovsky**: 416-635-2883, ext. 5329, elivertovsky@ujafed.org.

Wednesday, Sept. 1

JUDAIC TEXTILES LECTURE

Pomegranate Guild of Judaic Textiles presents **Corey Keeble** of the Royal Ontario Museum on "Masterpieces of Judaica – Textiles in Context." 8 p.m. at Shaarei Shomayim. Guests welcome. $5.

BREAST CANCER

Canadian Magen David Adom for Israel and Shaarei Shomayim Brotherhood invite the community to the lecture "Breast Cancer – Risk Factors, Screening and Prevention." **Dr. Ophira Ginsburg**, head of the cancer prevention and screening/director of familial oncology scientist at Women's College Research Institute, speaks. 7 p.m. Shaarei Shomayim, 470 Glencairn Ave. Light refreshments. $10 for one ticket, $18 for two tickets. toronto@cmdai.org, 416-780-0034.

Other News

TSJCS OPEN HOUSE

Toronto's Secular Jewish Community School opens its doors for "A Taste of TSJCS" open house. Sept. 12, 11 a.m. to 1 p.m. Winchevsky Centre, 585 Cranbrooke Ave. Refreshments served. Free. Open to all current and potential TSJCS families. RSVP at 416-789-5502 or info@tsjcs.com.

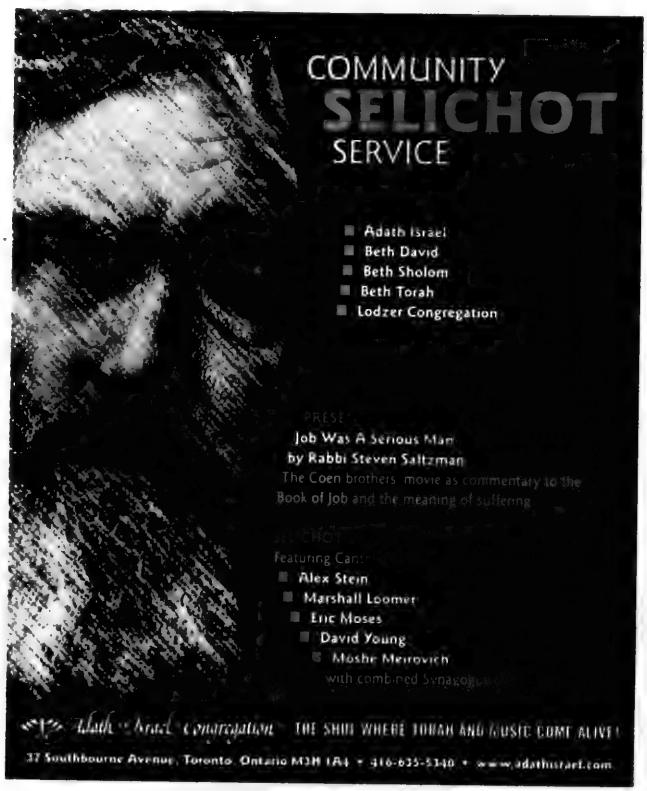
HOLOCAUST GROUPS

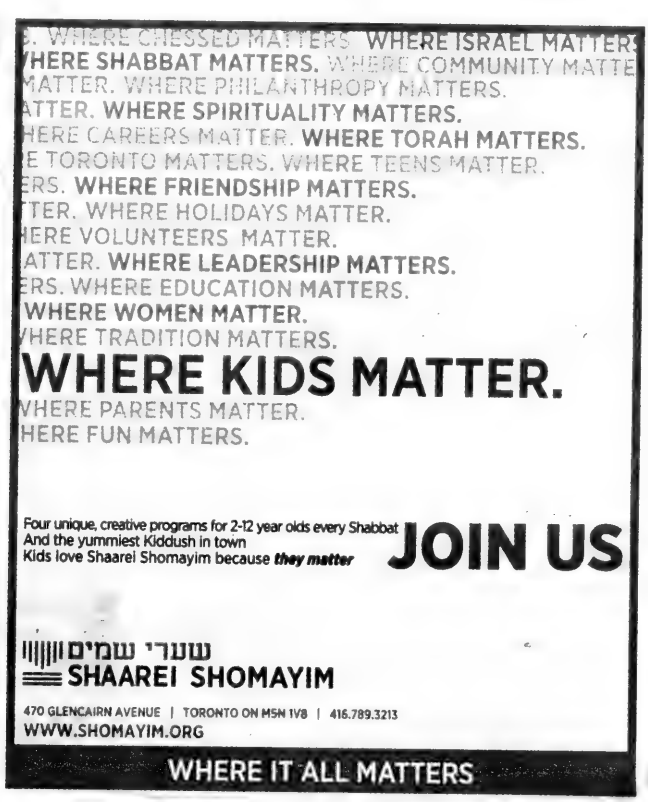
The Holocaust Resource program at Baycrest offers support groups: one for child Holocaust survivors, to be held at Baycrest; one for children of Holocaust survivors, to be held at Wagman Centre, and in collaboration with the Miles Nadal JCC, an additional group for children of Holocaust survivors. All groups start in September. For more information, contact **Shoshana Yaakobi**: 416-785-2500, ext. 2271, or syaakobi@baycrest.org.

JWI REUNION

Aquarius chapter, Jewish Women International, is celebrating their 40th anniversary/reunion with a dinner in October. All present and past members invited. **Rochelle**, 416-781-5594 or **Anna**, 416-221-4864.

Continued on page 27





Continued from page 26

OUTDOOR ADVENTURE

Meet Jewish outdoor enthusiasts from around the globe and share in a fun-filled weekend of outdoor activities and socializing in Quebec's Laurentian Mountains region. Sept. 2-6, Harry Bronfman Y Camp. $494 for non-members, through Aug. 26. www.mosaicoutdoors.org.

SLICHOT

Temple Sinai, Holy Blossom Temple and Temple Emanu-El join together for *Slichot*, a community learning and praying experience. Sept. 4. Begins with refreshments at 9 p.m. followed by a study session and *Havdalah* at 9.30 p.m. Rabbis **Michael Dolgin, Debra Landsberg** from Emanu-El and **John Moscowitz** from Holy Blossom discuss "The Challenge of Being Good and the Temptation To Be Bad." *Slichot* service at 10:30 p.m. 210 Wilson Ave. 416-487-3281.

HAR ZION PROGRAMS

Temple Har Zion's daytime programs resume Tuesday, Oct. 5. 12 p.m. Bring lunch. Coffee, tea and cookies provided. Speakers begin at 12:30 p.m. Presentations include **Ian Leventhal** on "The Jews of Shanghai," **Gerry Zeidenberg** on "Churchill and the Jews," **Arne Kislenko** on "International Politics," and **Lolette Kuby**, who launches her new book, *Writing Personals*, with a reading. Members: $3, guests: $5. 7360 Bayview Ave. 905-889-2252.

AFTER SCHOOL PROGRAMS

The Downtown Jewish Community School (located in Miles Nadal JCC) has opened its grades 7-11 programs to the community. The Grade 7 Ten Mitzvot Project fulfils mitzvah requirements for bar/bat mitzvah at First Narayever Congregation and likely other synagogues. The grades 8-11 High School Discussion Group meets monthly for Sunday brunch, 11:45 a.m. to 1:15 p.m. Led by senior educator **Marsha Stavens** with guest speakers, including two emissaries from Israel. No study prerequisites. **Joan Schoenfeld:** 416-924-6212, joan@djcs.org.

HIGH HOLIDAYS

Kehillat Shaarei Torah High Holiday tickets available for auxiliary service with **Elliot Malamet** and **Chaim Uri Sapirman**. Warm, welcoming and inclusive. Meet **Rabbi Joe Kanofsky**, the new rabbi. No charge for children's program. 2640 Bayview Ave. For tickets: 416-229-2600, ext. 3.

All are welcome to join **Chabad of Danforth-Beaches** for High Holiday services. Children's program available for ages 3 to 12 (reserve space). No membership, background or affiliation necessary. Suggested donation $180 for all services. 416-809-1365.

Celebrate the High Holidays with **First Narayever Congregation** at Miles Nadal JCC. Traditional egalitarian services led by **Rabbi David Weiss**. Tickets available at MNJCC front desk, 416-924-6211, ext. 0, or at the shul: 416-927-0546.

Tot program offered at Sept. 9, 4 p.m. at **Temple Sinai** and Sept. 10, 4.30 p.m. at **North Thornhill Community Centre**: 300 Pleasant Ridge Ave. Children 5 and under are invited to have a Rosh Hashanah experience with **Rabbi Erin Polonsky** and **Cantor Katie Oringel**. Community welcome, no charge. Older siblings welcome. Be prepared to present picture identification at the door. 416-487-3281.

FOR SENIORS

Active Seniors Miles Nadal JCC. ROM Curator **Corey Keeble** does an illustrated talk on "The Great Synagogues of Europe." Refreshments served. 416-924-6211 ext. 155. Sept. 2 at 1:30 p.m.

Adath Israel Congregation. Wednesday social afternoons for men and women. Bridge, mahjong, Rummikub, refreshments. $2. Everyone welcome. **Pearl**, 416-635-6317, or Marcia, 416-932-1229.

Earl Bales Seniors Club in the Park. Casino Rama Sept. 15, departs 10 a.m. Canasta Tuesdays and Thursdays, 12 p.m. Bingo Tuesdays, Sept. 21, 12:30 to 3 p.m. Social bridge Thursdays, 12:30 p.m. Sunday night dance resumes Sept. 19 at 6-8:30 p.m. Line dancing Thursday resumes Sept. 23 at 10 a.m. **Valerie**, 416-395-7881. Membership $25. All welcome.

LZA Senior's Cultural Club. Tuesdays 10 a.m. Discussion group at Borochov Cultural Centre, 272 Codsell Ave. 416-630-9444.

The Sunday Nighters. A social club for seniors begins its 2010-11 season on Aug. 29 with bowling at Playtime Bowl at 7 p.m. The program also includes live theatre, dinner nights out, parties and a weekend away every June. Couples and singles welcome. Call **Al** or **Ros Federman**: 416-635-0563 or **Hanita Chencinski**: 416-922-1400.

Bernard Betel Centre, 1003 Steeles Ave. W., 416-225-2112.

Bowling with Nintendo Wii, Sept. 2. Weekly, 12-1 p.m. Music room. Drop in. No experience necessary. Free.

Wellness lecture: "Inspiration Through Music," with Barry Shainbaum. Sept. 2. 1:30-2:30 p.m. Free.

Lecture: "Dare to Dream – Facing Challenges in Life," with **Barry Shainbaum**. Aug. 31, 10-11:30 a.m. $3 members, $6 guests.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St. 416-638-1881, www.prossermanjcc.com.

Professional Retirees Organization planning meeting on Sept. 14. 1:30-2:30 p.m. in Room 205. RSVP with Janet, ext. 4259.

Register now for programs starting this fall, including line dancing, for beginners and those already familiar. 55+. Fridays, Oct. 15 to Dec. 17. 10-11 a.m. $20 for members, $40 for guests. $2.50 drop-in members, $4.50 for guests.

Rosh Hashanah toast, Sept. 7, 1-2 p.m. Prosserman JCC lounge. Enjoy music and refreshments to welcome a sweet year of love, joy and peace.

Current events with **Alex Amigo**. Thursdays, 12:45-2:15 p.m. Room 205. $1 members, $2 guests. Last session Sept. 2. Resumes Oct. 7 with **Peter Diamant.**

Lunch 'n' Learn with **Rabbi Meir Rosenberg**. Sept. 3, 12-1 p.m. No charge. Bring lunch, coffee and tea are free.

MILES NADAL JCC

750 Spadina Ave., 416-924-6211, www. mnjcc.org.

Michael Bernstein Chapel services. Sunday 8 a.m. Thursday 7:15 a.m. Kosher breakfast included. **Coleman Bernstein**, 416-968-0200.

Ashkenaz Foundation, in co-presentation with Al Green Theatre, presents the one-man show *Rafael Goldwaser: A Gilgul Fun a Nign (Metamorphosis of a Melody)*. Sept. 1, 7 p.m. Al Green Theatre. $15. To order tickets: call 416-973-4000 or online at harbourfrontcentre.com. Visit ashkenazfestival.com.

Jacobs Lounge Visual Arts Space, to Sept. 2. **Heather Midori Yamada,** *Transformations: Earth, Water, Fire, Air*.

Jacobs Lounge Visual Arts Space, call for submissions for 2011 and 2012. Looking for artists who explore themes that resonate with the communities of our centre. Flat media only.

Looking for tenors and basses for the MNJCC community choir. Sing world, jazz, Jewish, folk, gospel and pop music. Book an audition with **Harriet**: harrietw@mnjcc.org, ext. 133. Choir meets Wednesday evenings, September to June.

Study music this fall. Play in a first-rate klezmer ensemble with **Eric Stein**, Tuesdays starting Oct. 5. World music for the armchair travellers: Planet Music with **Barry Livingston**, Thursdays starting Oct. 14. Women's Chorus, every second Monday starting Sept. 20. music@mnjcc.org to register.

Cooking class, fall harvest celebration (vegetarian). Chef **Elise Burton** teaches how to prepare tasty dishes in a hands-on environment, for Thanksgiving and Sukkot. Sept. 28, 7-9:30 p.m. sharonis@mnjcc.org, ext. 154.

Join MNJCC's Mother's Circle. Oct. 14-May 12, 14 sessions. Thursdays 7:30-9 p.m. Additional monthly reading group meets Mondays starting Oct. 4, 7:30-9 p.m. Presented by the Jewish Outreach Institute of New York, Mother's Circle offers free workshops and resources designed for non-Jewish women raising Jewish children.

What's New is now online, for subscribers only. You can find it at cjnews.com

BACKYARD BASH: Three to Be, a foundation working with the Hospital for Sick Children and Bloorview Kids Rehab to support the development of treatments and therapies for children's neurological disorders, raised more than $6,000 at its Backyard Bash recently. More than 250 people attended. Families enjoyed crafts, games, entertainment and a silent auction. From left are Bash organizers Leslie Zborovski and Jori Lichtman.

SINGLES EVENTS CAN BE FOUND ON PAGE 48

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OBITUARIES
and Related Notices

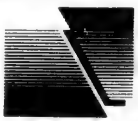
Steeles Memorial Chapel

Plener, Sara	Aug. 8/10	2 Neptune Dr
Swartz, Donald	Aug. 9/10	205 Cummer Ave
Fuerst, Hanna	Aug. 7/10	3636 Bathurst St
Morrison, Linda Sylvia	Aug. 6/10	Private
Herszzon, Henry	Aug. 11/10	
Harris, Eric	Aug. 11/10	Private
Alderman, Charlota	Aug. 13/10	4455 Bathurst St
Lave, Joseph	Aug. 12/10	5935 Bathurst St

The unveiling of a monument to the memory of the late
EDE CSILLAG ז"ל
will take place
Sunday, August 29th at 11 a.m.
Pardes Shalom Cemetery
Dufferin St. N of Major Mackenzie
Community Section 5, HHHH
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
HERBERT STONE ז"ל
will take place
Sunday, August 29th at 12 noon.
Pardes Shalom Cemetery
Beth David Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
RHODA PASTERNACK ז"ל
will take place
Sunday, Aug. 29th at 12:30 p.m.
Mount Sinai Memorial Park
Beth Radom Section
Relatives and friends are invited to attend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Simmie Goldstein	Aug 5/10	122 Searle Ave
Abraham (Al) Segall	Aug 5/10	133 Torresdale Ave
Lillian Margulies	Aug 5/10	22 Norfinch Dr
Rebeka Bialystok	Aug 6/10	86 Wills Hill Ave
Martin Shuman	Aug 6/10	1925 Steeles Ave E
Mac Stanley	Aug 9/10	26 William Carson
Judith Isen	Aug 9/10	329 Green Lane
Mildred Balcan	Aug 7/10	3560 Bathurst St
Diane Lander	Aug 9/10	170 Red Maple Rd
Gershon (Gus) Gerstein	Aug 10/10	3560 Bathurst St
Freda Gladstone	Aug 10/10	541 Finch Ave W
Harry Lightstone	Aug 11/10	100 Promenade Cir
Ben Swirsky	Aug 13/10	3560 Bathurst St
George Mairovitz	Aug 13/10	645 Castlefield Ave
Kenneth Dobbs	Aug 12/10	131 Beecroft Rd
Mark Robinson	Aug 12/10	3560 Bathurst St
Uri Oren	Aug 14/10	7 North Park Rd
Wilfred Posluns	Aug 15/10	80 Yorkville Ave
Ruth Fox	Aug 14/10	95 Overbrook Place

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Obituary

Dylex founder recalled as a 'true leader'

By CAROLYN BLACKMAN
Staff Reporter

Wilfred Posluns, who died Aug. 15 at age 78, is remembered by family and friends as a true giant in the community.

He was co-founder in 1966, along with his brothers Irving and Jack, of Dylex Ltd., a $2-billion international retailing and manufacturing business, and was also managing director of Cedarpoint Investments and director of Wet Seal Inc.

His community involvement included being a member of the advisory council of United Israel Appeal and the board of governors of Mount Sinai Hospital, as well as serving Baycrest as treasurer, a member of its board of directors, and chair of its foundation.

Wilfred Posluns

He was also involved in such organizations as what is now UJA Federation of Greater Toronto, as well as Canadian Jewish Congress, the Canada-Israel Cultural Foundation, the Jewish Camp Council, Canadian Friends of Hebrew University, United Way and Princess Margaret Hospital.

Through the Posluns Family Foundation, of which he was president, he distributed funds to such organizations as Baycrest, Princess Margaret Hospital, the Miles Nadal Jewish Community Centre, Associated Hebrew Schools, B'nai Brith Canada and Beth Tzedec Foundation.

Born in Toronto in 1932 to Louis and Leah Posluns, he graduated with a commerce and finance degree from the University of Toronto and worked as a stockbroker before joining his family's clothing manufacturing business in 1961.

Within five years, Dylex was formed, an aggregate of retail and manufacturing businesses that would become the largest specialty retail conglomerate in Canada, with more than 1,000 outlets – including the Tip Top Tailors and Fairweather clothing chains – and employing more than 10,000 people.

In his eulogy, Posluns' son, David, said his father was not only imposing physically, "he was a giant in the community, a giant in the business world, and a giant influence on his wife, children, grandchildren, in-laws, brothers, nieces, nephews, friends and business associates.

"He was a man of principle, passion, deep-rooted values, clarity, predictability, vision, optimism and compassion. [These are] characteristics of a true leader, [and] not surprisingly, he was the leader in every undertaking he pursued."

Posluns said his father was also a mentor and adviser to countless individuals. "He got involved when needed. He helped people resolve their disputes and manage their personal finances when they got into difficulty."

He was dedicated to his family, Posluns said, and together with his wife of 57 years, Joyce, he dedicated himself "to providing a loving nurturing home and stable family environment.

"To anyone who interacted with him, they would say he was deeply family-oriented, a builder, a consensus-maker, a competitor, a romantic, a generous benefactor, a champion of the abused, and a strong supporter of the community and the State of Israel."

Continued on page 29

New machzor aims for accessibilty, inspiration

By FRANCES KRAFT
Staff Reporter

This Rosh Hashanah, worshippers in Conservative congregations across North America will find themselves using a new machzor. Among them are two Canadian synagogues, Ottawa's Agudath Israel Congregation, and Hamilton's Beth Jacob Synagogue.

More than 150,000 copies of the High Holidays prayer book, *Machzor Lev Shalem*, have been pre-sold, representing orders from nearly 130 of some 650 affiliated congregations, of which 21 are Canadian.

The strong interest might stem from "dissatisfaction with all previous machzors," said Rabbi Stuart Kelman of Berkeley, Calif., a member of the committee that produced the prayer book.

Rabbi Dan Selsberg of Hamilton's Beth Jacob – a 300-family egalitarian congregation that has used the *High Holiday Prayer Book*, known as the Silverman machzor, for some 50 years – said that he was struck by the fact that editor Rabbi Morris Silverman's dedication in the machzor was dated September 1939.

"You could hardly have a more chilling date in Jewish history," Rabbi Selsberg said, referring to Germany's invasion of Poland and the beginning of World War II. "The world that we live in is radically different from the world we lived in then, while the prayers remain in large part the same… It was time to bring in a perspective that understood the world that Jews in the 21st century live in."

He noted in particular marginal notes and insights that enhance the new machzor.

"I couldn't be more excited," Rabbi Selsberg said. "It's a physically lovely book, which is not the most important thing, but it's not insignificant either. The printing is very clear. The translation is very clear. It's faithful to the Hebrew, and doesn't gloss over difficult passages. There are wonderful comments and poems along the sides, often from people who don't make it into Jewish prayerbooks, [like] women and modern voices."

Agudath Israel's Rabbi Charles Popky, whose congregation in Ottawa also had the Silverman machzors, has used *Lev Shalem* for teaching since May.

He likes it for its commentary, meditations and use of contemporary English, and he believes the new book will be "much more engaging," both for those who are familiar with the service and those who aren't.

Rabbi Popky also thinks the new machzor's inclusion of prayer alternatives suits his 550-member congregation, where women participate in all aspects of the Torah services, but don't lead formal Shacharit and Musaf services or count in the minyan.

For example, *Lev Shalem* has two versions of the *Amidah* on the same page – the traditional prayer that refers only to the patriarchs, and one that includes the matriarchs.

Although Agudath Israel does not include the matriarchs when the *Amidah* is repeated at services, "certainly when an individual is praying silently, [he or she] may recite whatever he or she feels comfortable with," Rabbi Popky said. "It's comfortable for those who are more traditional and for those who want a little more creativity."

With files from JTA

Posluns lauded as great role model

Continued from page 28

He was also known to love his garden, cottage and action movies, David said.

In a statement after Posluns' death, Mark Gryfe, president of Baycrest Foundation, noted that in recognition of Posluns' longstanding commitment to Baycrest, he was named an honorary director of the centre and the foundation. At the 2010 annual general meeting this past June, Gryfe said, Baycrest presented the inaugural Wilfred Posluns Award for Foundation Leadership, "appropriately enough to his daughter, Lynn, in whose work at Baycrest he took so much pride."

On a personal level, said Gryfe, "Wilfred was a mentor who guided me both professionally and personally. Tough on the outside, I got to know him as the big teddy bear he really was.

"[He] was responsible for bringing me to Baycrest, and until his final week was in constant contact, providing counsel and making sure all was good."

Tommy Ehrlich, a business associate and close friend, said that although he was 26 years younger than Posluns, "I was involved with him for 30 years, and he was always there to provide advice.

"He had the uncanny ability to get to the heart of complex matters, and he was honorable and fair. He was a great role model both in business and in the community. He leaves a big, big hole."

In addition to his wife, Joyce, and son David, Posluns is survived by his daughters Wendy and Lynn, daughter-in-law Felicia, and sons-in-law Lewis Mitz and Ken Crystal, as well as 14 grandchildren.

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Jewish Life

Digital Jewish calendars

By MARK MIETKIEWICZ

When I was growing up, one of the sure signs of that Rosh Hashanah was on the way was the stack of fresh calendars piled on the counter at the bakery. Flip through the months and you were bound to see a new shot of sunrise over Masada or perhaps sunset at the Kotel. You can still get a calendar the old fashioned way by walking into your nearest bakery or Judaica store. Or you can do it the easy way, via the Web.

Jewish & Digital!
By Mark Mietkiewicz

I highly recommend the web-based Hebcal interactive Jewish calendar. Plug in the name of your city and customize whether you'd like the Hebrew date, holidays or that week's Torah portion to appear. Click and you have a personalized calendar. And if your travels take you off the beaten path, just type in the longitude and latitude of your destination and presto, instant Jewish calendar for Norway or Nepal. **[http://bit.ly/jcal01]**

The Ezras Torah foundation is well known for its information-packed wall and pocket calendars. That calendar is now available online and as a download. The real benefit of this calendar is the detailed explanation about major holiday-related customs for the coming year and specific notes about possible exceptions. (Donation requested.) **[http://bit.ly/jcal02]**

Andrew Tannenbaum's 50-Year Yahrzeit Calendar Calculator does exactly what it promises. Plug in a date (using either the Jewish or civil calendar) and the page generates a list which tells you when the yahrzeit will fall. **[http://bit.ly/jcal03]**

Users of Firefox know about the thousands of plug-ins that allow you to customize the browser to your liking. Thanks to the Hebrew calendar plug-in, today's Jewish date is always but a glance away at the bottom right of my browser. Works for both Macs and PCs. **[http://bit.ly/jcal05]**

As you can see, there are many sites that will allow you to convert between the Jewish and civil (Gregorian) calendars. But what if you need to know when this year's first day of Rosh Hashanah falls on the Muslim, Persian or Mayan calendars? No worries. Punch in the date at this site and you get your answers:

- Muslim: 30 Ramadan 1431
- Persian: 18 Shahrivar 1389
- Mayan: 12.19.17.12.6 19 Mol 2 Cimi

[http://bit.ly/jcal04]

Rather than looking everything up on the web, you may want a stand-alone calendar program. Kaluach3 for Windows is excellent (and free). It lets you look up birthdays and yahrzeits and can be set for hundreds of cities around the world. **[http://bit.ly/jcal06]** Check out the great Tichnut page for a summary of other Jewish calendar programs – some free, some not – that you can download. **[http://bit.ly/jcal12]**

And let's not forget our handhelds. Barry Bernstein's iLuach for iPhone features a perpetual Hebrew calendar, candlelighting times, the complete text of the Tanach and more. **[http://bit.ly/jcal08]** Siddur & Zmanim for iPhone combines weekday prayer book with Jewish calendar functionality. **[http://bit.ly/jcal09]**

BlackBerry users can install Ronen Lalevy's Jewish Hebrew Calendar. **[http://bit.ly/jcal14]** As for the Palm, I've been using Penticon's Luach for years. **[http://bit.ly/jcal11]** Note: there are many BlackBerry and Palm models so the above apps may not work on all of them.

Although the programs I've mentioned do a fine job of calculating dates, even the Internet still can't create a free glossy calendar that comes with lovely photos of sunrise over Masada or sunset at the Kotel. Maybe that bakery shop calendar isn't threatened, yet.

* * *

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

The value of giving

In committing to give away more than 99 per cent of his wealth, U.S. billionaire Warren Buffett challenged the world's wealthiest people to make a greater commitment to philanthropy. This month, his peer pressure bore fruit, as 40 American billionaires signed the Giving Pledge to donate at least half of their wealth to charity.

CLASS ACT
By Daniel Held

The infusion of hundreds of billions of dollars into the fight against diseases, malnutrition, poverty and other needs will serve as a tipping point in these struggles. The value of the donations can't be measured in dollars, but rather in lives saved and changed. Moreover, beyond the impact of these donations, the power of the example must be recognized.

Buffett leveraged his own commitment to pressure others to follow his lead. While Judaism advocates for anonymous donations, we also realize that charity is peer-driven. Had Buffett followed the Rambam's principle of giving anonymously – assuming for a moment that one could silently slip $60 billion into the pocket of a handful of charities – he would have forfeited the leverage of his donation and been unable to pressure other billionaires into giving. I've often had students question donor walls in schools or naming rights for a new building. While we value anonymous giving, we must also realize that honouring those who give encourages greater philanthropy.

As remarkable as it may be for Buffett to give away 99 per cent of his wealth, he acknowledges that doing so will not have any impact on his or his children's standard of living. They will continue to live blessed lives cushioned by wealth. A UJA fundraiser once told me that he considers small donations, made by youth, students and those with fewer financial resources, to be "meaningful donations." While donations in increments of $18 may not build buildings, they do build a base of committed supporters.

It's said that 80 per cent of charity comes from 20 per cent of donors. While fiscally it would be prudent for charities to focus their fundraising efforts on the small cadre of big donors, doing so weakens the overarching mission of the charity. Small donors serve as evangelists for a cause. They devote their time to volunteer, they carry the message of the charity to their friends and relatives, and cultivating an ongoing relationship with a small donor may one day pay dividends with a larger commitment.

Moreover, for Jewish charities, small donations are a form of affiliation. Even if a synagogue were underwritten by a mega-donor or if day school tuition were subsidized by a philanthropic fund, membership dues and tuition fees would still serve as an important form of relationship building between the family and the institution. Every $18 donation I make connects me to the mission of the charity and its community of supporters.

Especially during uncertain economic times, our community must seek out small, meaningful donations. Allow me to cite one successful example. The Jim Joseph Foundation recently partnered with Mechon Hadar, a study institute in New York City. A $1-million Jim Joseph grant will match every new donation to Mechon Hadar dollar for dollar. Through the program, small donors feel that they're getting more boom for their 18 bucks, Mechon Hadar is building a database of supporters they can turn to year after year, and the Jim Joseph Foundation is not only offering the charity an infusion of cash, but helping to build an infrastructure of supporters. In the long run, making an investment to court small donors and building lifelong donor-charity relationships will serve the charity, the donor and our community.

While Buffett should be applauded for his positive example to pressure 40 billionaires to give away their fortunes, we must continue to value $18 donations alongside $18-billion dollar commitments.

Jewish Life

Gearing up for a new year

The new school year begins Sept. 7. For Rabbi Chaim Boyarsky and the Chabad Student Network of Ottawa, this means a lot of preparation. Since Rabbi Boyarsky and his wife, Yocheved, came to Ottawa in 2008, they have striven to provide a welcoming atmosphere for Jewish students, regardless of whether they were born and raised in Ottawa or are from elsewhere in the province, the country or the world.

On Campus
By Justin Dahan

Their mission is to provide an open environment in their home at 29 Gilmour St. where Jewish students can form bonds with other Jewish students, whether they are religious or secular.

Sarah Librach, a graduate of the University of Ottawa, says Chabad has "given me the opportunity to practise Judaism in ways that both comfort and inspire me. It has given me the opportunity to connect with Jewish students all across Canada and has provided me with a place to call home. I am so thankful for Chabad and everything it has provided, from Shabbat dinners to enlightening conversations. Chabad has truly been my home away from home."

Of course, Chabad also provides a chance for Jewish students to learn about and gain a stronger bond with their religious roots. University of Ottawa student Adam Walters is thankful that Rabbi Boyarsky meets him on campus during his lunch break to help him put on tfillin.

"This has undoubtedly brought me closer in my relationship not only with God and the rabbi, but also with myself as a unique Jewish person," he says.

Adam's brother, David Walters, is also involved in the Chabad Student Network. Not only is he a regular participant in Shabbat dinners and Chabad events, he is also a graduate of the Sinai Scholars program that Rabbi Boyarsky uses to teach Jewish students about Judaism and life.

"Sinai Scholars allowed me to think more deeply about life's priorities," David Walters says. "I felt the desire to become an active participant in the Jewish community after taking the course, since I was able to connect with mentors and friends and recognize the importance of the community."

He has since made a new connection with the Jewish community – he took a Yiddish-language class offered by the University of Ottawa and taught by Prof. Rebecca Margolis, in which he excelled at the basic fundamentals of the Yiddish language.

Yocheved Boyarsky is also an important part of Chabad's role on campus. She offers classes for women on a broad range of topics. Rebecca Trueman, a graduate of Algonquin College, looks back on these classes fondly.

"Some of my favourite times at Chabad have been the classes for women offered by Yocheved. Whether these classes are on Jewish cooking, holidays, life, love or Torah, I have always left knowing something new, feeling better about who I am and more focused on where I want to be going," Trueman says.

These stories represent only a small number of students who have been affected by the Chabad presence in Ottawa, and Rabbi Boyarsky plans to continue to provide a positive environment for Jewish students.

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Jonathan Pollard, 25 years on

November of this year will mark 25 years since the arrest in the United States of Jonathan Pollard, a civilian naval intelligence analyst, on charges of spying for Israel.

Many readers will recall that Pollard entered into a plea bargain on the basis that the U.S. Justice Department would not ask for a life sentence. He pleaded guilty to passing classified information to an ally. A grand jury studied the case, and as a result, no charges were brought against him for having harmed the security of the United States and its people.

Guest Voice
By Bert Raphael

It's worth noting that in 1983, then-president Ronald Reagan signed an executive agreement with Israel in which the United States promised to relay all available intelligence vital to Israel's survival. Pollard believed his superiors weren't fulfilling this obligation, and as an ardent Zionist, he was concerned that Israeli citizens were in danger. The information he gave Israel concerned Syrian and Iraqi chemical, biological and nuclear build-up, as well as missile development and deployment.

He was told that if he would forgo a trial and have a hearing *in camera* that the government would be lenient, and on this basis, he waived his right to a trial. On the morning of the hearing, March 4, 1987, Caspar Weinberger, then secretary of defence, delivered a letter to the judge asking for the stiffest possible sentence commensurate with a charge of treason. Of course, Pollard was never accused of treason. After getting the letter, the judge sentenced Pollard to life in jail with a recommendation for no parole.

Most certainly in Ontario, no judge would allow a government minister or anyone else to interfere with the independence of the judiciary, and of course, Weinberger's letter should have been rejected. Weinberger's intervention, when made public, was an affront to the U.S. justice system. Pollard's lawyer failed to file an appeal within 10 days, and that technical oversight was upheld through a series of appeals.

When the U.S. Court of Appeal handed down its ruling on March 20, 1992, on a 2-1 verdict, it held that a right to a trial had been waived. Ironically, it was two Jewish jurists who dismissed the appeal, while a gentile circuit judge, Stephen Williams, found that the government breached the plea bargain agreement and said he would have vacated the sentence and sent the case back for a resentencing before a new judge. Williams found that there had been a fundamental miscarriage of justice and that the government complied in spirit with none of its promises. An application was filed to the Supreme Court for leave to appeal, but that court, without reasons, declined to hear the case.

Pollard's sentence is inconsistent with any other precedent cases involving the passing of state secrets to an ally. In fact, it exceeds those given for treason and the passing of state secrets to an enemy.

I was retained by Pollard as a Canadian counsel, and on his behalf, I wrote dozens of letters, spoke at various synagogues and raised his plight at an international conference of Jewish lawyers and jurists. American and Israeli lawyers declined to issue a resolution condemning his sentence, fearing that it would negatively affect relations between the Israel and the United States.

Many leading personalities worldwide have urged that Pollard be pardoned. No Israeli prime minister has called for his release publicly, and many direct appeals to most U.S. presidents have basically gone unanswered, but for the record, I should indicate that Bill Clinton wrote to me and said he would look into the matter. Nothing came of that.

Pollard's second wife, Esther, dismissed me and other lawyers acting on his behalf and prohibited us from speaking out for him. She also blocked all contact between Pollard and his family. Her position is that he should be regarded as a hero and, therefore, should not apologize for having violated U.S. law. It's my firm belief that if he had apologized some years ago, he would now be a free man in Israel.

Bert Raphael is chairman of Canadian Lawyers and Jurists For World Jewry.

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Food Ideas for the Holidays

Pan pals share Rosh Hashanah food memories

By NORENE GILLETZ
Special to The CJN

The Jewish High Holidays are quickly approaching and the main topic of conversation at this time of year always seems to be: "What's on your menu?" Every family has their favourite foods that they look forward to eating when they gather together around the holiday table.

Along with tender slices of juicy brisket, sweet and sour meatballs and glazed roast chicken or turkey packed with stuffing, many symbolic foods are included on the menu – apple slices dipped in honey or layered and baked into a luscious cake, ruby-red pomegranate seeds scattered over mixed salad greens, plump gefilte fish dumplings or slices (either sweet or salt-and-pepper) garnished with carrot rounds, honey-sweetened carrot tzimmes, and moist, delicious honey cake.

Chopped dates, raisins and cranberries might be added to a couscous or quinoa pilaf that includes sautéed chopped leeks and carrots, or golden butternut squash might be baked into a tasty pudding or kugel. The traditional dishes that have been passed down through various generations are on the menu once again, filling our homes with tantalizing aromas and nostalgic food memories.

It's always helpful to do some cooking and baking in advance. Make your chicken soup and challahs ahead of time and freeze them. Meatballs, cabbage rolls and brisket also freeze beautifully or can be made a day or two in advance and refrigerated. Instead of stuffing turkey or chicken, bake the stuffing separately in a casserole dish. Cover it if you want the stuffing to be soft, bake it uncovered if you like it crusty. Honey cake freezes beautifully, but apple cake often gets a bit soggy if frozen. However, if you reheat your apple cake at 350 for 10 minutes, loosely covered, it will taste as if it was just baked!

Each year, I ask my foodie friends to share some of their favourite recipes for the High Holidays. Here is a sampling of some of the dishes that my "pan-pals" near and far will be serving this year to family and friends for Rosh Hashanah. Best wishes to all for a sweet, healthy and delicious New Year!

* * *

My friend Tolsa Greenberg of Toronto and I often exchange recipes. Her scrumptious squash pudding makes a terrific side dish for Rosh Hashanah. Tolsa told me, "It's a bit on the sweet side, so use less sugar if you prefer, or even use a sugar substitute." She got the recipe a few years ago from her daughter, Cheryl Greenberg Colt, who got it from a friend. Tolsa's seven-year-old grandson, Jake, loves pancakes and would eat them for breakfast, lunch and dinner if his mother would let him. When Jake was five, his mother wasn't sure if he would eat this pudding if she told him it was called a kugel, so instead, she told him it was called "pancake pudding." Jake tasted it and declared, "This is the best pancake pudding I ever ate!"

TOLSA GREENBERG'S BUTTERNUT SQUASH PUDDING

2 lb. frozen squash
3/4 cup sugar (or less if you prefer)
1 cup flour
6 eggs, lightly beaten
1 cup pareve whipping cream
1 tbsp. melted margarine
1/2 tsp. vanilla extract
1 tsp. baking powder
cinnamon for sprinkling

Continued on page 33

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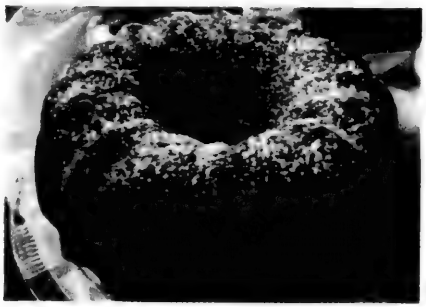
Food Ideas for the Holidays

Recipes from across the miles



Continued from page 32

Put frozen squash in a casserole. Cover and microwave on high power for 10 to 15 minutes, until tender. Mash with a potato masher.

Add sugar, flour, eggs, whipping cream, margarine, vanilla and baking powder to squash and mix well. Use an immersion blender and mix until smooth.

Preheat oven to 350. Grease a 9 x 13-in. baking dish. Spread mixture evenly in baking dish and sprinkle with cinnamon. Bake about 45 minutes, until golden brown. Yield: 8 to 10 servings. Leftovers (if any) can be reheated or frozen.

• • •

Talk about recipes that travel! Tina Kauffman of Montreal got this recipe from her friend Loni Kupferberg, who got it from her mother who lives in New York City. Tina told me: "On Rosh Hashanah, I leave the oven on at 250, so just before I light candles, all the food (except for my brisket, which goes into the oven 1/2 an hour before everything else) goes into the oven for about an hour or however long it takes for the men to get back from shul."

TINA KAUFFMAN'S TANGY TONGUE

1 large beef tongue (3 to 4 lb.)
1 large jar (7.5 oz.) apricot baby food
1/4 cup orange juice
1 to 2 tbsp. lemon juice
a "shpritz" of ketchup (1 to 2 tbsp.)
3 tbsp. brown sugar
a fistful of golden raisins, optional (about 1/2 cup)

Place tongue in a large pot and add cold water to cover tongue completely. Bring to a boil and skim. Reduce heat and simmer uncovered until tongue is tender, about 2 hours, adding additional boiling water as needed when it evaporates.

Remove tongue from liquid and let cool. Meanwhile, combine apricot baby food with orange juice, lemon juice, ketchup, brown sugar and raisins in a small saucepan.

Peel and slice tongue. Arrange slices in a greased ovenproof serving dish. Pour sauce over tongue and cover the baking dish. (This can be made in advance and refrigerated. It tastes best the next day.)

About an hour before serving, place the covered casserole in a 200-degree oven to reheat slowly. Yield: 6 servings.

• • •

I've been "pan-pals" with Sandy Loeffler of Oak Park, Mich., for many years. We finally met face-to-face when she and her husband, David, attended the annual dinner of the Jewish Food List held in Toronto in August. Food was the main topic of our conversation and she promised to send me a lentil recipe that she often makes for Sukkot. When Sandy couldn't find it, she sent me this delicious brisket recipe instead. It comes from a cookbook published by her local Hillel Day School parent-teacher organization called *Kiss the Cook!* Sandy wrote: "I know it's a bit of a *patchke*, but this is so-o-o good! It's made with carrots and prunes, which makes it an ideal dish for Rosh Hashanah!"

Continued on page 34

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Old fashioned dill pickles
Gefilte fish made with white fish & salmon
CHOOSE ONE
Cabbage borscht with tender beef flanken
OR
Homemade matzo ball soup
CHOOSE ONE
Farm fresh baby spinach salad with red onions, toasted almonds, mandarin oranges, topped with a citrus vinaigrette
OR
Traditional coleslaw
CHOOSE TWO
Brisket served with gravy au jus
OR
Pickle Barrel famous B.B.Q. chicken
OR
Baked salmon with an orange miso glaze
OR
Grilled salmon with a sweet teriyaki glaze
CHOOSE ONE
Garlic infused mashed potatoes with caramelized onions
OR
Parisienne potatoes
OR
Roasted mini red potatoes with fresh herbs & Kosher salt
CHOOSE ONE
Green beans with caramelized onions & toasted almonds
OR
Candied roasted root vegetables topped with crushed toasted pecans
DESSERT
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À LA CARTE
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Homemade chicken fingers with plum sauce $12.99 PER DOZEN TWO DOZEN MIN.
Grilled chicken, beef or salmon satays $17.99 PER DOZEN TWO DOZEN MIN.
Chicken soup with matzo balls $29.85 PER GALLON
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Food Ideas for the Holidays

Cake recipe is a family favourite

Continued from page 33

SANDY LOEFFLER'S FAVOURITE BRISKET WITH DRIED FRUIT

Adapted from *Kiss the Cook*

3/4 cup quartered dried apricots (divided)
9 large cloves of garlic (divided)
3 1/2 tsp. ground cumin (divided)
1 tsp. salt
1/4 tsp. ground cinnamon
1/4 tsp. ground black pepper
4 1/2 to 5 lb. flat-cut beef brisket
3 tbsp. olive oil
additional salt and pepper
4 cups chopped onions
2 medium carrots, coarsely chopped
1 tbsp. peeled, minced fresh ginger root
1 tsp. ground coriander
1/8 tsp. cayenne pepper
1 cup dry red wine
2 cups beef stock
2/3 cups pitted prunes, quartered (or substitute currants)
chopped fresh cilantro

Combine 1/2 cup of the dried apricots with 3 cloves garlic, 1 tsp. cumin, salt, cinnamon and pepper in a food processor. Using on/off turns, chop to a coarse puree. Using a small knife, cut slits 1/2-inch deep all over the brisket. Set aside 1 tbsp. of the apricot mixture. Press the remaining apricot mixture into slits in brisket.

Position rack in bottom third of oven and preheat to 300. Heat the oil in a heavy, large, ovenproof pot over medium-high heat. Sprinkle brisket all over with salt and pepper. Add brisket to pot and sauté until brown, about 5 minutes per side. Transfer to a large plate, fat side up; spread with reserved 1 tbsp. apricot mixture.

Add chopped onions to the pot and sauté them over medium-high heat for 5 minutes. Add carrots, ginger, coriander, cayenne pepper, remaining six garlic cloves (crush them first), and remaining 2-1/2 tsp. cumin; sauté for 3 to 4 minutes. Add wine and boil until it has reduced and almost becomes a glaze, stirring up any browned bits, about five minutes.

Return brisket to pot. Add stock and bring to a simmer. Spoon some of vegetable mixture over brisket, cover pot and place it in the oven. Roast brisket for 2-1/2 hours, basting every 1/2 hour with pan juices. Add prunes and remaining cut-up dried apricots. Cover again and continue roasting until brisket is tender, about 30 minutes longer.

Remove from oven and cool brisket uncovered for 1 hour. Transfer to refrigerator and when cold, cover and refrigerate it overnight. Remove and discard the hardened fat from top of gravy. Scrape gravy off from brisket; spoon gravy back into pot.

Place brisket on a work surface and slice thinly across the grain. Add sliced brisket to pot with the gravy and bring to a boil over medium-high heat. If desired, boil until gravy is slightly thickened. Season the gravy with salt and pepper.

Arranged brisket slices in a large ovenproof baking dish and spoon gravy over. Cover baking dish with foil. (Can be made 2 days ahead and refrigerated.) To heat, place in a 350-degree oven for 30 to 40 minutes, until piping hot. Yield: 8 to 10 servings.

* * *

On Rosh Hashanah, it is customary to include dates as one of the symbolic foods. This delicious date cake recipe comes from Renee Rubinoff of Toronto and is a family favourite. It contains chocolate chips instead of nuts (many people follow the custom of not eating nuts on Rosh Hashanah). This recipe can be doubled easily for a crowd.

RENEE RUBINOFF'S CHOCOLATE CHIP DATE CAKE

1 cup chopped pitted dates
1 tsp. baking powder
1 1/2 cups boiling water
1/2 cup shortening (e.g., Crisco)
1 cup sugar
2 eggs
1 1/2 cups flour
1/2 tsp. salt
3/4 tsp. baking soda

Topping:
1/2 cup brown sugar, lightly packed
1/2 cup chocolate chips

Preheat oven to 350. Spray an 8 x 8-in. square baking pan with nonstick spray. Combine dates, baking powder and boiling water in a bowl. Set aside. In an electric stand mixer, blend shortening, sugar and eggs until light and fluffy. In another bowl, mix together flour, salt and baking soda.

Alternately add the flour mixture and date mixture to the mixer and mix on low speed just until blended. Spread batter evenly in prepared baking pan. Sprinkle brown sugar and chocolate chips over top. Bake at 350 for 45 to 50 minutes, until cake tests done. Yield: 9 servings. Recipe can be doubled and baked in a 9 x 13-in. pan about 55 to 60 minutes.

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Try a rosé wine for light touch

By YONATAN STERNBERG
Special to The CJN

As the temperatures continue to rise, I often find myself trying to decide which wine to serve – a light red wine, or perhaps a chilled white wine.

Since both options sound good, I recently decided not to decide and I went for something in between – rosé-style wine (also known as blush wine).

There are several different ways or styles in which rosé wines are produced. In some cases, the winemaker may decide to add a dash of red wine to the white, a practice not as common as it used to be, while in others, the winemaker crushes the red grapes but only allows relatively short contact between the juice and the skin.

In the case of the saignée or bleeding production method, the rosé wine is, in fact, merely a byproduct of the red wine. After the red grapes are crushed, the winemaker removes some of the pinkish liquid, leaving a more concentrated red wine. This liquid is then treated separately and bottled as rosé wine.

While rosé-style wines can be produced from a large number of grape varieties, including the familiar – Merlot, Barbera, Zinfandel, Syrah, Grenache and others – these wines are usually less complex and much lighter than red wines that are produced from the same grape varieties.

Over the past few years, more and more Israeli wineries have also joined the global rosé trend and have begun producing rosé wines of their own. I recently had the opportunity to sample a few of them.

Recanati rosé 2009 – This is produced using Barbera (70 per cent) and Merlot (30 per cent) grapes, judging from the 2008 and 2009 releases. In my opinion, Recanati's rosé wines are among the best produced in Israel. Light and refreshing, the wine is showing pleasant aromas of strawberries, cherries and just a touch of citrus. Serve chilled; the winery suggests serving the wine alongside Asian-style dishes or potent cheeses.

Domaine du Castel, Rosé, 2009 – This year for the first time, the Castel Winery also released a very refreshing limited edition (3,000 bottles) rosé wine. Produced using 100 per cent Merlot grapes, showing pink with bright orange reflections in colour, this rosé suggests generous aromas of strawberries, tropical fruit and red grapefruit leading to a clean finish. Served chilled, this wine will go very well with grilled fish or fish-based tapas dishes.

Agur, "Rosa", 2009 – It's produced from Cabernet Franc (60 per cent) and Cabernet Sauvignon (40 per cent) grapes, both from vineyards situated in the Judean Hills. Pinkish with slight shades of rusty orange, a bit of alcohol on the nose, the Rosa offers pleasant, refreshing aromas and flavours of tart strawberries, apples, cranberries and citrus peel.

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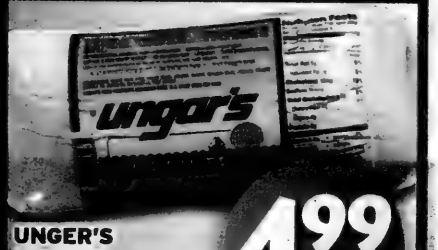

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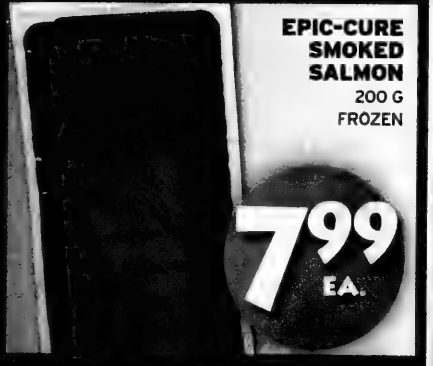

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Food Ideas for the Holidays

Family that caters together stays together

By BEVERLY LEVITT
Special to The CJN

When Ziva Naumann's family gathers for her annual Rosh Hashanah dinner, each of her children and grandchildren expects to be called upon.

Not to roast the eggplant for a half-hour on each side for the babaganoush. Not to add the olive oil in a slow steady stream to the taramasalata (a dip or spread). Not even to sauté the onions until golden for some of the best chopped liver in the country. Although on most holidays cooking is a group effort for this family, this Rosh Hashanah feast is Naumann's gift to her family. Of course, she expects something special in return.

Before they go to the temple to welcome the Jewish New Year, each person will recount his activities of the past year – rejoice in what he did right, reflect upon what he did wrong, analyze, in the warmth of the family, how he might have done it differently. Then he'll take a moment to give thanks and set goals for the upcoming year. This might include asking for help from other members of the family.

"One year we found out that one of the grandchildren needed open heart surgery," Naumann says, the memory still painful. "Because we're together, we don't panic. Adversity brings you closer."

As Naumann pours the kosher wine and passes the Moroccan chicken, she scrutinizes her Rosh Hashanah table, smiling at the various configurations – who's there, who's in New York or Israel, who's having dinner with their in-laws. And she realizes how much she has to celebrate. But Naumann never celebrates. She revels. She kvells. In each accomplishment – large and small – of every member of her family.

And when it's her turn to talk, where does she begin? Selfless acts, circumstances changed, lives saved. For this is no ordinary woman. In many ways, her life is like her Middle Eastern meal—bitter and sweet, multi-textured, with a large dollop of love in every bite. Most importantly, Ziva Naumann is a role model for the New Year when we're all called upon to examine our lives.

It's a given that she's a meritorious matriarch and the attractive adhesive that binds her family together.

But what about founding – with her own money – the Levitt & Quinn Family Law Center for the working poor in Los Angeles (with lawyers Ethel Levitt and Grace Quinn), and helping thousands of needy people who had nowhere else to go? What about driving from her comfortable Los Feliz neighbourhood to one of the scariest parts of Los Angeles, placing her life in jeopardy every day, to enlighten people about their legal rights when they thought they had none?

And when the non-profit law firm needed money to keep going, for at the beginning, it was always in danger of going under, Naumann organized fundraisers – rummage sales, barbecues, buffet dinners – catering them herself, to help pay the rent. She also used her cooking skills to cater fancy Hollywood parties, weddings and bar mitzvahs to supplement her own income. Although she often worked 12-hour days to keep the law centre going, her salary was, in her own words, "a modest honorarium." (Today, thanks largely to Naumann, the firm is a thriving, self supporting entity.)

When Naumann had leftover food, it went straight to the homeless – at the end of the party, she'd pack it up with some disposable plates and send her teenage kids downtown to distribute it.

As for Naumann's catering, "it started as a complete fluke," she recalls fondly. Her friends Shelly and Avery Schreiber were having a party to celebrate the completion of a film, and needed a caterer. "Most caterers were exorbitant, and in a moment of brilliance – or desperation – I said I'd do it," Naumann recalls.

Continued on page 37

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CANADA

Rosh Hashanah feast a gift to the others

Continued from page 36

"There were supposed to be 250 guests, but 400 people showed up. I put my five children to work – teenagers always need money – including my adopted daughter, Denise, who's an artist and created the most ingenious presentations. From that time on, my phone was ringing off the hook. I always loved cooking, especially Middle Eastern food," says the Israeli-born Naumann, her accent very much a part of her charm.

"On Rosh Hashanah, there's a superstition that whatever you're doing at the beginning of the New Year will forecast what you'll be doing all year long. So naturally, I want this to be my best meal of the year. Everything needs to be sweet – apples dipped in honey, Moroccan chicken with prunes, honey cake. During the High Holidays, our challah is round, which gives everyone the same shot at having a good year. That way, everyone can be at the "head" – not at the "tail" of the bread.

MOROCCAN CHICKEN WITH PRUNES AND HONEY

According to Naumann, this recipe actually tastes better if it's cooked, allowed to sit in the refrigerator overnight, and served the next day. "Its flavour is improved by standing," she says. Dried apricots, peaches or sultana raisins may be substituted for the prunes.

2 kosher chickens, weighing about 3 to 3-1/2 pounds each
2 large onions, grated
7 oz. margarine
salt to taste
1 heaping tsp. black pepper
1 tsp. saffron
1 cinnamon stick
1 lb. pitted prunes
4 tbsp. thick honey
1 heaping tsp. cinnamon
7 oz. blanched almonds, roasted until light golden brown

Place chicken, onions, margarine, salt, pepper, saffron and cinnamon stick in large, heavy pot. Add 2 cups water. Cook over moderate heat on top of stove until chicken is tender and flesh flakes off bones easily, about 1 hour. Remove chicken to platter. To same pot in which chicken cooked, add prunes; simmer 15 minutes. Add honey and cinnamon. Boil sauce down until it's syrupy and thick. Pour sauce over chicken. Just before serving, decorate with almonds. Serves 8 to 10.

ZIVA NAUMANN'S HEALTHIER, LOWER FAT CHOPPED LIVER

Although holidays are a time for feasting and not worrying about cholesterol, I was happy to learn that Naumann's recipe has just a tad of oil and no chicken fat so it does "minimum damage." The best part is it's the most delicious chopped liver I've ever tasted. Make sure the chicken liver is fresh, not frozen.

2 large onions, chopped
olive oil for sautéing
2 lb. fresh chicken livers
2 hard-boiled eggs, peeled
salt and pepper to taste
2 tbsp. good quality cognac

Sauté onions in minimum amount of olive oil until golden. Broil or grill chicken livers until deep brown, being careful not to dry them out. Grind onions, chicken livers and egg in meat grinder. Add salt, pepper and cognac; mix well. Refrigerate until it's time to serve. Serves 8 to 10.

WALNUT-LEMON COUSCOUS

vegetable oil for sautéing
1 1/2 to 2 cups chopped walnuts
4 garlic cloves, peeled and pressed
1 1/2 cups boiling chicken broth (homemade, if available)
juice of 1 large lemon
1 cup sliced green onions
1/2 cup pitted, sliced black olives
1 1/2 cups instant couscous
1 tsp. lemon zest
salt and pepper to taste
1 lemon, sliced into wedges for garnish

In large skillet over medium flame, heat oil. Add walnuts and garlic; cook for 2 minutes. Add broth, lemon juice, green onions, and olives; bring to boil. Stir in couscous and lemon zest, remove from heat. Cover and allow to sit for 5 minutes. Toss with fork; season with salt and pepper. Garnish with lemon slices. Serves 8 to 10.

BABAGANOUSH

Naumann's good friend and fellow Israeli, Adda Smilove, gave her the idea of wrapping the eggplant in foil before roasting it. This eliminates the huge mess associated with this easy, delicious recipe.

1 medium to large eggplant, 14-16 oz.
1/4 cup tahini
1/4 cup lemon juice
3 cloves garlic, crushed
2 tsp. salt or to taste
1 tsp. white pepper
2 tbsp. olive oil
parsley sprigs for garnish

Continued on page 39

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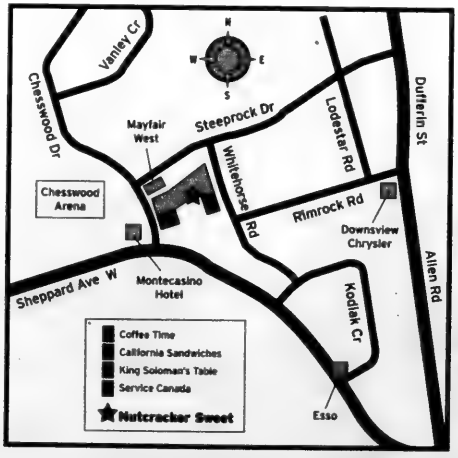

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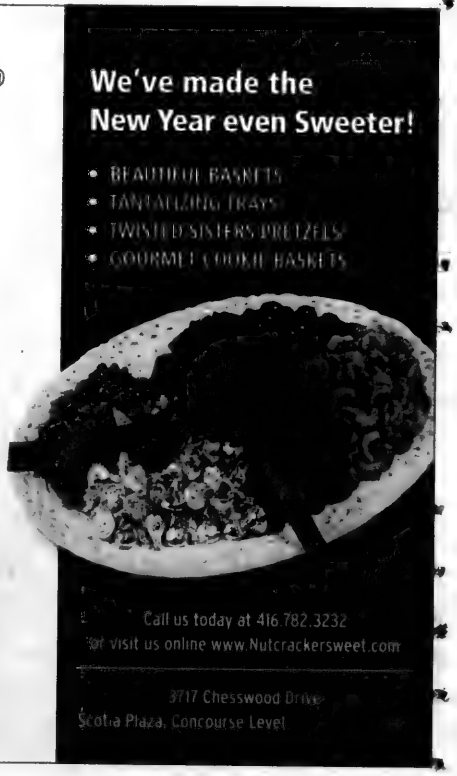

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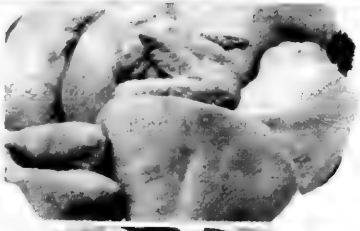

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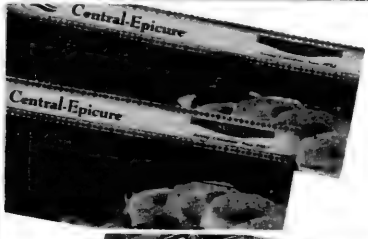

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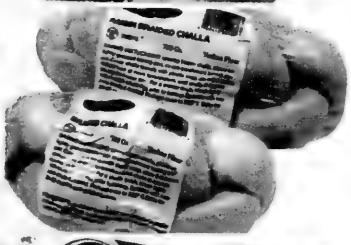

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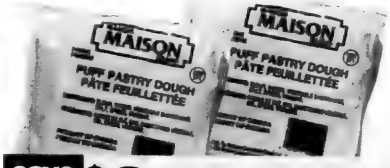

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Food Ideas for the Holidays

Enjoy a low fat holiday treat

Continued from page 37

Wash eggplant; wrap in several layers of heavy foil. Grill on medium flame or broil in oven 30 minutes on each side. Remove, and when cooled, peel off eggplant skin. Place eggplant flesh in colander and drain for two hours to get rid of bitter flavour. Place eggplant in bowl and mash with a fork. Combine eggplant with tahini, lemon juice, garlic, salt, pepper and olive oil in blender or food processor; puree until smooth. Adjust seasonings. Store in refrigerator until ready to serve. Serve at room temperature in shallow dish garnished with parsley, warm pita wedges and assorted raw vegetables.

LOW FAT APPLE-HONEY CAKE

From Naumann's daughter-in-law, pastry chef, Susan Shulman. For those of you who don't like honey cake, forget all the dry, hackneyed honey cakes of the past and prepare yourself for a real treat.

2 1/2 cups all purpose white flour
1 tsp. baking soda
1 tsp. baking powder
1/2 tsp. salt
1 tsp. nutmeg
1 tbsp. cinnamon
1 cup brown sugar
1 cup honey
2 large eggs plus 3 egg whites
1 tsp. vanilla extract
1 tbsp. apple brandy
1/3 cup vegetable oil
1 tsp. lemon zest
1 cup applesauce
2 large Granny Smith apples, peeled and grated
1 cup chopped walnuts
1/2 cup golden raisins
powdered sugar for dusting

Sift together flour, baking soda, baking powder, salt, nutmeg and cinnamon and reserve for later. On medium speed, beat sugar and eggs together until fluffy. Add honey, beat well. Add vanilla and brandy; drizzle in oil, beating well to thoroughly blend ingredients. Add zest, applesauce and grated apples, beating on slow speed to incorporate.

On slow speed, add dry ingredients, beating until batter comes together. Do not overmix. Fold in walnuts and raisins. Turn batter into large, greased and floured rectangular baking pan or bundt pan; bake at 350 for 40 minutes or until toothpick comes out clean. Cool before removing from pan. Dust with powdered sugar before serving. It may be served warm or at room temperature. Serves 12.

You don't have to eat meat!

By DOROTHY LIPOVENKO
Special to the CJN

When a medium-sized kosher brisket cracked $100, sticker shock gave way to this realization: the meat cost more (at that time) than 10 shares of a certain iconic company.

The brisket stayed in the butcher's fridge. And it was back to the drawing board for a holiday fish-vegetarian menu.

This year's tripleheaders of Rosh Hashanah and Sukkot yamim tovim followed by Shabbat can challenge both cooks and eaters alike. Who can pack away so many consecutive meals, especially late in the evening?

But this is terrific incentive to aim for lighter eating and to use the new year's fresh slate to trim fat in the kitchen.

This yom tov, if you want hot but lighter fare for at least one meal, aim for a protein-packed soup, with challah and a green salad. Or scoop out an appetizer on your dinner plate accompanied by mixed salads, like roast pepper, coleslaw or spiced carrot.

One of my favourite dishes that does double duty for the holidays is a flavourful tortilla and bean dish, which manages to stay hot in the sukkah! The recipe is adapted from Mollie Katzen's Chilaquile Casserole in her *Still Life With Menu* cookbook (Ten Speed Press) – even now, some 20 years after first tasting this dish, I'm continually giving it a new twist with different ingredients.

The other recipe is an easy vegetarian pâté that's a first cousin to chopped liver. If you don't have a hand blender, buy one. It makes fast work of pureeing soups and bean pâtés like this one.

NO-LIVER PÂTÉ

Chop two good-sized onions, sprinkle lightly with paprika and sauté on low heat for 10 minutes in a few tablespoons of water to prevent sticking. Add a little more liquid if necessary.

Continued on page 40

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Food Ideas for the Holidays

Vegetarian meal can be low fat and delicious

Continued from page 39

Stir in eight pieces of oil-packed sun-dried tomatoes (I am partial to the jarred Cedar Phoenicia brand). Drain a 19-oz. can of lentils, rinse lentils under cool water and add to the onion-tomato mixture with a pinch of thyme and a handful of chopped Italian parsley. Cover and cook on low heat for 10-15 minutes, stirring occasionally.

When mixture has cooled, puree with a hand blender or in a food chopper. Sprinkle with black pepper (I use quite a bit), stir and chill. Wonderful on challah or pita, with sliced tomato and cucumber. For extra protein, grate in a couple of hard-cooked egg whites. (This dish gets its salt from the sun-dried tomatoes.)

MY TORTILLA BEAN PIE

Crush a package of plain tortilla chips (not too fine) to yield 1-1/4 cups. Spritz an 8- or 9-in. pie plate with non-stick spray and cover bottom with a thin layer of crushed chips. (There should be some left over.)

In a good-sized skillet, sauté two medium chopped onions with a half of a small chopped green pepper and half of a 14-oz. tin of diced tomatoes with mild green chilies. (If the latter is unavailable, add 1/2 tsp. of diced jalapenos from a jar to a can of diced tomatoes). Crumble in 1/2 tsp. of Italian seasoning and cook mixture 10-15 minutes on low heat, stirring often until most of the liquid evaporates. Scrape out into a bowl to cool.

Drain a 19-oz. can of black (turtle) beans, reserving some liquid. Using the same frying pan, place drained beans, four large pieces of oil-packed sun-dried tomatoes, a teaspoon of ground cumin, half a teaspoon garlic powder and a liberal dash of chili powder. Stir and cook 10 minutes, adding some reserved bean liquid if mixture starts to stick. Empty mixture into a stainless steel bowl, blender or food processor and when cool, puree it.

Beat well three egg whites and two yolks with 1/2 cup of low-fat sour cream and 2/3 cup low-fat milk.

Grate a hunk of low-fat mozzarella cheese to yield 1/2 cup.

Layer as follows: on top of the crushed tortilla chip layer, drop spoonfuls of the onion-green pepper mixture. Scatter the grated cheese on top, dusting with a tbsp. of crushed chips.

Drop spoonfuls of the bean puree on top. Sprinkle on another tablespoon of crushed chips.

Slowly pour egg mixture on the whole thing, making sure it seeps into the sides. Dust with any leftover crushed chips, and bake at 350 for 45 minutes. Cut into wedges and serve immediately.

If it's made earlier in the day, cover with foil and warm it up gently. Leftovers don't taste as good but I doubt there will be any.

Food Ideas for the Holidays

Writer offers traditional fare with a twist

BARBARA SILVERSTEIN
Special to The CJN

On a summer afternoon, some 30 women have braved the heat and the massive construction project on Bloor Street to meet one of the country's best-known food personalities.

Lucy Waverman, longtime food columnist for the *Globe and Mail*, is doing a food demonstration at Williams-Sonoma. On this day she is serving up Mango Chicken Salad, and S'mores Squares, a popular marshmallow and chocolate treat.

For the people on hand, this intimate gathering with Waverman is an opportunity to get culinary advice and purchase a copy of her latest cookbook, *A Year in Lucy's Kitchen, Seasonal Recipes and Memorable Meals* (Random House Canada, 2009).

Using seasonal produce and fresh herbs from her garden is her "preferred way of cooking," Waverman says. "I cook this way for my husband and myself." However, she stresses that she does eat certain vegetables like broccoli and green beans all year round.

As for her favourite meal, the mother of three and grandmother of seven says standing rib roast is the family favourite. For dessert, she is particularly partial to lattice-topped cherry pie, which she says is an ideal summer recipe.

Waverman immigrated to Toronto from Scotland when she was 16. She studied journalism and later got a teaching certificate. She says her interest in cooking is rooted in her family background. "Food was very important."

Her mother ran a cooking school in Toronto and her grandmother was also a very skilled cook, she says.

Waverman had the opportunity to study haute cuisine in London at the Cordon Bleu Cooking School. When she returned to Toronto, she gave cooking classes and her food career grew from there. She has been food editor for *Food and Drink*, the LCBO magazine, for 18 years and a columnist for the *Globe and Mail* for 12. *A Year in Lucy's Kitchen* is Waverman's eighth book.

POLENTA APRICOT HONEY CAKE

This recipe, which is in the August section of *A Year in Lucy's Kitchen*, offers a new twist on the traditional honey cake served at Rosh Hashanah.

Sugar syrup
1/2 cup honey
1 cup water
1/2 cup granulated sugar
2 star anise (optional)
8 small or (6 large) fresh apricots, unpeeled, halved and pitted (dried apricots can be substituted)

Combine water, sugar, honey and star anise in a small pot and bring to a boil over medium heat. Add apricots. Simmer gently for 15 to 20 minutes. Remove from heat and let apricots cool in poaching liquid. Remove fruit from pot, reserving poaching liquid. Chop apricots and pat dry with paper towel.

Cake
1 1/4 cups cornmeal
1/4 cup all purpose flour
1 tsp. grated lemon rind
1 tsp. baking powder
1/2 tsp. salt
1/2 cup butter at room temperature (margarine can be substituted)
1/3 cup granulated sugar
1/4 cup honey
1/2 tsp. vanilla
2 whole eggs plus 1 egg yolk
3 tbsp. olive oil

Preheat oven to 325. Butter and flour a loaf pan and line base with parchment paper. Combine cornmeal, flour, lemon rind, baking powder and salt in a bowl and set aside. In another bowl, combine butter, sugar and honey and beat with an electric mixer until light and fluffy. Blend in vanilla. Add eggs and yoke, one at a time, beating well after each addition. Add reserved flour mixture and stir until combined. Stir in olive oil and fold in apricots.

Pour batter into prepared loaf pan and bake 55 to 60 minutes or until a toothpick comes out clean. Cool on a wire rack for 10 minutes and remove from pan.

While the cake is cooling, simmer 1/2 cup poaching liquid over medium heat for 5 minutes or until thick and syrupy. Reserve any remaining liquid for another use. Prick holes in warm cake and brush liberally with syrup.

MANGO CHICKEN SALAD

Dressing
1/2 tsp. grated lime rind
2 tbsp. lime juice
2 tbsp. rice vinegar
2 tbsp. vegetable oil
1 tbsp. hoisin sauce**
1 tbsp. soy sauce
1 tsp. sesame oil
salt

****Hoisin Sauce**
1/2 cup plum jam
2 tbsp. rice vinegar
1 tbsp. sesame oil

Combine all ingredients. Refrigerate remaining sauce.

Salad
1 small barbecued chicken, skin and bones removed or the equivalent left-over chicken
1 mango, peeled and slivered
1 cup snow peas, slivered
2 cups bean sprouts
1/2 cup slivered green onions
3 cups baby spinach

Whisk together lime rind and juice, vinegar, vegetable oil, hoisin sauce, soy sauce and sesame oil in a bowl. Season with salt. Shred chicken and place in a separate bowl. Add mango, snow peas, bean sprouts and onions. Mix these ingredients together and toss with 1/2 of the salad dressing.

Place spinach on a platter and toss with remaining dressing. Top with mango and chicken mixture.

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Oyster Mushrooms, Mandarin Oranges and Candied Pecans in a Light Balsamic Vinaigrette
Four Tomato Salad
Red onions, Fresh Basil, Olive oil, White Balsamic

CHOICE OF 1 MAIN
Lean Brisket
Served with Braised Carrots, Sweet Potatoes, Dried Apricots, Dates and Prunes
Chicken Supreme
with Apricot Hoisin Glaze
Grilled Atlantic Salmon
with Teriyaki

CHOICE OF 2 SIDES
Green Beans Provencal
with Kalamata Olives, Cherry Tomatoes, and Lemon Zest
Sautéed Sugar Snap peas
with Cashews
Grilled Vegetable Medley
Potato Kugel
with Caramelized Onions
Medley of Roasted Potatoes
Wild Rice and Brown Rice Pilaf
with Dried Fruit and Pecans
Sweet Potato Mash with Sage

CHOICE OF 2 DESSERTS
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Chocolate Brownies (no nuts)
Light Honey Almond cake

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Food Ideas for the Holidays

Like mother used to make

BARBARA SILVERSTEIN
Special to The CJN

As a former Montrealer living in Toronto, I have always been a little envious of the people who have grown up in this city. Torontonians get to go to their parents' homes regularly. They can see their mothers on Shabbat and eat their chicken soup or fricassee or whatever the specialty is.

I only get to eat those kinds of special dishes when my mother visits Toronto. She's a wonderful cook, but I took that for granted when I was growing up. After all, I got to eat her cooking every day.

Now I savour all the meals she prepares, especially her chicken soup and kneidlach. We only eat this soup on the High Holidays and on Passover, when my mother comes.

Naomi Azrieli is also a former Montrealer now living in Toronto. She too does not get to eat her mother Stephanie Azrieli's cooking very often. A family favourite is her mother's gefilte fish loaf, Azrieli says. "This recipe from Grandma Stephanie's kitchen in Montreal is the most delicious gefilte fish you will ever taste."

Michelle Coleman is another former Montrealer who often treks back to Montreal with her husband and three children at holiday time. She raves about her mother-in-law, Chana Shapiro's, cooking. "She's an amazing baker and cook." One of Shapiro's signature desserts is lemon squares, Coleman says.

STEPHANIE AZRIELI'S GEFILTE FISH LOAF

1 1/2 lb. minced fish
2 tsp. salt
2 tsp. pepper
4 tsp. sugar
1 cup cold water
2 eggs
3 tbsp. matzah meal
2 large carrots, grated
1 large Spanish onion, chopped and sautéed in olive oil.

Mix all the ingredients well in a bowl. Transfer to an oiled loaf pan. Bake 1 hour and 15 minutes at 350. Yield 10 servings.

POLA KIRSHNER'S CHICKEN SOUP

1 3-lb. chicken, cut in quarters
boiling water to cover chicken
4 onions, peeled and lightly salted
2 celery stocks, trimmed
3 parsnips
6 carrots
1/2 bunch fresh dill
7-8 cups tap water
4 tsp. salt
1/4 tsp. pepper
additional salt and pepper to taste

Clean chicken well. Pour boiling water over chicken. Let sit 5 minutes and discard water. Place chicken in a large, heavy saucepan. Cover it with tap water. Water level should be about 2 inches above chicken. Bring water to a boil. Skim off scum. Turn down heat and add onions, celery and parsnip.

Bring water to a boil again and then simmer for 1 hour. Cover pot loosely with lid to limit evaporation. Add carrots, dill, salt and pepper. Simmer another 1/2 hour. Test chicken to prevent overcooking. Season with salt and pepper to taste.

To serve, discard celery, onion and dill. Remove chicken and remaining vegetables. Soup can be made a day before serving. When refrigerating, cover chicken and vegetables well. Yield 8 servings.

CHANA SHAPIRO'S LEMON SQUARES

Crust
3/4 cup softened unsalted butter
1/2 cup icing sugar
1 1/2 cups flour

Beat butter until light and smooth. Add sugar and flour. Beat until all ingredients are combined. Press into greased 7 x 11 x 2-inch. pan. Bake at 350 for 20-25 minutes until lightly golden.

Filling
3 extra large eggs
3 tbsp. flour
1 1/2 cups sugar
zest (rind) and juice of 1 lemon

Beat sugar and eggs well. Add flour. Add lemon zest rubbed in a little flour. Add lemon juice and beat. Pour batter immediately onto hot crust. Return to oven for 20-25 minutes.

Remove from oven and let cool 15 minutes. Cut into squares using a sharp, thin knife. Dip in hot water as needed. Allow squares to cool to room temperature before removing them from pan. Dust with icing sugar just before serving. These freeze well. Yield 32 squares.

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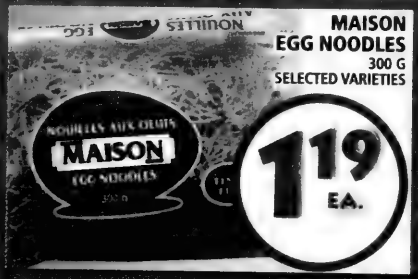

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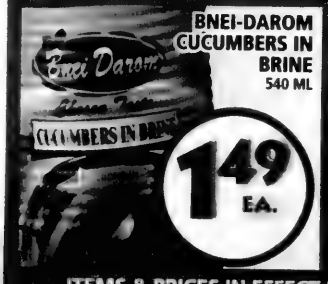

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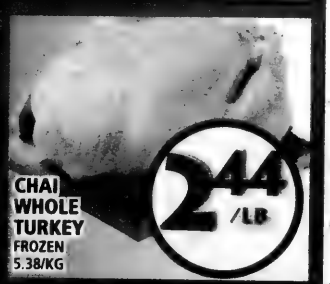

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Food Ideas for the Holidays

Recipes that tell the story of Jewish history

By LINDA MOREL
JTA

Teiglach came along with Tina Wasserman when she moved to Dallas in the 1980s.

Wasserman, a cooking teacher and the food columnist for *Reform Judaism* magazine, didn't literally transport clumps of the sticky pastries whose dough is wrapped around nuts and simmered in honey syrup. But among her most cherished possessions, she packed her recipe for the traditional Rosh Hashanah sweet hailing from Lithuania.

"No one had seen it down here," said Wasserman, the author of *Entree to Judaism: A Culinary Exploration of the Jewish Diaspora* (URJ Press, 2010), until she served the dessert to her new friends.

She then introduced the recipe in cooking classes. Before long, teiglach became part of the Jewish culinary scene in Dallas.

The incident is typical of how Jewish foods have travelled around the world, said Wasserman, whose goal in writing her cookbook was to educate about Jewish culture while providing sensational recipes that tell the story of Jewish history.

As Jews migrated from country to country, they carried their recipes and kiddush cups. Like Johnny Appleseed, they spread their favourite foods. But they also adapted to the cuisines they encountered wherever they went.

"I wanted to create a link to our ancestry through food," said Wasserman, who feels that such a connection will keep Judaism alive. "Food is the most direct connection in our brain to memory."

She began assembling recipes for *Entree to Judaism* with a question: What makes a food Jewish from a historical viewpoint? Her conclusion: Kosher laws and Sabbath observance were the reasons for the invention and evolution of Jewish recipes.

For instance, Wasserman said that caponata, the popular Italian appetizer of simmered eggplants, tomatoes and peppers, is a 500-year-old Sabbath dish. During the Spanish Inquisition when Spain occupied Sicily, 40,000 Jews fled to mainland Italy to escape persecution, bringing with them this make-ahead recipe that can be served cold or at room temperature.

"I tried to put the foods we love into a context," Wasserman said, explaining that she wanted to breathe life into Jewish culinary history.

Each recipe in her cookbook includes the story of its origins, when and why it was eaten, and who cherished it enough to bring the preparation method to a new part of the world.

Ever wondered why some Ashkenazim eat kreplach at Rosh Hashanah? During the Middle Ages, Jews from central and eastern Europe sealed their dishes in pouches of dough and wore them as amulets. Because they didn't want to waste this precious food, they put it into soup.

"Most of our food customs come from the Middle Ages," Wasserman said. Jews needed stories to give them hope during the Crusades, when anti-Semitism flourished.

While Ashkenazim dip apples in honey to connote sweetness in the New Year, Turkish Jews convey the same wishes by partaking in Dulce de Manzana, sweet apple preserves infused with rose water, the signature flavour of many Sephardi pastries.

Dulce de Manzana is the first of 20 dairy foods Wasserman serves at the bagels and lox buffet she and her husband host at their home each Rosh Hashanah following the Tashlich ceremony when Jews, often in large groups, cast away their sins from the previous year by throwing small pieces of bread into a natural body of flowing water such as a river, lake or ocean.

For the past five years, the Wassermans have invited to the meal about 110 guests, including the five rabbis from their Dallas synagogue, Temple Emanuel, the fourth largest Reform congregation in America.

International Jewish foods featured in *Entree to Judaism* are found on their buffet table. Wasserman not only prepares each dish herself, but posts a small sign explaining its origin. Many of the deliciously exotic recipes hail from Sephardi countries.

One of Wasserman's favourite recipes is Syrian Eggplant with Pomegranate Molasses, which is similar in consistency to babaganoush. Pomegranates are traditionally eaten at Rosh Hashanah because their seeds symbolize prosperity in the New Year. The recipe is great as an appetizer, hors d'oeuvres, first course salad or part of a *meze* assortment, an array of appetizers typical of Sephardi cuisine.

"I'm all about connecting to the Jewish community at large," said Wasserman, whose website, www.cookingandmore.com, creates a community around food. "We're a shrinking population who used to live everywhere in the world."

The following recipes are by Tina Wasserman from *Entree to Judaism*.

Continued on page 45

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'Most of our food customs come from the Middle Ages'

Continued from page 44

DULCE DE MANZANA
(Apple Preserves)

This Rosh Hashanah, try dipping challah into this sweet treat that Turkish Sephardi Jews eat to wish each other a sweet New Year.

3 cups granulated sugar
1 1/2 cups water
2 lb. apples, Jonagold, Gala or Delicious
juice of 1/2 lemon
1 tbsp. rose water or 1 tsp. vanilla
1/4 cup slivered almonds

Place the sugar and water in a 3-quart saucepan and bring to a boil over medium heat.

While the mixture is heating, peel the apples and grate them by hand with a coarse grater. Immediately add the apples to the hot sugar syrup.

Reduce the temperature to medium and cook for 30-45 minutes, or until most of the liquid has evaporated and the mixture is quite thick. Stir the mixture occasionally to prevent sticking.

While the mixture is cooking, toast the almonds in a 350-degree oven for 4 minutes, or until lightly golden. Set aside.

When the mixture is thickened (it will get thicker when it cools), add the rose water or vanilla. Place in an open container until cool. The toasted almonds may be added to the mixture at this time or sprinkled on top as a garnish just before serving. Refrigerate until serving. Yield: 3-4 cups.

SYRIAN EGGPLANT WITH POMEGRANATE MOLASSES

Finding out that the great Jewish cooks of Aleppo, Syria, used this molasses with eggplant dish intrigued Wasserman and led her to explore this stunningly delicious combination often served with pita bread.

1 medium eggplant
2 tbsp. pomegranate molasses (available at Middle Eastern stores
2 large garlic cloves, finely minced or pressed through a garlic press
1/4 tsp. dried crushed red pepper flakes
3 or 4 tbsp. extra virgin olive oil
kosher salt to taste
pomegranate seeds for garnish (optional)

Roast the eggplant over a grill until all sides are charred and the eggplant is soft and deflated.

Remove to a colander, slit open on 1 side from stem to bottom. Let the juices run out for 10 minutes, or until it is cool enough to handle. Remove the skin and stem and discard them.

Place the eggplant pulp in a clean bowl, cut in all directions with a knife and fork, and continue to mix with the fork, until no long strings of eggplant remain. Add the pomegranate molasses, minced garlic and red pepper flakes and combine thoroughly.

Slowly add the oil as you whip the eggplant mixture with a fork until a smooth emulsion or spread is formed. Season with salt to taste. Spread the mixture on a 9-inch plate and make a slight well in the centre. Drizzle with a little more olive oil, and sprinkle with some pomegranate seeds. Serve with pita points or crackers. Yield: 4 servings.

LUBIYA
(Sephardi Black-Eyed Peas)

This Ethiopian recipe is a consistent winner at Wasserman's Rosh Hashanah buffet. She prepares triple the amount but still finds there are no leftovers.

3 tbsp. extra-virgin olive oil
1 medium onion, diced into 1/4-in. pieces
2 large cloves of garlic, minced
1 1/2 cups of water
3 tbsp. tomato paste
1 lb. fresh or frozen black-eyed peas
1/2 tsp. cumin
salt and freshly ground pepper to taste

Heat a 3-quart pot over high heat for 20 seconds. Add the olive oil and heat for another 10 seconds. Add the onion and garlic and sauté over medium heat, until onions are lightly golden.

Add the water and tomato paste and bring to a boil. Reduce the heat to low. Add the peas and cumin and cook covered for 1 to 2 hours, or until the peas are tender. It might be necessary to add a small amount of additional water to the pot if the mixture looks too dry. Conversely, if the mixture is too soupy, continue to cook uncovered, until some of the liquid has evaporated.

Remove from the heat and add salt and pepper to taste. Serve hot or at room temperature. Serve alone or over rice. Yield: 8 servings.

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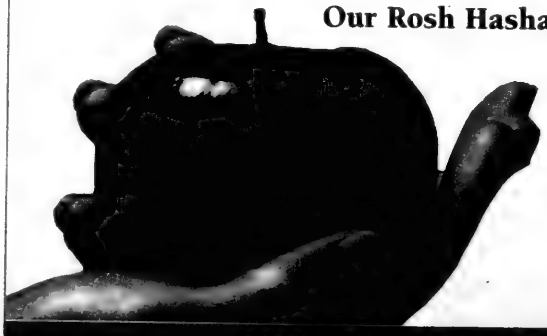

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Food Ideas for the Holidays

Families compile anniversary cookbook

By BARBARA SILVERSTEIN
Special to The CJN

I had the privilege of being part of a cookbook fundraiser that paid dividends in community building. The book, published in late spring to mark the 30th anniversary of the Downtown Jewish Community School (DJCS), was named for this important milestone.

The DJCS 30th Anniversary Cookbook was very much a team effort. Families sent in recipes and many included personal stories. Even grandparents participated. But the most important contribution came from the students. They illustrated the entire book and it was thrilling for them to see their work in a professionally published format.

Founding principal, Joan Schoenfeld, called the cookbook "our most successful project ever."

The project was an idea that was bandied about the DJCS board until school parent, Leah Gryfe, a graphic designer with extensive experience in book publishing, volunteered to take it on. She integrated the recipes and stories with the art, and created this beautiful book. She was able to make the most primitive line drawings look special.

You could say the stars (or planets) were aligned on this project, because Gryfe's mother, Arlene, a home economist and professional cookbook proofreader, made sure the recipes conformed to publishing standards.

We were also fortunate to get support from other cooking pros. A number of Jewish food mavens contributed recipes. They included Dufflet Rosenberg, Daphna Rabinovitch and several key authors from Whitecap Books – Norene Gilletz, Rose Reisman, Marcy Goldman, and Susan and Lynn Mendelson.

The cookbook was launched at a family bash that included a parade down Bloor Street, clowns, face painting, music and plenty of food to nosh on. But a very sad footnote to the book launch was the recent death of actor Maury Chaykin, a longtime member of the DJSC school community. He had attended the party with his wife, Susanne Hoffman, and daughter, Rose, a Grade 5 student at the time.

Anyone interested in purchasing the DJCS 30th Anniversary Cookbook can contact Joan Schoenfeld at 416-924-6211 # 112 or at joan@djcs.org.

The following recipes are a small sample of the variety of recipes and stories submitted by the DJCS families and staff.

RICE AND PEPPERS

Annie Papernick
Mother of Hannah (Grade 6) and Jeremy Yudin, Grade 5

Hannah's mother, Leah Papernick, discovered this rice and pepper recipe in a newspaper years ago. Ever since, the dish has been a hit at family gatherings and other social get-togethers. It's the perfect addition to a meat or chicken meal. The recipe can be doubled for a large group.

1/4 cup cooking oil
1 cup regular long grain rice
2 large green peppers, seeded, cut into 1-in. squares
1 medium onion, chopped
19 oz. can tomato juice
1/2 cup ketchup
1 tsp. salt
1/4 tsp. pepper

Heat oven to 350. Grease a 1 1/2 quart casserole. Heat oil in medium large saucepan. Add rice, cook over moderate heat, stirring, until rice is golden. Add green pepper and onion. Cook gently for 1 minute. Stir in tomato juice, ketchup, salt and pepper. Continue heating until mixture boils.

Pour rice mixture into prepared casserole. Cover and bake 45 minutes, or until liquid is absorbed and rice is tender. If casserole has no top, cover tightly with silver foil. Yield 6 servings.

DELICIOUS LENTIL SOUP

Lori Albert
Mother of Elan, Grade 5 and Hannah Yaphe, class of 2007

This delicious vegetarian soup is a favourite comfort food, especially in the winter.

5 1/2 cups water
1 cup split pink lentils, washed and picked
1/3 cup flour
juice of 1/2 lemon (can add more to taste)
2 tsp. salt
1 clove garlic, crushed
1 tsp. ground coriander
cumin and cayenne pepper to taste

Put lentils in a large soup pot and add 3 cups of water. Bring to a boil. Lower heat and simmer 10 minutes. Mix flour with a little of remaining water to make a smooth paste. Gradually add the rest of this water to the paste, stirring constantly. Add paste to lentils. Add lemon juice and salt. Continue stirring over high heat until mixture comes to a boil (it will stick to the bottom and burn if you don't stir.) Lower heat, cover and cook for 20 minutes, stirring occasionally.

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Food Ideas for the Holidays

Break the fast Israeli style

By RANDY FINGRUT
Special to The CJN

Our visit to Israel was exciting beyond belief. Learning more about Israeli history, and seeing where so much of it actually took place was absolutely inspiring. However equally important was the reconnection we made with our Israeli family. All our cousins could not have made us feel more welcome. Through their eyes my husband and I learned what daily life in Israel is really like.

A water tank on the roof of their building is heated by the sun, so that no other energy is required to heat the water. The hot water is used for bathing, doing dishes and laundry. Electricity in Israel is much less expensive at 3 a.m. I observed that cousin Netti, the matriarch of my Israeli family, woke up in the very early hours of the morning and went into the kitchen to start preparing meals for the day.

During the afternoons, while my husband and I toured under a scorching sun, often our cousins would rest, relying on the thick stone walls of their building to keep out the heat. Netti insisted that we eat all our weekday evening and Shabbat meals with them. Even though our cousins eat their big meal at lunchtime, Netti served us dinner every evening. We ate North American style, while the rest of the family ate a light snack. Netti is a wonderful cook and we really enjoyed sharing meals at her table. She was delighted to trade recipes with me, and I would like to share her wonderful recipes with you. These recipes are even better prepared a day ahead, perfect for a break the fast menu.

ISRAELI SALAD

This salad is dressed with a simple dressing including za'atar, a dried herb blend mixed together with sesame seeds and salt. Za'atar is easily found in Middle-Eastern grocery stores.

Salad Dressing
3 large tomatoes
3 tbsp. extra virgin olive oil
1 large English cucumber
3 tbsp. lemon juice (1 large lemon)
2 large carrots
2 cloves garlic, finely chopped
2 tbsp. onion, finely chopped
3/4 tsp. salt
1 green pepper
1/2 tsp. pepper
1 red pepper
1 tbsp. za'atar
3 tbsp. parsley, chopped
1 can of chickpeas, drained and rinsed
1 tbsp. za'atar

Chop up all the vegetables into small cubes, add the chickpeas. Combine the remaining ingredients for the dressing in a separate bowl mix well. If making salad the day ahead, cover salad tightly and store dressing in a tightly sealed container. Refrigerate both overnight. Just before serving, sprinkle salad with za'atar and mix, then drizzle the dressing over the salad and toss. Sprinkle with more za'atar if desired.

ZUCCHINI EGG SALAD

Delicious with pita or served scooped over a bed of lettuce.

2 lb. zucchini grated (approximately 6 medium)
1 tbsp. vegetable oil
8 hardboiled eggs, cooled, shells removed
2 heaping tbsp. mayonnaise
1 tin cucumbers in brine (product of Israel) drained, rinsed and finely chopped
salt and pepper to taste

In a large non-stick frying pan on a medium heat, cook grated zucchini in oil for 4-5 minutes, stirring occasionally. Zucchini should not turn brown. Cover and lower heat, simmering until all the juices have been absorbed, about 20 minutes. Cool. Place zucchini in a strainer and press out any remaining juice. In a large bowl, mash hardboiled eggs, toss with cooked zucchini and combine all remaining ingredients. Cover and refrigerate overnight.

SWEET AND SOUR EGGPLANT

2 large eggplants
2 cups tomato juice
1 tsp. salt
1/2 tsp. garlic powder
4 tbsp. extra virgin olive oil
2 cups ketchup
4 eggs, beaten
1/4 tsp. pepper
1/2 tsp. paprika

Peel and slice eggplant 1/2 in. thick. Salt eggplant slices and set aside for one hour. Preheat frying pan and add 2 tablespoons of the olive oil. Divide eggplant into two batches. Starting with the first batch, dip both sides of each eggplant slice into egg. Quickly fry eggplant until golden on both sides. Drain on paper towel. Add the remaining olive oil into the pan and repeat with the second batch. Mix remaining ingredients in a large pot and bring to a boil. Add eggplant slices and cook in sauce for 20 minutes. Keep refrigerated. Delicious served cold, or reheat if desired.

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On Campus

Mideast coexistence the only way: Rae

By RON CSILLAG
Special to The CJN

Peaceful coexistence between Israelis and Palestinians is the only real option in the Middle East, Liberal MP Bob Rae told a small gathering last week.

The informal event at the Windsor Arms Hotel served as the campaign launch for a tribute dinner slated for Nov. 7, at which Rae will receive an honorary doctorate from the University of Haifa.

Bob Rae
[R. Csillag photo]

Proceeds from the dinner will go toward establishing the Bob Rae MBA Scholarships for Jewish and Arab Students, part of the university's Partners for Peace Scholarship Fund.

Rae's namesake scholarships will be offered at the university's graduate school of management, with the aim of attracting an equal number of Arab and Jewish students.

Joining Ontario's former NDP premier at the kick-off were fellow Liberal MPs Irwin Cotler, Joe Volpe and Carolyn Bennett; Thornhill federal Liberal candidate Karen Mock, and former Conservative cabinet minister Gerry Weiner.

Greetings were brought by university president Aaron Ben-Ze'ev, who spoke of the institution's reputation for promoting diversity and tolerance in Israel.

Several Arab-Canadian supporters of the University of Haifa also attended.

Rae said he visited a legal clinic dedicated to minority rights several years ago at the university.

"Coexistence in the Middle East is the only way to go," Rae stated. "Many people will think of other solutions, but all the other solutions are completely unworkable. The only ultimate reality is going to be one in which we recognize the rights of Palestinians as well as the rights of Israelis."

Michael Dan, president of the Canadian Friends of Haifa University, noted that 20 per cent of the school's 18,000 students are Arab, a ratio that mirrors Israel's overall demographic.

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תשובה לידורם פירוצקי-בדעת השלום

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מושיק שלו, טורונטו

בדעת השלום-2

ד"ר אייל גרוזבאום מביא הזמלים לילדים של טורונטו הוסיף פרטים מאלימים לפרשת ההצלה של תינוק הבדמה: הרופא הישראלי, ד"ר רן פימוך, התמחה בשנים האחרונות באימונולוגיה בטורונטו. פרט שמטשס על הסיפור המדהים הזה הוקרן לאחרונה בפסטיבל ירושלים, וישתתף בפסטמבר בפסטיבל הסרטים של טורונטו!

שדות תותים לבצה

על הבמה עומד איש בן שישים ושמונה שכבר שנים רבות זכאי לקבל הנחות ג'ימלאים. הוא מחזיק את הגיטרה שלו הפוך-כבראה שלמד לנגן לבד ולא בעזרת מורה מהאים. הוא נועה לתוך המיקרופון ו-25 אלף אנשים נעים איתו במשך ארבע שעות ללא הפסקה. אין עוד אדם בכל העולם שיכול לשיר במשך ארבע שעות רצופות שירים שרק הוא כתב ו- 25 אלף איש מכירים כל מילה ושרים איתו. זהו סר פול מקרטני. אני הייתי שם כי התמזל מזלי וג'יסון קנה בטעות שני כרטיסים עודפים. תודה ג'יסון!

פול מקרטני שר את פסקול החיים של רבים מאתנו, או לפחות של ארבעים השנה האחרונות. כל הקהל בוכה באלימד ריגבי, וכולנו תוהים לגן תוכה ומקפצים באובלאדי אובלאדה עם היוך גדול של אושר. כשהוא רוצה להזכיר את ג'ורג' האריסון הוא מנגן את שירו הנפלא של ג'ורג' Something in the Way על יוקללי, הגיטרה הסקוטי המפורסם- עולה לבמה להקת מנגני חמת חלילים בשמלות סקוטיות.

סר פול שר את השירים שלו כמו שאנחנו מכירים אותם. להרבה זמרים, אחרי שנים רבות, נמאס מהעיבוד המקורי של שיריהם והם משנים אותם. לא מקרטני- הוא פורס על הפסנתר את האקורדים המוכרים של Let It Be והקהל נעמד כולו ושרוקח את הסולואריים- שהם המחליפים הנכשריים של המצחים והגיות של ילדי השרוקים. וארבעת המלורים על הבמה משמיעים בדיוק את הקולות והנגינה של הביטלס.

יש הימם המון אנשים שבקשי מדברים עם הקהל- האמנה היא רק לשיר ולא לדבר. לא סר פול- הוא מספר: "מעבר לים ראינו בשנות השישים את המאבק של השחורים באמריקה, וחשבתי לעצמי-מה אני יכול לעשות כאות הזדהות, וכתבתי שיר". והוא משמיע את Black Bird עם האקורדים שכל ילד לומד איתם גיטרה כבר כמעט ארבעים שנה. והשיר הופך להימודים.

והוא אומר: "נפגשתי ביוסיה עם אנשי הממשלה. ושר התגבה אומר לי: אתה יודע, פול-את האנגלית שלי למדתי דרך השירים שלך. וחשבתי לעצמי: וואו, ילד מליברפול שבקשי גמר בית ספר תיכון, מלמד את השלום אנגלית."

חזרתי הביתה באחת בלילה, אבל כל הלילה התעוררתי משירי הביטלס. יש לי חבר שראה בילדותו הופעה של הביטלס בטורונטו, ואני מרבה לחקור אותו איך זה היה והתרגיש. שכשיו הבנתי בנוף ראשון.

Ira Jacobs in top shape for new U of T post

New dean of physical and health education

By SHELDON KIRSHNER
Staff Reporter

Ira Jacobs, the new dean of the University of Toronto's faculty of physical education and health, launched his career in Israel.

A former elementary school phys-ed teacher whose five-year appointment was announced on Canada Day, he was a research assistant at the Wingate Institute Teachers College, near Tel Aviv, when his life took a different turn.

While working in the lab of Oded Bar-Or, a world-renowned physician who specialized in pediatric exercise physiology, he met a Swede whose research interests coincided with his own.

"So I asked him if he could find a doctoral student position for me," said Jacobs, who was born in Hamilton and who holds a master's degree in exercise physiology from the University of Windsor. Soon enough, Jacobs found himself at the Karolinska Institute in Sweden, where he earned his doctor of medical sciences degree, specializing in skeletal muscle metabolism.

After Sweden, he was a researcher at the Canadian department of national defence for two decades, attaining the position of chief scientist.

In 2007, he was hired to head York University's School of Kinesiology and Health Sciences, the largest program of its kind in North America.

And now, Jacobs has landed at U of T, succeeding Bruce Kidd, who was once a Canadian distance runner and Olympic athlete.

Jacobs, 58, will spend the next year working out a strategic plan for his department, which has about 800 students, 60 of whom are in graduate programs.

As he gets down to business, he acknowledges Kidd's contributions. "He leaves a very important legacy that will act both as a strong foundation and a springboard for our future work," he said in an interview last week.

At this stage, it's clear to Jacobs that his priorities will be to increase and improve the faculty's research capacity and strengthen its undergraduate and graduate degree programs.

As well, Jacobs will try to heighten awareness within the university of the importance of physical education.

"I personally believe that investments in our university's athletics and fitness programs, for the student body and for high-performance athletes, stand to yield a huge return."

Jacobs' field, physiology, is defined as the study of the function of living organisms and how their parts – cells, tissues and organs – interact.

In his study of muscle metabolism, he has examined two processes – the biochemical ones involved in the muscles' ability to exercise and generate force and the biochemical causes of muscle fatigue during exercise.

More specifically, he has attempted to learn what the physiological response would be in physical exertion in environmental extremes ranging from cold to hot environments, at high altitudes and beneath the sea.

Jacobs' research has been useful for combat pilots, for example.

At the department of national defence, Jacobs also initiated and led an international research group whose goal was to upgrade the performance of special forces commandos through nutritional and pharmacological strategies.

Working with 250 scientists and technicians, he focused on ascertaining the limits of human capabilities and limitations in military operations.

"I take some credit for increasing awareness within military research circles of the importance of investing not only in high tech, but also in human sciences and research and development," he said.

After the 1991 Gulf War, oddly enough, Jacobs was a biological weapons inspector for the United Nations Special Commission on Iraq.

"Maybe some day I'll write a book about this experience, which was very distant from what I thought I might do in my professional career," he said. "Through word of mouth, my name came up. I did not seek out the job and was quite taken aback by the offer."

From 1994 to 1998, when Saddam Hussein was Iraq's supreme ruler, Jacobs went to Iraq three times on visits that lasted from two weeks to a month in duration.

Although he declined to delve into details, Jacobs said the job changed his perspective on the world. "It gave me a frame of reference that is very different than what most academics have experienced," he observed.

Ira Jacobs

The son of Sol and Sylvia Jacobs, who were respectively a pharmacist and a social worker and family therapist, Jacobs was a member of Canadian Young Judaea as a teenager. He attended and worked in its summer camps in Canada and Israel.

His decision to study at Wingate seemed preordained. As he put it, "I was always interested in exercise, fitness and sports, and Wingate seemed like a good match."

"I felt and still feel quite comfortable and at home in Israel," he said. "I'm fluent in Hebrew and I return to Israel for visits."

Not surprisingly, Jacobs is in reasonably good shape and makes a point of exercising regularly.

Judging by his research, he is convinced that muscle strength training is beneficial later in life for maintaining independence and mobility.

Clearly, Jacobs practises what he preaches.

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On Campus

The Chabad Student Network of Ottawa recently hosted a barbeque for the homeless, where almost 500 people showed up.

CSN of Ottawa gets permanent home

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — After two years of having religious services and programming in a private home, the Chabad Student Network (CSN) of Ottawa will be purchasing its own house.

Since arriving in the city in April 2008, Rabbi Chaim Boyarsky and his wife, Yocheved, have provided a warm and inviting atmosphere in their home, where students from both Carleton University and the University of Ottawa feel welcome, Rabbi Boyarsky said.

Beginning with five to 10 students, the Boyarskys have managed to attract several hundred undergraduate and graduate students to their Shabbat dinners, holiday celebrations and various classes and programs.

"We personally know of at least 600 Jewish students in Ottawa and believe there are close to 1,700 between both universities. A lot of students out there just need to be given a warm welcome to appreciate being Jewish," Rabbi Boyarsky said.

Their success led to a space problem, because the Boyarsky home is often bursting at the seams.

That's exactly the kind of problem the CSN enjoys, and the challenge is being met. With the help of a grant from the New York-based Rohr Family Foundation, as well as contributions from donors in Canada and the United States, a new property is being purchased for the CSN on Sweetland Avenue near the University of Ottawa.

The new Chabad House will have a 600-square-foot dining hall and large outdoor courtyard. Renovations will include a commercial kitchen, library, recreation room, office and guest rooms where students can stay on Shabbat.

Ariella Singer, the vice-president of CSN at Carleton, said the house will be a safe place for all Jewish students.

"It [will be] somewhere that's just always open… Somewhere anybody can feel comfortable going," said Singer, who's going into her fourth year. "The need for a house, it's really important. It's a lot easier when there's one place where students are welcome to go."

Although the target date to open the new house is around Sukkot, the CSN will be in high gear when students return to the city for classes in early September. Most will have just arrived here as classes begin only days before Rosh Hashanah, and the Boyarskys will be prepared to host students who are not able to return to their family homes for the holidays, for both dinner and services. They already have 170 reservations and will not turn anyone away.

Students are not charged for any of the CSN meals or programs, and everyone of any level of religious observance is welcome. The programs are provided mainly through donations, and the new Chabad House will display a dedication plaque highlighting all the individuals who have contributed to funding the new house.

"Chabad is truly a wonderful home away from home where students don't have to feel lonely on a Friday night or any other day of the year," Rabbi Boyarsky says.

-With files from Rita Poliakov

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A donation that gives life

By CAROLYN BLACKMAN
Staff Reporter

The only regret Kathy Laszlo, 48, has about donating her kidney to 20-year-old Terri Quint in June, is that she can't do it again.

"I wanted to do it, and it's done. But I can only do it once."

Laszlo, founder of DANI, Developing and Nurturing Independence, an organization that helps young adults with special needs, said she met Robyn Quint, Terri's mother, when the two carpooled to a program for their children who have special needs.

"I knew Terri wasn't well, and I offered to help."

Robyn Quint, a native of South Africa, said her family's ordeal began in December, when Terri, who had always been healthy, began to feel unwell.

"We had some tests done, and we were told Terri was in end-stage renal failure. She needed to be on dialysis."

The middle of three sisters and a student at Drewry Secondary School, Terri was on dialysis at home with the help of Humber River Regional Hospital's home dialysis unit.

"It's a huge procedure, and I took six weeks leave of absence from work for training. It's a great system, but it is not an easy road. It's hard for a 19-year-old to lie in one place for eight hours at a time," Quint said.

Terri Quint, left, and Kathy Laszlo

She said that seven or eight family members stepped forward to donate their kidney, but none were acceptable. "Whoever could [do so] got tested, but for one reason or another, they weren't right. Sometimes family is not an option."

Laszlo, who has Type O blood and is a universal donor, offered to be tested. "When they saw her blood was a match, she spent days at the hospital for further tests. We were overwhelmed by what she was doing," said Quint, whose husband, Saul, is a family doctor in Bolton, Ont.

Laszlo said it was a big decision, "but I kept thinking about the dialysis machine Terri needed to keep her alive. What I was doing was nothing compared to that. I wanted to be able to help her, and I believe that God wanted me to do this."

The whole journey was "unbelievable" Quint said. "From nowhere I had a sick child, and then a donor comes from right in our backyard. The whole [sequence of events] sideswiped us. We have all gained a very special person in our lives. After all, her kidney lives here."

She said that although Terri has a suppressed immune system, and they have to be vigilant about monitoring any illness, "she is living an absolutely normal life."

Laszlo said a couple of people questioned her decision to donate her kidney to a young adult with special needs. "They ask why I wouldn't give health back to someone who will someday have children or who is raising a family. That question is very hurtful to me. Every life has value, and we can't judge who is more worthwhile. In God's eyes, everyone's life is the same."

She is coming forward with her story, she said, in order to encourage people to put themselves on a donation list and to sign donor cards.

She and Terri will be speaking at an organ donor information night Oct. 19, at Chabad of Markham. For more information, contact Renewal Toronto, a non-profit organization that acts as a comprehensive resource for kidney donors and potential recipients within the Jewish community, at www.renewal.org or by e-mail at toronto@renewal.org, or call 416-638-7633.

CAMP TRIBUTE

A "surprise" tribute was held recently for Larry and Pearl Bell, who founded Camp Robin Hood 50 years ago. Their daughter and son-in-law, Sari and Howie Grossinger, are the current camp directors. A special tribute for the couple, who are still at the Markham camp every year, will be held Feb. 24, 2011, for camp alumni. For more information visit www.ourhandsarestrong.com. Seen here are, front row, from left, Larry Bell, Pearl Bell, Jordanna Grossinger and Sari Grossinger; back row, Cole and Howie Grossinger.

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And now for something completely different: HEEBONICS

Lazy reviewers critique video games, movies in 100 words

By CARA STERN
CJN Intern

For two lazy people, Eli Green and Nathan Schwartz work very, very hard.

When they worked for a website called the Comic Book Bin, they wrote really, really long movie and video game reviews – somewhere in the realm of 3,000 to 6,000 words each.

"It's so long-winded and technical and it's too much," Green said.

Now, the duo runs a company called Slothy Productions, which oversees Lazyreviewzzz, a website that critiques video games and movies in 100 words or less, and has news and opinion pieces of 200 words or less.

Their reviews take away the excess information, giving the readers what's really the heart of a review: is the movie or video game worth their time and money?

Schwartz said they used to work in numbers, giving products a rating from one to 10. But numbers aren't always clear.

"When you have a seven or an eight, what does that mean?" Schwartz asked. "How good is that?"

Reviews are limited to a maximum of 100 words, with a final verdict. For movies, the options are: see it in theatres, wait for the DVD or Blu Ray, or forget it. Games are placed into one of the following categories: buy it, rent it, forget it.

They also review downloadable content, such as expansion packs, but due to their nature, it's either buy it or don't.

"It gives even more information within that tiny little amount of space," Green said.

Watching the two of them interact is like watching two close siblings – they poke at each other constantly but obviously care about and support each other's work.

They met at a Tim Horton's through a mutual friend, and Schwartz said it was Green's bike that first intrigued him.

Green described it as a European bike model that stretched and folded into itself.

"When I saw it, it was a small little thing that he was carrying around with him," Schwartz said.

Green used to sell them as part of what he called one of his failed entrepreneurial attempts. Now, he's putting his time and energy into the website – while doing computer repairs on the side.

Both Green and Schwartz have a defined role in the company, with Green working as the entrepreneur, and Schwartz as the joker.

"He's like the cake of the company," Schwartz explained. "He's the structure, and I'm the glaze on top to make it kind of sweet."

And quirkiness apparently runs in Schwartz's family. His sister, Hannah, recently joined the Lazyreviewzzz team and has been garnering attention through wearing strange costumes.

For example, on her first two videos – an introduction and a video of the Super Mario Galaxy 2 launch event – she wore a cow costume.

"It worked amazingly," Green said. "We got so many views on that."

On another occasion, the siblings went to downtown Toronto dressed in adult-sized versions of baby pyjamas, Schwartz said, adding that they got a lot of stares.

"They're probably going to start wearing capes with our logo on it, just so people can understand what they're doing," Green said.

Although the website reviews some foreign material – Schwartz said he loves foreign films and often finds them better than Hollywood movies – they haven't covered much from Israel.

Green said he spent a year in Israel, and found a real lack of a gaming industry in the country.

"There are a lot of talented developers out there, but most of them won't even go near consoles and PC gaming," he said, explaining that they tend to stick to online development, such as Facebook games.

"There is no real video game development space in Israel yet," he said, "and it's sad, truthfully. I would love to cover that kind of stuff, but it's not available."

The two of them are open to reviewing pretty much anything that gets sent to them, Green said, but that doesn't mean they'll take them all seriously.

One recent blog post had Schwartz responding to a press release announcing *Family Guy* creator Seth MacFarlane had received a replica of the DeLorean, the sports car turned time machine in the *Back to the Future* trilogy.

The post began with Schwartz recounting the news, and "that's about all I have to say on that," he wrote.

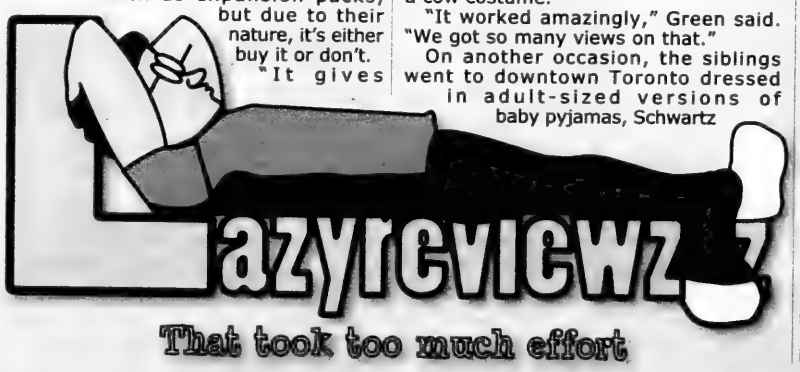
He then turns it into a nonsensical recount of a fictional adventure that begins with an elephant wearing khakis asking for fishing equipment in a sporting goods store.

Despite this big imagination, Schwartz said he particularly loves movies that portray realistic actions and emotions.

"I like seeing how a person, if given certain circumstances, how they would react," he said. "Make it as crazy a situation as possible and see how the human can handle it."

Despite their lazy image – their slogan is "that took too much effort" – these two slackers clearly work very, very hard.

Visit www.lazyreviewzzz.com for more information and to read their reviews.



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Iran: If attacked our response will be wide-ranging

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JERUSALEM – Iranian Defence Minister Brigadier General Ahmad Vahidi warned Monday that his country would show a wide range of reactions in face of a possible attack, adding that the extent would be unpredictable, the Iranian news agency ISNA reported on Monday.

"We will show a very wide-range reaction in case of any military strike, which would come due to foolishness and ignorance. Our reaction cannot be predicted by the enemy," he said during an unveiling ceremony of two domestic boats.

During the unveiling, Iran's Revolutionary Guard Corps inaugurated production lines for two high-speed vessels, the latest in a series of recent additions to the country's arsenal.

The Seraj and Zolfaqar vessels are to be armed with missiles and torpedoes, state media reported.

Fadavi said that the Zolfaqar vessel would be the best in its class worldwide. The craft is to be capable of travelling at a speed of up to 70 knots (130 kilometres per hour), and would be suitable for both patrol and offensive missions, the admiral said.

The Seraj vessel is to be equipped with state-of-the-art technology, reports said.

Iran's defence ministry has in recent weeks displayed several new military projects, including submarines, surface-to-surface missiles and drones.

On Sunday, Iranian President Mahmoud Ahmadinejad unveiled the country's first domestically made drone, the Karar, which has range of 1,000 kilometres and is armed.

Ahmadinejad said that the drone could be "an ambassador of death for the enemies of humanity, but at the same time a messenger of salvation, peace and friendship in the avoidance of conflicts and aggression."

Iran last week also test fired the new generation of the surface-to-surface Qiam-1 missile, described as a huge step in missile development by the defence ministry.

The armed forces have increased their manoeuvres in the wake of renewed speculation about possible Israeli airstrikes against the country's nuclear sites.

Tehran says its army is not trained to attack another country, but the West fears Iran could launch a missile strike against Israel, especially with its Shahab missiles, which reportedly have a range of 2,000 kilometres, making them capable of reaching any part of the Jewish state.

Israel is too weak to attack Iran's nuclear facilities, the French AFP news agency quoted Iranian President Mahmoud Ahmadinejad as telling the Al Jazeera network on Sunday, adding that Iran would act decisively against anyone who dared attempt a military strike against it.

Ahmadinejad's comments came a day after Iranian and Russian engineers began the weeklong operation of loading uranium fuel into the Bushehr nuclear power plant, a major milestone as Tehran forges ahead with its atomic program, despite UN sanctions.

Speaking to the Qatari-based satellite network in an interview translated from Farsi, Ahmadinejad reiterated the warning against a strike on Iran's nuclear facilities, saying he rejected the "possibility of an attack by Israel."

"Israel is too weak to face up to Iran militarily," the Iranian president said, adding that Jerusalem did not have "the courage to do it... and I do not think its threat is serious."

Referring to the possibility of a U.S.-led strike on Iran's nuclear facilities, Ahmadinejad claimed "America is not interested in sparking a military confrontation," but vowed "decisive response" if Washington indeed went ahead with its threats of military action.

Continued on page 55

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Netanyahu prepared to 'surprise all the critics'

Continued from page 1

The Quartet issued a statement calling for talks that "lead to a settlement… that ends the occupation which began in 1967 and results in the emergence of an independent, democratic and viable Palestinian state living side by side in peace and security with Israel and its other neighbours."

The Quartet's statement did not mention the Sept. 26 expiry of the construction freeze in the West Bank either. It simply referred to its previous statement on the subject, calling for a freeze.

The U.S. adminstration offered few details at the press conference that followed, but Clinton recognized that there would be obstacles and warned that the enemies of peace would try to foil the talks.

"As we move forward, it is important that actions by all sides help to advance our effort, not hinder it. There have been difficulties in the past, there will be difficulties ahead. Without a doubt, we will hit more obstacles," Clinton said. "But I ask the parties to persevere, to keep moving forward, even through difficult times, and to continue working to achieve a just and lasting peace in the region."

At Sunday's cabinet meeting, Netanyahu said he "will arrive at the negotiating table with goodwill to reach a peace agreement. I know there's a lot of skepticism after the 17 years that elapsed since the Oslo accords, and the existence of such skepticism is understandable."

The prime minister told the cabinet he intends to "surprise all the critics and skeptics," but stressed that he needs a Palestinian partner to succeed.

"If we find we have a real partner on the Palestinian side, an honest and earnest partner in negotiations that will need both sides to make the necessary steps – not just the Israeli side but also the Palestinian side – if we find we have a partner like that, we can soon reach a historic peace agreement between the two peoples," the prime minister said.

He emphasized that any peace agreement will necessitate sustainable and realistic security arrangements, a Palestinian recognition of Israel as the nation state of the Jewish People, a resolution to the refugee problem within the borders of the Palestinian state and a Palestinian agreement to announce an end to the conflict.

The chief Palestinian negotiator, Saeb Erekat, said the Israelis "have a choice now whether to choose settlements or peace. I hope they choose peace. I hope that Mr. Netanyahu will be our partner in peace… and we can do it."

The Islamist group Hamas, which controls the Gaza Strip, dismissed the direct talks as a U.S. attempt to "fool the Palestinian people." But U.S. officials said Hamas would have no role in them.

In letters sent on the weekend to Obama, Russian President Dmitry Medvedev and the high representative of the European Union on foreign policy, Catherine Ashton, Abbas wrote that renewed Israeli construction in settlements after the end of the construction freeze in late September would bring the newly launched direct negotiations to a grinding halt.

"It's impossible to conduct negotiations alongside settlement construction," Abbas warned.

The future of the construction freeze in the West Bank, slated to end Sept. 26, is expected to become the first significant obstacle facing the Israeli and American governments in the direct talks.

Top Palestinian negotiator Saeb Erekat said on Sunday that although the American administration did not commit to the P.A. that the construction freeze would be renewed after the September deadline, the Palestinians expected the freeze to continue. Erekat said the Americans implied that if direct negotiations would restart, it would be easier to convince Israel to extend the construction freeze.

In a statement released by the United Nations, Secretary General Ban Ki Moon welcomed the announcement of the direct talks. "We should all be aware that this is an opportunity that must not be wasted," he said. "This opportunity must be seized so that the hope of a better future for the people of the region to live in peace, security and freedom can be fully realized."

New IDF chief of staff named

By ANSHEL PFEFFER
© Ha'aertz Daily Newspaper Ltd.

JERUSALEM—Maj.-Gen. Yoav Galant, who has been named the 20th Israel Defence Forces chief of staff, will be the first chief of staff to have come up through the ranks of the navy.

Galant, 51, joined the navy commandos in 1977 and held a series of command positions in the elite Shayetet 13 unit. During that period, he spent two years on leave from the army travelling to Alaska and working as a lumberjack. On his return to the IDF, he completed naval officer training and served as second-in-command of a missile boat. Afterward, he returned to the Shayetet, was appointed commander of a company and promoted to the rank of lieutenant-colonel.

Yoav Galant

Galant was one of the first officers of the Shayetet to switch to the army when in 1994 he was appointed commander of the Jenin Brigade. He returned to the navy, however, this time as commander of the Shayetet. After three years in that role, he switched back, once and for all, to the land forces. Promoted to brigadier-general, he was appointed commander of the Gaza Division, a position he held until 1999. Later, Galant was retrained in the armoured division, serving as commander of a reserve unit and overall head of ground forces.

In 2002, he was promoted to major-general and assigned the role of army secretary to prime minister Ariel Sharon. After three years in that post, in 2005, he was appointed head of the IDF's Southern Command. The five-year period he served there is considered unusually long, and his wait for promotion is widely attributed to his tense relationship with current Chief of Staff Gabi Ashkenazi, who inherited Galant from his predecessor, Dan Halutz.

Galant played a major role in the planning and execution of Operation Cast Lead in Gaza a year and a half ago.

Galant is expected to replace Ashkenazi in mid-February 2011, however, in the coming days he will play a part in discussions about a round of senior appointments in the IDF.

Israel Briefs

Economy grows quickly

Israeli economic growth unexpectedly accelerated to its fastest pace in more than two years. Exports and consumer spending increased, helping to boost growth in the second quarter by an annualized 4.7 per cent, Bloomberg reported. The expansion rate rose from a revised 3.6 per cent in the first quarter, the Jerusalem-based Central Bureau of Statistics said last week. The median forecast of six economists surveyed by Bloomberg had predicted growth of 2.9 per cent. The statistics bureau reported last month that the economy grew a preliminary 3.4 per cent in the first three months. Exports, comprising nearly half of GDP, have powered Israel's rebound from the global financial crisis.

Prof wins math prize

A Hebrew University professor was one of four winners of a prize considered the Nobel of mathematics. Hebrew University professor Elon Lindenstrauss won the International Mathematical Union's Fields Medal for his work in numbers theory. He was cited for his work in ergodic theory, the statistical study of dynamical systems, which formulate models relating time and space. The medal is named for Canadian mathematician J.C. Fields and carries a cash prize of about $15,000.

Alleged looting probed

Israel's military is investigating an IDF officer and soldier suspected of selling goods they confiscated from the Gaza flotilla after the May 31 raid. Military police are investigating whether an officer sold items to another soldier that were confiscated from the ships while they were docked in Ashdod, Ynet reported. Three soldiers already have admitted they bought laptops from the second soldier who has been arrested. The probe comes as a number of Israeli and international committees are investigating the incident. Not long after the flotilla incident, passengers aboard the ships complained that credit cards, cellphones and other equipment had been confiscated and used. At the time, an IDF spokesperson said all personal items had been sent out of the country. An investigator said that if it turns out the items were taken from the ships, the activists would be compensated.

Iran ready to swap nuclear fuel

Israeli media reported that Iranian President Mahmoud Ahmadinejad said last Friday his country is ready for immediate talks with world powers over a nuclear fuel swap deal. According to AFP, Ahmadinejad said Iran was "ready to resume in late August or in early September" talks with the five permanent members of the United Nations Security Council over an exchange of enriched uranium. The United States, the European Union and the UN Security Council have imposed sanctions on Iran over a nuclear program the West suspects is aimed at developing atomic weapons. Russia announced two weeks ago it will begin loading nuclear fuel into the reactor of Iran's first atomic power station on Aug. 21, an irreversible step marking the start-up of the Bushehr plant after nearly 40 years of delays.

IDF retaliates in Gaza

The air force hit what the military said was a weapons manufacturer and weapons smuggling tunnels in the Gaza Strip. No casualties were reported in the predawn raid last Wednesday. An IDF statement said the air raids were in response to mortar attacks Tuesday that lightly injured two Israeli soldiers.

– files from JTA and Ha'aretz

A land far away

By RITA POLIAKOV
Staff Reporter

Rachel Mirsky's Israeli identification card is bigger than she expected it to be. It doesn't fit into her wallet very well and she worries about where to keep it.

It does look the way she thought it would, however, with an identification number on the right and her picture on the left.

"It feels very official," she says, turning the card over in her hand.

There's nothing unique or special about the laminated piece of plastic. To most, it's a piece of bureaucracy, something that has to be carried around.

But to Mirsky, 27, it's a piece of her new life.

"This it it. You're a citizen. Everyone in Israel has one of these and so do you," she said.

Mirsky hasn't been an Israeli citizen for very long. The recent immigrant was one of 234 olim to walk off Nefesh B'Nefesh's 43rd chartered flight to Israel on Aug. 2.

Getting off the plane, she unfurled a banner, multi-coloured and handmade, bearing the words "Mirsky Triplets are now Reunited."

Born in Toronto into a Zionist household, Mirsky is the only girl in a set of triplets who also have twin brothers, all of whom have moved, one by one, to Israel.

"Israel has always been a part of my life," Mirsky said. "But it was a land far away."

This changed on her first trip to the country, when she was 13.

"It suddenly made things much more real."

Immigration to Israel started to become a reality for her around five years ago, when her triplet brother Yossi made aliyah and served in the Israel Defence Forces. Her brother Simcha, now 22, moved about a year later and is waiting to finish school in Israel before making aliyah. Aharon, 27, and Yisrael, 22, made aliyah last year, and both also joined the IDF.

But Mirsky stayed in Canada.

"I wanted to live [in Israel], but it's a big step. It's scary," she said.

Rachel Mirsky, 27, receives her *Teudat Zehut* (Israeli identification card).

Instead, Mirsky went to school, first for an arts program, and then for animal care, a career she hopes to continue in Israel.

In May 2009, Mirsky decided to spend a year in Israel. She volunteered in the IDF, helping paratroopers unravel their parachutes after landing, and cleaning weapons, went on an archeological dig and explored the possibility of making aliyah.

"I knew that was the main reason [I went to Israel], but I wasn't admitting it to myself verbally," she said.

Finally, while still in Israel, she took the plunge.

With the help of Nefesh B'Nefesh (NBN), an organization that works with the Jewish Agency in Israel to help North Americans make aliyah, Mirsky started her immigration process.

"In some way, I felt I wasn't going anywhere further [in Canada]. It wasn't until I went back to Israel that I started being part of a community."

And this is what Mirsky is looking for. This is why she packed up her life, left her parents, and took the 12-hour trip to a country that, at one time in her life, was a land far away.

"I really want to become part of a community," she said while on the flight to Israel. "Back home, it was do my job, come home. I didn't have much of a social life."

But things will be different in Israel, she said.

"If you move into a neighbourhood, everyone's going to be welcoming. No one's an island here. They won't let you be an island... They'll drive you out of your shell."

In September, Mirsky will be living in a kibbutz, where she'll learn Hebrew and work. Eventually, she'd like to live in Jerusalem and work with animals, possibly at a zoo.

Until then, she'll spend her time trying to get organized. After getting her *Teudat Zehut* (identification card) at the NBN office in Jerusalem, she browses different health care plans and talks to bank representatives at an NBN information fair.

"I think this is pretty much what I'll be doing for the next week," she says, trying to make a to-do list.

"They make it out to be simple, but it's so many things. If I start thinking of it as a whole, it's a little overwhelming. If I think of it in steps, I'm OK."

That may be the same strategy Mirsky's parents, Bracha and Michael, are using.

For Mirsky's mother, having Yossi move to Israel was a little unnerving, especially since it was during a time of heavy bombing.

"Buses were being blown up and there was so much going on. I remember very distinctly Yossi calling me up... there was so much noise in the background. I asked him, 'Where are you?' He said, 'I'm in Jerusalem, on a bus.' And literally, my knees went out from under me," Bracha said.

"A few months later, when he began to talk to me about wanting to go to the army, I realized that he had to. If that's what he wanted to do, that's what he had to do."

Mirsky's parents, who are thinking about making aliyah eventually, have taken a similar attitude to her move.

"I was happy for her because she's a very strong willed person. If she felt it wasn't good for her, she would not go," Bracha said.

In Israel, Mirsky still wears pants underneath her skirts. It's a habit she picked up in Canada, a place she still thinks of as home.

"I wish we could somehow put Canada and Israel together. But I've chosen [Israel]. In my mind, I say home. This is home with a capital H."

The reporter's trip to Israel was partly subsidized by Nefesh B'Nefesh.

'Iran never ignores its enemies'

Continued from page 53

"There are no logical reasons for the United States to carry out such an act," Ahmadinejad told Al Jazeera.

The Al Jazeera interview came hours after a high-ranking officer in Iran's Revolutionary Guards told the semi-official Fars news agency that Iran's reaction to a possible U.S. military strike against its nuclear facilities would target American interests beyond the Middle East.

Speculating on the possibility of a U.S. strike against Iran's developing nuclear program, Deputy Revolutionary Guards Commander for Political Affairs Brigadier General Yadollah Javani said earlier Sunday that "if Americans make a strategic mistake and choose the military option against the Islamic Republic and our nation's interests, Iran will not confine its defence to the region."

"In case of any illogical move, the Islamic Republic's hands and advocates will be powerfully activated against the interests of the hegemonic system and U.S. bases outside the region," Javani told Fars.

Turning his attention to Israel, Javani said that Iran did not believe its enemy was capable of attacking. Nonetheless, he said, Iran would be prepared in case that equation should change. "Iran never ignores its enemies. Hence, we have been increasing our defence and deterrence capabilities."

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Menahem Ben-Sasson
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Rami Kleinmann
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Arab states cut aid to PA

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JERUSALEM — Arab states have cut financial aid to the Palestinian Authority so far this year and the United Nations has warned of a looming Palestinian cash crisis.

"The Arabs are not paying. We urge them to meet their financial pledges," said Saleh Rafat, a member of the Palestine Liberation Organization's executive committee and one of the few Palestinian officials willing to speak out on the matter.

Arab government officials declined to comment on the issue.

The failure of some wealthy Arab states to pay up is frustrating western governments, which are big contributors to the Palestinian territories. The situation is also leaving officials in the West Bank with a budget headache.

Some Palestinian officials speculate that Arab states might be withholding the cash to try to persuade the Palestinian factions Fatah, which controls the West Bank, and Hamas, which controls Gaza, toward reconciliation.

The Ma'an news agency quoted a Palestinian Authority official who denied reports indicating the authority is facing a major cash crisis. PA spokesperson Ghassan Al-Khatib said workers will find money in the bank at the end of the month, but conceded that the government was facing a "very severe financial crisis, but one that is being managed," Ma'an reported.

Palestinian Finance Ministry figures showed the PA had so far received $583.5 million in budget support in 2010. Only 22 per cent came from Arab donors, the rest came from international donors including the European Union and the United States.

In the last three years, the most Arab states have paid in any one year is $525.9 million, contributed in 2008, the figures show. Gulf oil exporters Saudi Arabia and the United Arab Emirates have been the main Arab contributors to the PA since 2007. But this year, both have fallen well short of previous support.

This year, Saudi Arabia had reportedly paid $30.6 million by August, compared to $241.1 million in 2009. The UAE, which contributed $173.9 million in 2009, has yet to contribute anything.

A UN report this week said the PA "will face a serious liquidity crisis in September and will have difficulty paying August salaries" due to the aid shortfall. PA officials, however, said August wages were secured.

Aid is crucial in helping pay the wages of 148,000 PA employees, including 67,000 in the Gaza Strip, whose salaries help support the Gazan economy, which has withered since Hamas rose to power there in 2007.

Palestinian policy-makers say donor support has been one of the main engines of strong economic growth in the West Bank, a figure estimated as having reached eight per cent this year.

Palestinian Prime Minister Salam Fayyad, midway through a two-year plan to build the institutions of a future Palestinian state, warned recently of "serious financial difficulty" and said the PA faced "a significant shortfall in external assistance."

Ma'an also reported that EU-denied aid to the Palestinians is linked to negotiations with Israel, quoting the head of operations at the Office of the EU Representative in Jerusalem, Roy Dickenson. However, he categorically rejected accusations that donor countries were withholding assistance as the international community pushes for a return to direct peace talks.

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No Hamas inquiry in Ban's Gaza report

JTA

WASHINGTON – The UN secretary-general's interim report on investigations into the 2009 Gaza War does not include a direct investigation of Hamas' role.

Ban Ki-moon attached an interim Israeli account of its investigations and a lengthy report by the West Bank-based Palestinian Authority in his submission this week to the UN General Assembly, but there was no sign of any investigation by the authorities in the Hamas-controlled Gaza Strip of the organization's role in the war, which resulted in between 1,000-1,400 Palestinian and 13 Israeli deaths.

Israel says Hamas launched the war with a massive intensification of rocket attacks on Israel's south. Richard Goldstone, the UN-appointed investigator who charged both sides with war crimes, has said it is incumbent on both sides to make good-faith efforts to set up independent inquiries.

Ban did not explain the omission. "I have called upon all of the parties to carry out credible, independent domestic investigations into the conduct and consequences of the Gaza conflict," he wrote in his interim report. "I hope that such steps will be taken wherever there are credible allegations of violations of international human rights and humanitarian law."

Human Rights Watch, an independent non-governmental organization, chided Ban for not going further. "Israeli investigations still fall far short of being thorough and impartial, while Hamas appears to have done nothing at all to investigate alleged violations," it said in a statement. "We regret that the secretary-general merely passed on the reports he received from Israel and the Palestinian side instead of making the failings of these investigations clear."

The Israeli report included in Ban's submission summarizes what it says is progress in military and civilian inquiries into the war.

The Palestinian Authority report focuses mostly on what it says are Israel's violations, and then on Hamas violations of civil liberties in Gaza; it exonerates the Palestinian Authority of any excesses in the West Bank, although human rights groups say the PA is cracking down on opponents. Hamas drove the Fatah-led P.A. out of Gaza in 2007.

The PA report says that Hamas rocket attacks on Israeli civilians would violate human rights but adds that it does not have proof that these occurred – this, despite the fact that such attacks have been subject to extensive media scrutiny.

The PA commission was not allowed access to the Gaza Strip.

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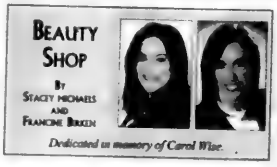
Fall Fashion

It's time to say goodbye to those amazing summer days and begin to look forward to the prettiest time of year. This summer was one season we will never forget: blue skies, hot temperatures, kids home from school and fun times for all.

As seasons change, so should your makeup. Your skin may have taken a beating during the hot temperatures. Begin your skin-care regiment with a good facial to clean away all the impurities. Make sure to cleanse your skin daily as well as apply a moisturizer, as the fall will bring cooler temperatures. This fall, 2010 makeup trends are fabulous, and all styles are available for many different looks and personalities. It is important to choose which colours suit you best.



Bare eyes is one of the looks that is popular this fall season. Make sure to apply concealer and foundation for that flawless look on your face. Eyes remain bare with a small amount of mascara and a small amount of blush on your cheeks. Lip gloss is perfect for this natural look.

For the bold lip look, keep the face flawless, wear minimal eye makeup and apply a strong lip colour such as red or wine to achieve that seductive statement. This may be suitable for a lot of us and can be worn day and night.

The next type of look that may be suitable for some is the dramatic, strong trend. Bold eyes, which include shadows such as black or brown, heavy coated lashes and strong lips such as red and wine, are for the individual who feels confident and who truly wants to make a statement.

You will look beautiful no matter what trend you choose. Enhance your greatest features and enjoy these makeup tips we are about to share with you.

STACEY'S TIPS

SKIN CARE: **L'Occitane** launches a limited edition Shea Butter Collection including an ultra rich body cream, a travel size shea butter and a soap; all three available in vineyard rose, orange honey and apricot flower. A Luscious Body Balm with 99.8 per cent of pure shea butter, joins the permanent line to deeply nourish and protect your skin against harsh environmental conditions.

Lancôme invents Génifique RepairSC, the brand's first-ever night care containing active ingredients with the power to revive the activity of the genes responsible for repairing the skin's barrier function. One night is all it takes to obtain a more rested appearance. With each new morning, signs of fatigue and the marks of time fade away. After seven nights, skin is visibly revitalized, as if infused with new-found youth and showing all the benefits of an extra two hours of sleep!

After the birth, babies' skin is still immature. Its pH is higher than the pH of adult skin and makes it more sensitive to external aggressions. **Kibio bébé** was formulated taking into account all the specific aspects of a baby's skin. Discover the three products to answer baby skin's daily needs: Foaming Cleansing Gel to cleanse the skin and scalp of newborns and young children in a soothing wave of fruity fragrance; Soothing Cleansing Lotion to cleanse, refresh and soothe in one easy step; and Protecting Repair Balm, a very rich "high-tolerance" formula to gently cleanse the delicate diaper area and leave behind an invisible film that protects against irritation and redness (diaper rash).

Introducing **Prevage** Eye Advanced Anti-aging Serum and **Prevage** Eye Ultra Protection Anti-aging Moisturizer SPF 15. Eyes are said to be a window to the soul, but the eye area is also like a magnifying glass, revealing the visible signs of skin aging. And it's often not a pretty picture. All the cumulative effects of genetic, lifestyle and environmental influences seem to play out in this small and fragile area of the face. Now **Elizabeth Arden's Prevage** presents a new vision of anti-aging eyecare with two new high-performance innovations designed to deliver intensive correction and protection to the look of skin around the eyes.

Yves Rocher's new Body Care line has its roots in the **Yves Rocher** Botanic Garden in La Gacilly, France, the knowledge centre for plants. Active Botanicals has nine Body Care products for body-firming, scrubbing, moisturizing, and soothing – a plant for every need!

For the mature woman with multiple advanced aging concerns, **Neo Strata** introduces Intense All-in-One Night Serum, a powerful serum clinically proven to yield a 70 per cent reduction in the appearance of wrinkles, 83 per cent improvement in the appearance of skin creepiness and 21 per cent decrease in the appearance of pore size. In addition, 76 per cent of volunteers reported a more radiant complexion.

FRANCINE'S TIPS

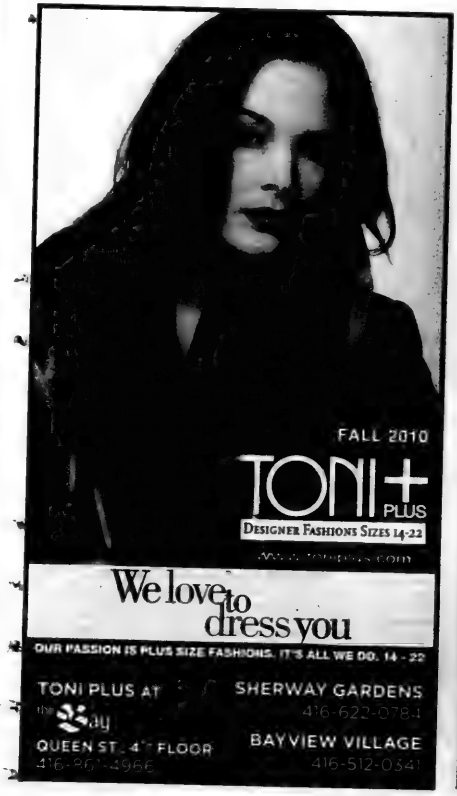
CONCEALER AND FOUNDATION: Lancôme is proud to present a breathtaking "water-finish" texture combined with mineral technology to push back the boundaries of matte foundation. Teint Idole Fresh Wear is more than a foundation – at four weeks, skin is 12 per cent visibly smoother. Imperfections are 10 per cent less visible and the complexion is radiant. It is available in seven shades for perfect every skin tone. Never before has a liquid foundation achieved such perfect hold without creating a mask-like effect.

Giorgio Fragance

EYE MAKEUP, MASCARA, EYE LINERS: Marcelle paints on new colours this fall and invites women to do the same! **Marcelle** innovates and transforms its makeup segment by launching six new types of refined colour cosmetics. The Power Volume Mascara, enriched with pro-vitamin B5 and nylon, gives thick, intense volume and accentuates lashes' curl for a dramatic effect.

Lancôme, a world mascara leader, innovates once again to bring women the best of science to enhance their beautiful eyes. From first use, lashes coated with Définicils Precious Cells Mascara appear longer, thicker and more captivating. It is gentle on the lash and easy to remove.

Continued on page 59



French Coquette by Lancôme

Continued from page 58

For its fall 2010 collection, **Lise Watier** was inspired by the purest and most celestial of colours – blue is the colour of beauty. This season's Palette Bleu Bold revolves around the collection's star colour blue. You have a choice of five pressed shadows with rich pigments: denim blue, state blue, charcoal, ecru white and dark brown.

Feeling fierce? **Bobbi Brown** introduces Pretty Powerful Eyes. The metallic eye shadow is now available in three new almost-black shades. Each shade applies smoothly and evenly and stays crease free for all-day wear. If you are looking for that shiny look, don't look any farther. Along with her bold stunning line, she also introduces New Sparkle Eye Shadow. This lightweight formula lights up your eyes with a combination of shimmering pearls and fine glitter.

Lancôme is proud to present French Coquettes, the fall 2010 colour collection by Aaron De Mey. Ombre Magnétique eyeshadows are available in three colours, cherry chérie, urban silver and black macadam. These colours create a smoky effect in the blink of an eye.

Back by popular demand, the **Lise Watier** Divine Lash and Line Duo returns this fall – and it is here to stay. Doing double-duty as both mascara and eyeliner, its innovative applicator features an eyeliner brush for a precise liner application and ridges on the stem like a mascara. Once you have tried it, you won't be able to live without it.

To help women shine at all times, **Marcelle** suggests two new liquid eyeliners, Lux Metallic and Lux Diamond, to outline the eyes with intense, precious hues and glittering flakes for an ultra-modern and sparkling look.

Line, define and shade your eyes with **Bobbi Brown**'s new Kohl Eyeliner. This silky-smooth formula makes it easy to line your lids super close to your lash line. It's available in three shades, black, black chocolate and black plum.

BLUSH: Blush should look natural with a hint of colour, no matter what trend you are going to be following. **Lancôme** introduces La Rose Déco, a light-as-air powder that beautifies the complexion with a rosy glow. It is to be applied using light touches – the deepest shade can replace the blush, while the lighter shade illuminates facial contour.

LIPS: It's no secret that full, youthful lips are a universally attractive attribute. Unfortunately, our lips are not spared from the drop in collagen and elastin production that takes place as we age, meaning that vertical lines around the lips begin to appear around the same time as facial wrinkles do. **Alyria** Intense Lip Volumizer contains a nourishing dose of vitamin B3 which improves circulation to the lips and boosts lip volume, addressing the thinning that tends to occur with age.

Lips are the statement for fall 2010. The **Marcelle** Rouge Xpression lipstick promises to send the object of your desire on a roller-coaster ride of emotions. It comes in 12 rich and luminous shades and is formulated with Maxi-Lip technology that produces a plumping effect. Thanks to the avocado oil and vitamins C and E, it has the pleasing comfort of a non-stick velvety cream formula.

Bobbi Brown has created three different textures all of which are definitely worth trying: Original Lip Color, which treats lips to rich colour with a soft-matte finish; Metallic Lip Color, which combines high-shine and shimmer; and Creamy Lip Color, which combines rich color with comfortable, long-lasting wear and a soft, creamy shine.

Lipstick lovers always look forward to fall because it's the season of bold lips. For the girl who is looking for the '20s-inspired cherry-red lips, **Lancôme** is proud to present Color Fever Gloss. It's easy to apply, and definitely makes the statement you are trying to express.

OPI Radiance

NAILS: Finally, for your fall look, don't forget about your nails! **OPI** brings a wealth of luxury to nails this fall with two new Designer Series shades, DS magic and DS radiance. "As with a perfectly cut diamond, Designer Series by **OPI** reflects light in an explosion of brilliance, for ultra-rich, glimmering, dimensional colour."

FRAGRANCE: Now you have the look, all you need is the fragrance! **Giorgio Beverly Hills** is celebrating a golden moment as it commemorates 30 years of luxury and glamour. The iconic fragrance captures the luxurious and glamorous lifestyle of Beverly Hills. This limited edition bottle is dressed in gold and a true must-have. It will be available at The Bay and Sears in Canada in October.

So put your best face forward and enjoy the next season!

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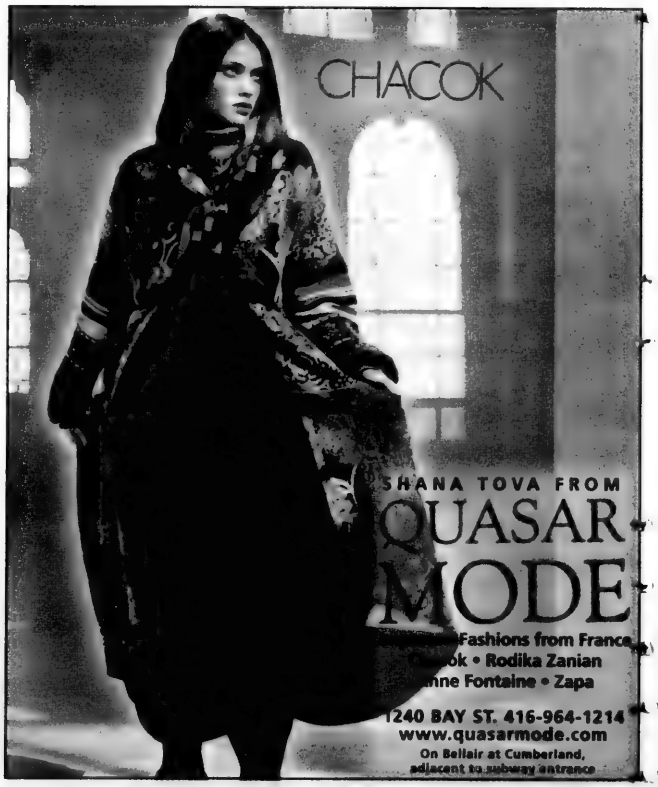

Madeleine Albright used brooches as communication aids

By ANITA SZABADI-GOTTESMAN
Special to The CJN

An easy way to take an old blouse and make it feel new again is to add an accessory.

Accessorizing with a brooch or a pin can also give an instant update to an old frock that you had relegated to a spot in the far reaches of the closet.

This year, following close behind the trend of wearing large cocktail rings, brooches, too, have increased in size and have become fashion statements. Whether in sterling silver or gold, or costume jewelry; in the form of work of art, an animal or something a little more whimsical, a brooch can set off any outfit.

Many of the Hollywood set add a brooch to accent an off-the-shoulder gown or provide some panache to a waistline at the Academy Awards. Gathered reams of fabric pinned with a matching or contrasting brooch finished the look for the red carpet.

Brooches can be hot off the shelves of mass merchandisers or painstakingly sculpted at a jeweller's workbench. Many brooches are treasured heirlooms handed down through the generations. Diamonds, pearls, Swarovski crystal, inset pavé diamonds or intricate offerings using marquisate stone all work to create a signature look expressing individual style.

No one does brooches better than former American secretary of state Madeleine Albright. She chose to use brooches not only as a fashionable accessory but also as a way of representing herself and her mood to the world during her countless encounters and negotiations on the world stage. She acquired so many brooches throughout her long career in American politics that she became known for her "pin diplomacy."

Last fall, the Museum of Arts and Design in New York put together an exhibit of her pin collection, featuring some 200 of her favourite brooches.

'Pin Diplomacy'

The museum's director, Holly Hotchner, was recently quoted on the Huffington Post website saying that Albright found that what she wore and how she presented herself had a lot of interpretive meaning to those she was with. Hochtner went on to say that "the pins became an added way she communicated as secretary of state." The museum fittingly titled the exhibit, "Read My Pins: The Madeleine Albright Collection."

Featured in the display was the golden snake pin she wore after the Iraqi government, then headed by Saddam Hussein, labelled her a serpent.

"She started acquiring pins because of their inherent messages, their whimsical and pictorial quality," said David Revere McFadden, the museum's chief curator. "It's not about jewels and gems. It's about jewelry as a communication device."

The collection encompasses all manner of brooches, large and small, with many featuring an Americana theme – the American flag, an eagle – to ones with flowers, animal and insect themes. She was well known to travel with an assortment of brooches, enabling her to choose just the right one when she needed it to make a point.

One of Albright's favourite pins was a dove pin she received from Leah Rabin, the widow of Israeli prime minister Yitzhak Rabin.

Whether Albright received pins as gifts or sought them out on her many travels to far-flung destinations, she continually added to her collection and never assisted at a formal government function without choosing the appropriate one for the day, wearing it proudly.

So meaningful is her pin collection to her life's work, Albright has penned a book titled *Read My Pins: Stories from a Diplomat's Jewel Box*.

From whimsical to sculpted and intricately jewelled, brooches add panache to any outfit.

[Anita Szabadi-Gottesman photo]

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Experiment with different essences to choose a perfume

By FRANCES GOODMAN PELLATT
Special to The CJN

There is nothing more devastating than getting all dressed up for an evening out, spritzing on a new fragrance just before walking out the door, only to have your husband say, "What is that smell?" The evening can only go downhill from there.

Or did you ever buy a perfume because you loved it on a friend and discovered that it did not smell the same when you wore it? Did you ever purchase that certain scent created and advertised by your favourite actress only to realize that it was not an odour that was pleasing on your body?

Wearing a fragrance can be pleasurable, and can even express something about you and your style, but it can be a challenge to choose the right one. Bodies exude their own scents and adding certain fragrances may not be compatible to your personal essence. As well, certain scents are suitable for different occasions and different age groups.

One website notes that there are several categories of fragrances and "the lower the concentration of aromatic compounds, the shorter the scent life." Perfume, the highest category, is highly prized and most expensive, because it lasts from morning until night, wears well (meaning the scent stays fresh as the day wears on) and is designed to smell nice throughout its various stages of wear. The next category is eau de parfum, then eau de toilette and, lastly, eau de cologne. Each respectively contains a lesser degree of aromatic oils, thus each respectively is less expensive.

The literature further explains that there are six main types of fragrances.

- Floral, with flowers as the dominant theme, very feminine and romantic
- Fruity, spicy and fresh, with fruits used as part of the formula
- Oceanic – modern perfumes that use synthetic elements to smell strongly of the sea
- Greens – fresh energetic perfumes reminiscent of the outdoors
- Orientals – sexy, exotic and intense perfumes that smell of musk, vanilla, spices and opulent heavy flowers
- Woody – perfume that smells like bark, moss and other things you might find in the forest.

Perfumes that are intense and heady, such as the Orientals (spices, heavy flowers) tend to be more suited to evening wear and special occasions for women, while the green types (outdoorsy) are more appropriate for casual wear and teenagers. Lighter scents of floral and fruit are refreshing in hot weather, while heavier scents of musk, woodsy smells are more comforting in the cooler months.

Marilyn, for example, who's in her mid-60s, occasionally wears cologne that is not too strong or too sweet, and says it has a pleasant aroma that dissipates throughout the day, which she prefers. She's been wearing the same fragrance since she was a teenager. Evelyne, in her early 60s, has been wearing the same light, floral scent for the past 20 years and says the sweet aroma makes her feel good.

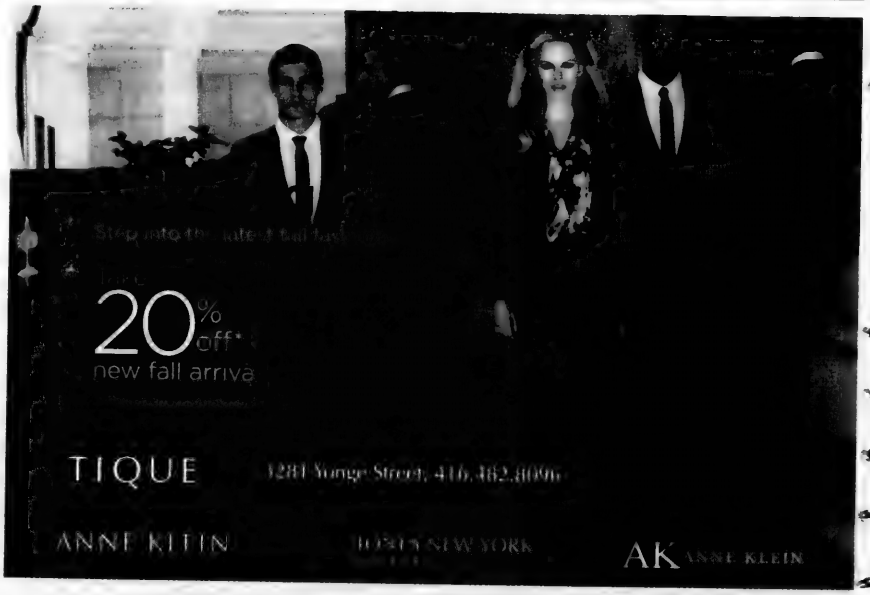
Jane, who's in her mid-30s, says she wears a scent every day because it makes her feel pretty. She prefers expensive perfume and for years has been alternating between five or six different ones, often adding a new one to the mix, if she likes the smell. She will also wear different scents in winter than summer, preferring stronger perfumes in the colder months.

On the other hand, Melanie, in her early 40s, has been wearing the same name-brand eau de toilette for the past 15 years, summer and winter. She loves the smell and chose it because she liked it on her sister.

Many women change their choice of scent with the seasons or based on the occasion, time of day or what is being marketed as the "in" fragrance to wear. If you like to add a scent as a finishing touch after dressing, you probably should experiment with different essences, but first you must decide what kinds of smells you like. For example, do you like the smell of cake baking? Many fragrances are based on the scent of vanilla. Do you like the smell of the ocean, the aroma of fresh laundry, or perhaps the stronger scent of tea?

To learn more about which fragrance is best for you, first decide on which category you prefer – perfume or the less expensive cologne. Check out the six different types of essences and then try them on for different occasions.

Visit fragrancenet.com to learn more about perfumes and colognes.



Fall Fashion

Amba Health & Beauty Spa at the Delta Sherwood Inn

Spa Life
By KATHRYN KATES

When the rich, the famous, and the celebrated who cottage on Muskoka's Lake Joseph in Port Carling, Ont., want to be pampered, they often boat over to the shores of the Delta Sherwood Inn's Amba Health & Beauty Spa.

Owner and spa director Corrinna MacConnell, a beauty therapist and esthetician, originally bought the quaint cottage spa 10 years ago, ran it for four years before selling it, and then two years ago, purchased the spa once again.

"Our spa is nestled into a hill. We have a tree going through the middle of our natural wood waiting room next to our hot tub. The rest of the spa is painted in whites and blues. I want people staying at the inn or coming off their boats from their cottages to feel relaxed and casual and far away from the city," MacConnell says.

Amba Spa services includes facials such as the Aromatic Facial; Liftosome for lifting; Beaute Neuve, an exfoliating anti-aging facial; the deep-cleansing Hydradermie Facial that purifies, moisturizes and oxygenates the skin using a galvanic current; the Men Spa Facial; and the Express Facial.

Also offered, are massages, including hot stone; and aromatherapy, reflexology, back treatments, manicures and pedicures, and body wraps, including the European-Rose Body Mud and the Black Baltic Body Mud. Add-ons include a paraffin wax treatment for the hands and feet, and scalp, eye or neck treatments to compliment a facial.

The spa has created three packages: the two-hour Pure Balance, the five-hour Ultimate Spa Sensation, and the most popular package, the three-hour Retreat to Nature, which, according to MacConnell, includes Hot Rocks Foot Treatment, Deluxe Pedicure, Express Facial, Aromatherapy Hot Towels with Body Polish and European-Rose Body Mud Wrap, and a massage incorporating Swedish techniques and the hot rocks.

The clientele is about 80 per cent women, but the spa's couple business is growing. Although couples can book appointments at the same time, they receive their services in different treatment rooms. They can, however, come together in the waiting area for wine and cheese catered by the Delta Sherwood Inn's kitchen.

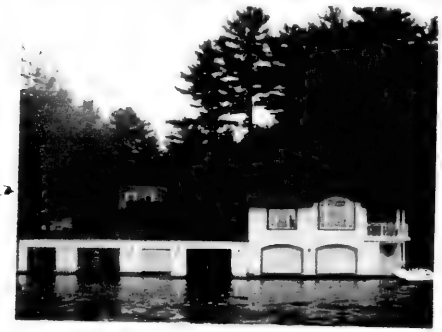
"We have one RMT [registered massage therapist], one esthetician and a receptionist on staff, but we can bring in other therapists when required. At the spa, we have a pedicure room, a manicure room, a facial room and two massage rooms," MacConnell says.

You don't have to own one of the palatial cottages on Lake Joseph, as actors Goldie Hawn and Kurt Russell do, to experience what the area has to offer. The pet-friendly Delta Sherwood offers a Muskoka getaway experience reflected in the traditionally decorated 49 rooms and cottage suites, including the beautiful boathouse suite overlooking the pristine lake. Some of the rooms come with whirlpools, wood-burning fireplaces and private balconies.

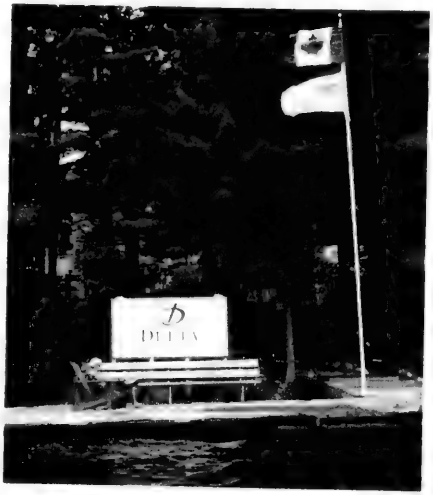
The resort is open all year round with plenty of activities to participate in when you're not at the spa. In the summer, guests can play volleyball, croquet, tennis or badminton; take a swim, cruise the lake, sail, canoe, water ski, windsurf, bike or hike. Guests have exclusive access to the neighbouring ClubLink golf courses. Even floatplane sightseeing excursions can be booked. During the winter months, the Delta Sherwood offers cross-country skiing, ice fishing, skating, tobogganing, snowmobiling and much more.

Attractions in the area include Johnston's Cranberry Marsh and Muskoka Lakes Winery just north of Bala. The family owned cranberry farm has made Bala famous as the cranberry capital of Ontario. Other attractions include the Muskoka Lakes Museum, and you can tour Muskoka aboard the RMS Segwun – North America's oldest steamship.

For more information on the Amba Health & Beauty Spa at the Delta Sherwood Inn, call 705-765-3131, ext. 414. To book your Delta Sherwood Inn getaway, call 705-765-3131 or toll free 1-888-244-8666, or go online to www.deltahotels.com.



Clients can sail to the spa.



The spa is nestled into a hill.

Several packages are available. *[K. Kates photos]*

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Arts & Travel

Nice Jewish boy takes on Hollywood stars

Marshall Jay Kaplan, right, with Larry David

By CARA STERN
CJN Intern

Cartoonist and TV producer Marshall Jay Kaplan's fascination with celebrities is taking him to Hollywood to track down stars.

His adventures will be shown on a new show he's producing and hosting, *Totally Tracked Down*, which airs on TVtropolis in September.

Kaplan tries to find out what various celebrities are really like through their connections, including people they know, places and things. Each connection introduces him to someone else, and the chain continues until he reaches the celebrity.

"It's the six degrees of separation and that tells sort of a story about the person," he said.

For example, he wanted to track down Joan Van Ark, known for playing Valene Ewing on *Dallas*, as well as on its spinoff series, *Knots Landing*.

To get to her, Kaplan started with the creator of *Knots Landing*, who directed him to her co-star, Michele Lee. Lee led him to Van Ark's personal assistant, who then referred him to Van Ark's hairdresser.

Her hairdresser suggested he speak with Van Ark's husband, John Marshall, a former TV journalist who flies planes out of an airport in southern California. Kaplan visited the airport, and finally, Marshall introduced him to Van Ark.

"It's usually the family member that has the final gate," Kaplan said.

He knows he could probably contact the celebrity's agent directly and request an interview that way, but that's just not as fun, he said.

"The chase is fun," he said. "I can get a lot more of the story getting through to the people who mean things to their life than going directly to the person and getting the typical interview that we've all seen on television."

By meeting these people, when he finally reaches the end of the trail, he is equipped with a ton of personal information.

Kaplan found himself in many strange situations to get to the stars, situations that provided lots of laughs for the show, he said.

He spoke with Cloris Leachman, who mentored his target, Mindy Cohn, known for her role as Natalie Green on the TV show *The Facts of Life*. "She [Leachman] was willing to meet with me, but only if I made her margaritas and met with her under the covers," he said.

On another occasion, he stood outside Larry David's office for an hour waiting for somebody to show up so he could find out why he had cast Estelle Harris in *Seinfeld*.

"That's all real. I really basically stopped him," Kaplan said. "He granted [the interview] but let's just say it was quite intense. He was not gracious about it. With Larry David, exactly what you see on television [the show *Curb Your Enthusiasm*] is what he is."

He said some of the stars got very emotional knowing the work he put into finding them, and some of them granted him the interview simply because they got wind of the fact that he has been searching for them.

Totally Tracked Down came about when Kaplan was pitching another television show to Canwest. Canwest wasn't interested, but the company representatives he spoke to did need a new program for TVtropolis.

Kaplan had worked in advertising until he was 40, and used his advertising background to quickly come up with an idea for a show and a title.

"It was right off the cuff," he said, adding that he tried to find something that began with a "T" – to fit with Tvtropolis – and used the word "totally," as a reference to the '90s expression.

Kaplan has a ton of experience finding celebrity stories. His column "Where Are They Now?" is published in some 40 monthly newspapers.

Continued on page 65

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Ashkenaz Festival features broad range of traditions

By KATHRYN KATES
Special to The CJN

Audiences at this year's Ashkenaz Festival will see a diverse range of performances and presentations from traditional European klezmer and Yiddish music to more contemporary cutting-edge events, the festival's artistic director says.

"When the festival was first founded, it started as a place for klezmer and Yiddish music to be featured, and over the years, it's broadened so much," Eric Stein says. "The name of the festival is well established and has a strong brand, but it does mislead some people into thinking that in some ways, it's insular or exclusive."

But with more than 50,000 non-Jewish people attending the event, which runs every two years, this is certainly not the case.

"We do everything we can in all of our marketing and publicity, and, on the sheer volume of what's programmed, to convey how inclusive we are and that we want to represent pan-Jewish culture with the best and brightest of contemporary creativity in the Jewish artistic and musical worlds," Stein, the mandolin player and leader of the klezmer-East European fusion band Beyond the Pale, says.

Now in its 15th year, the program has grown to include more music from the Spanish and North African-influenced Sephardim, and from Mizrachi (Sephardi) traditions rooted in the Middle East and further east including Iran, Iraq and India.

"The artists that are working within Jewish music traditions today draw from a broad palate of ideas and traditions. More and more, the boundaries break down," Stein says.

"Even if you talk about klezmer music in general, that term has almost been rendered meaningless over the last decade by the amount of fusion and blending that's happened. So, you now have different variances of klezmer. There's neo-traditional, punk and hiphop klezmer. It ends up being a lot of hyphenated genres that fall under the klezmer category."

The Balkan Beat Box

Stein says that within a city as multicultural as Toronto, it just seems such a natural for the festival itself, a celebration of Jewish culture, to also represent diversity between cultures and ethnicities, and fluidity and adaptability within the Jewish world.

The eighth Ashkenaz Festival includes more than 80 acts with over 200 individuals from more than a dozen countries.

Offerings include the world premiere of David Kaufman's movie *Song of the Lodz Ghetto* featuring the music of the klezmer group Brave Old World.

One of the featured groups is The Other Europeans, a 14-piece-super group of Jewish and Roma musicians from seven countries, who Stein says are rekindling a historical symbiosis between Jewish and Roma musicians

Other shows include the funky-edged, Balkan Beat Box, the harmonica quartet Les Batards de Bouche (Mongrels of the Mouth) and The Sway Machinery with compositions by Brian Chase of the Yeah Yeah Yeahs and Colin Stetson of Arcade Fire.

Also presented is *A Night in the Old Marketplace*, an opera by New York-based, Grammy Award-winner Frank London, based on the words of the late, legendary author and playwright I.L Peretz, widely considered the father of modern Yiddish literature. It is described as a theatrical Yiddish ghost story shaped as much by old world folklore as by Tom Waits-style musical satire.

Ashkenaz sees the biggest gathering of Toronto's Jewish community, Stein says.

"It's something that brings together the community in a way that very few other things do, across lines that may ordinarily divide people, whether it's religion or politics or whatever. Ashkenaz is very much about just bringing people together in celebration and unity to enjoy what is a very vibrant and accomplished culture."

The Ashkenaz Festival runs from Aug. 31 to Sept. 6. Most of the events are free, but some require tickets. Harbourfront Centre plays host to the Labour Day weekend events, but other venues participating include the Al Green Theatre at the Miles Nadal JCC, Caplansky's Deli, Lula Lounge, the Free Times Cafe and the Beth Emeth Bais Yehuda Synagogue.

For more information, call 416-979-9901 or go online to www.ashkenazfestival.com

Eye on Arts

By BILL GLADSTONE

ASHKENAZ FESTIVAL OPENS AUG. 31 AT HARBOURFRONT AND OTHER VENUES

The 15th anniversary Ashkenaz Festival presents a lively schedule of musical, theatre, dance, visual arts, film, literary, family and other events between Aug. 31 and Sept. 6 at Harbourfront Centre and other venues around the city. Many of the events are free. Here is a listing of a few of the events.

• **Aaron Lansky**, founder and president of the National Yiddish Book Centre and author of *Outwitting History*, appears in *Miss Lou's Room*, Monday, Sept. 6. Free.

• Tribute to **Avram Sutzkever**, the Yiddish poet who died this year at 96, features Sutzkever's poetry and music as performed by **Mitch Smolkin**, **Theresa Tova** and **Efim Chorny**. Beth Emeth, Aug. 31, 7:30 p.m. $10 at the door.

• *Isaac Bashevis Singer and His Artists*, an exhibit of drawing and painting by various artists who illustrated books by Singer. Various times, free.

• The Community Klezmer Showcase feature local community groups and up-and-coming ensembles in the Toronto klezmer scene. The **UTYO Klezmer Band**, under the direction of **Brian Katz**, performs a variety of repertoire with an emphasis on contemporary interpretation. Concert, Sunday, Sept. 5, 1 p.m., Redpath Stage, Harbourfront.

• *Song of the Lodz Ghetto*, a haunting documentary by **David Kaufman** about the Lodz Ghetto, featuring extensive interviews with survivors and the music of **Brave Old World**. Cineplex Odeon Sheppard Centre, Thursday Sept. 2, 7 p.m. $10.

• Askenaz Foundation and the Al Green Theatre present *Rafael Goldwaser: A Gilgul Fun a Nign (Metamorphosis of a Melody)*. **Rafael Goldwaser**, a Yiddish actor-director, returns to Toronto with his newest one-man show, based on a story by **I.L. Peretz**. "Featuring unique projections of images on tallitot, Goldwaser's existential musings on the soul of a melody, and those who possess it, is full of beauty and universal meaning." $15. Miles Nadal Jewish Community Centre, Al Green Theatre. Wednesday, Sept. 1, 7 p.m. 416-973-4000, www.harbourfrontcentre.com

• A pair of modern films – *Goldfaden's Legacy: From Jassi to New York* and *Glimpes of Yiddish Czernowitz* – are being screened at Harbourfront Centre, Sunday, Sept. 5, 9 p.m. Co-presented by the Toronto Jewish Film Festival and Workmen's Circle.

This is just a small sampling of Ashkenaz's extensive roster. For the full schedule, visit www.ashkenazfestival.com

* * *

Arts in Brief

• Tenors and basses sought for the MNJCC Community Choir, which sings world, jazz, classical, Jewish, folk, gospel and pop music. Choir meets Wednesday evenings, September to June. Harriet Wichin, 416-924-6211, ext. 133, harrietw@mnjcc.org

• ROM curator **Corey Keeble** presents an illustrated talk on "The Great Synagogues of Europe." Active Seniors, Miles Nadal JCC, Thursday, Sept. 2, 1:30 p.m. Refreshments. 416-924-6211, ext. 155.

Remarkable film about Lodz Ghetto troubadour

By JOSEPH SERGE
Arts Editor

Yankele Herszkowicz was a poor tailor who became the Lodz Ghetto's beloved and popular street singer. His songs, dark but humorous satire on life in the ghetto, raised the spirits of Jews living there – at least as much as was possible.

David Kaufman's documentary *Song of the Lodz Ghetto* is a remarkable film that tells the story of Poland's second-largest ghetto primarily by focusing on the story and songs of this amazing troubadour. The songs are performed in this film by klezmer supergroup Brave Old World.

Herszkowicz is described in the film as a beacon of light in one of the darkest periods of history. He literally sang for his supper. His songs dealt with the life and death struggles of everyday life. But he wasn't above a bit of political commentary, and his primary target was Chaim Rumkowski, the reviled, controversial Nazi-appointed Jewish leader of the ghetto.

Called the "King of the Jews" by the ghetto residents, Rumkowski had the unenviable task of maintaining law and order and co-operated with the Germans by providing workers for their factories, what they called "work resorts." He had his image imprinted on ghetto stamps and money, developing a cult of personality not unlike that of Eastern European dictators of the Cold War.

The documentary features interviews with several survivors from Lodz, including Chava Rosenfarb, the Yiddish writer from Toronto, who was 16 at the time war broke out. Many survivors still remember Herszkowicz's songs. In one scene, a group of survivors now living in Montreal sing his songs around a table.

Throughout the documentary, these songs are beautifully presented on stage by Brave Old World. The group owes much to ethnomusicologist Gila Flam, daughter of a Lodz survivor, who uncovered many of Herszkowicz's songs for her thesis. The group performs a dozen or so of these "street songs" as part of its repertoire.

The documentary also features more than 300 images from the Lodz Ghetto, including recently discovered colour slides taken by a German accountant.

Kaufman, the Toronto-based documentary's producer, director and writer, is a former filmmaker for CBC's *The Journal* and *The Fifth Estate* and has also produced films for Bravo and PBS.

He started working on *Song of the Lodz Ghetto* three years ago when he filmed Brave Old World performing the music of the Lodz Ghetto at the Isabel Bader Theatre in Toronto.

Song of the Lodz Ghetto is a moving film that takes a unique approach to the Holocaust. At two hours, 15 minutes, it might be just a little too long, though. It makes its world première as part of the Ashkenaz Festival at 7 p.m. on Sept. 2 at the Sheppard Grande on Yonge Street.

South Pacific stays true to its 1940s roots

By KATHRYN KATES
Special to The CJN

Conductor, pianist and songwriter Lawrence Goldberg says the current production of the musical *South Pacific*, now playing at the Four Seasons Centre for the Performing Arts, is truer to the original theatrical production than the 1958 movie.

"This is a beautiful production of a classic show that is often not done very well," Goldberg, the musical conductor of the current tour of the Rodgers and Hammerstein musical, says.

"They have gone back to really treating it with the truth and reality of the time, when we were in a war that we didn't know if we were going to win, and the stakes were really high and the issue of racism was really ready to boil over in America.

"Unfortunately, the movie with Mitzi Gaynor didn't really treat those issues with a sense of reality," Goldberg says. "It is a very stylized performance, and I think that's where the show gets its corny reputation. [The show's director] has stripped that away and brought us back to the reality of the situation… the danger and the tension between the races and the mores of people who are brought up to be fearful of other people."

South Pacific, based on James Michener's Pulitzer Prize-winning book *Tales of the South Pacific*, is set in an island paradise during World War II, where two parallel love stories bloom amid the trappings of war, but then are threatened by the dangers of prejudice.

The show is directed by Bartlett Sher, and features a cast of 34, including Welsh-born, Toronto-based Jason Howard in the starring role of Emile de Becque. Carmen Cusack plays Nellie Forbush and Anderson Davis is Lt. Cable.

Lawrence Goldberg

This production revives the original 1949 orchestrations by Robert Russell Bennett. Goldberg says that instead of a keyboard, there are a harp and strings making the sound more orchestral than a pit band would. *South Pacific*'s score includes the classic songs *Some Enchanted Evening*, *There Is Nothin' Like a Dame* and *I'm Gonna Wash That Man Right Outa My Hair*.

Rodgers and Hammerstein, who were Jewish, never wrote overtly on Jewish themes, Goldberg says. "But theatre music in general was hugely influenced by the Jewish milieu. Broadway show tunes were practically invented by Jews. Music has always been a large part of Jewish life and that all came together in vaudeville, and that lead to the more legitimate Broadway stage."

Goldberg was raised in a traditional Conservative home and was attracted to the musical aspects of the religion from a young age, although later in life he drifted away from religious practices. He says he has a strong cultural identification and the musical aspects of the religion influence him strongly.

Goldberg oversees the entire musical department of *South Pacific* when it's on the road. "I train and conduct the local orchestra in each city," says Goldberg.

"It is one of the biggest challenges of the job. We travel with three musicians, and we pick up 22 locals everywhere we go. I've got 4-1/2 hours of rehearsal with the orchestra the morning that we open and that is the first time they meet me.

"The other part of my job entails overseeing the music of the entire show. I take notes on the actors' performances musically, I teach new actors coming into the show the musical parts of their performance. When I am conducting I am leading the singers through their performance as well as the orchestra."

Goldberg tours with *South Pacific* until February 2011, then opens a new musical called *Minsky's*, written by Toronto's Bob Martin. The two worked together on *The Drowsy Chaperone* on Broadway. Goldberg was the associate conductor.

Goldberg's other Broadway credits include *Thoroughly Modern Millie*, *The Phantom of the Opera* and *Carousel*. His national tours include *The Producers*, *Les Misérables*, *Sunset Boulevard* and *Cats* (he met his wife, the actress Alice Lynn, on a tour of *Cats* in 1990). His tours also include Boston Pops concert versions of *Carousel*, *A Little Night Music* and *A Richard Rodgers Celebration*. As a composer/lyricist, he wrote several musicals, including *Big Bad Wolf* and *The Endangered Forest*. His song *Seize the Day* was recorded by Petula Clark. He also worked on the children's television show *Let's Read a Story*.

South Pacific runs until Sept. 5, as part of Dancap Productions' Broadway Summer Series. For tickets, call 416-644-3665 or 1-866-950-7469 (toll free) or visit www.DancapTickets.com.

A passion for television and movies

Continued from page 63

Often, readers submit letters asking him about celebrities, so he would answer their questions. However, many times something triggers his interest and sends him on a journey to find the answer. In *Totally Tracked Down*, moments like these are recreated.

In one scene, he is at a synagogue and sees several women wearing big, flowered hats. It reminded him of Mayim Bialik's character from the TV show *Blossom*, who also wore flowered hats, and so he got the idea to track her down.

While publishing his column, Kaplan entered the world of television, becoming producer of the globally syndicated show *Style by Jury*. He produced a total of 70 episodes.

He is also known for drawing caricatures of celebrities and names Julia Roberts, Quentin Tarantino, Mike Myers, and Woody Allen as people who have hung his caricatures in their homes or offices.

At the heart of *Totally Tracked Down* is Kaplan's passion for television and movies, which he said has always been a part of him, and it comes through on the show.

"I don't think that's something that can be trained," he said. "All my friends and family say, 'This is so Marshall.'"

Totally Tracked Down premières on Sept. 2 on TVtropolis. There will be two back-to-back episodes starting at 7 p.m., and it will run one episode weekly at 7:30 p.m. on Thursdays. Visit Kaplan's Facebook page at http://bit.ly/blns2q to see highlights from the show and to follow his adventures.

Israeli feature film *Lebanon* is visceral and powerful

By SHELDON KIRSHNER
Staff Reporter

In recent years, Israeli filmmakers have begun to grapple with one of Israel's most controversial and debated wars, the 1982 invasion of Lebanon.

A war of choice rather than necessity, it engendered much soul searching and sowed deep divisions within Israeli society.

The first major Israeli feature film on the war, *Beaufort*, was followed by *Waltz with Bashir*. Now comes *Lebanon*, which opened in Toronto last week.

Directed by Samuel Maoz, a veteran of that divisive war, *Lebanon* is visceral and powerful and, surprisingly, apolitical.

Moaz doesn't care why the war broke out. Nor is he interested in its outcome. Rather than delving into its causes and reflecting on its effects, he focuses on four Israeli tankists – Herzl (Oshri Cohen), Yigal (Michael Moshonov), Assi (Itay Tiran) and Shmulik (Yoav Donat) – who have been thrust into the uncertainty of battle by forces beyond their comprehension.

These tankists, having been assigned to clear an area of hostile Palestinian fighters on the first day of the war, are mainly concerned with personal survival rather than heroism.

As they lurch forward past a field planted with sunflowers, they view the scarred and smoky battlefield through a gunsight, catching glimpses of terrible realities.

The sight of a half-naked Lebanese woman frantically looking for her son amid the ruins of a village is awful enough to drive them crazy and perhaps to the brink of despair.

As the hours pass, the sweaty, grime-covered tankists fight fatigue, heat and a buildup of condensed water in the hull and try to cope with mutual quarrels and navigational problems.

With tensions rising, the tankists receive several unexpected visitors: the corpse of an Israeli soldier who's eventually airlifted away by a helicopter, a Syrian prisoner of war, and a brutal Christian Phalange officer who would rather butcher the hapless Syrian than imprison him.

The atmosphere Maoz skillfully conveys is real and vivid. War is indeed hell.

Lebanon is a snapshot of ordinary soldiers under great and inhumane stress. It may even be described as an anti-war film. Whatever it is or is not, *Lebanon* is a tribute to Israeli cinema.

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Anecdotes of the postwar German predicament

Contemporary Berlin is nicely summed up in an impending real estate deal, centred on the iconic Tacheles building in one of the city's historic Jewish neighbourhoods.

Though its Yiddish name suggests a substantial Jewish lineage, the building was associated with major tenants before World War II, including the General Electric Company, that had little to do with the history that destroyed Berlin's Jews.

When Berlin was a divided city, the Tacheles building fell into disrepair, but was taken over by a generation of alternative artists for studio, performance and gathering space.

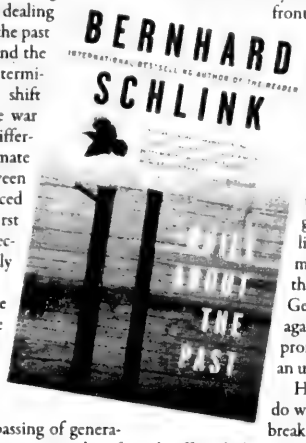
By Norman Ravvin
Special to The CJN

In this way, the shadow of Nazi Berlin — during the war the Third Reich used the building to hold French prisoners — hangs over a structure that is more directly evocative of the *kulturkampf* that divided Germany in the postwar era: the student and art culture of east Berlin with its leftist ideals versus the mainstream powers based in Bonn, which, for the 1960s generation, represented amnesia and suppression of wartime guilt.

Bernhard Schlink's recent collection of personal essays, *Guilt About the Past*, is built around ironic anecdotes of the postwar German predicament.

Born in 1944, Schlink's biography is evocative of the postwar divide between his parents' generation and his own over the choices of remembering and forgetting, condemning and forgiving.

A lawyer by training, Schlink is interested in the role of the legal system during the war and after in dealing with the burden of "the past of the Third Reich and the Holocaust." This terminology is a notable shift in writing about the war in that it defines a difference, though an intimate relationship, between those who experienced the war under the first as opposed to the second more familiarly used term.



Schlink is evocative and sensitive about the rights of the victims, but he is also intensely interested in the experiences of Germans and the shifting relationship between Germans and Jews. He writes at some length about the importance of the passing of generations and the impact this has on our experience today of the past. In an examination of the notion of "collective guilt," he acknowledges that "the children of perpetrators, inciters and accessories to the crimes and, to a lesser extent, children of parents who, despite being able to, failed to offer any resistance or opposition, often experience feelings of guilt.

"Moreover, they experience the challenge of confronting their parents about their guilt and either coming to terms with it or withdrawing."

The "past," in the back half of Schlink's book, is more directly connected with a late-1960s shift in Germany, which brought about a dynamic student movement, terrorist activities led by the Baader-Meinhof gang, and a new willingness to link contemporary political and moral questions to the years of the Third Reich. This is a strictly German story — that of children against parents and students against professors — and Schlink tells it in an uncommonly even tone.

His most salient argument has to do with his sense that the incomplete break with the crimes of the Third Reich affected the generational and political struggles of the 1970s in ways that the protagonists from those years were not necessarily aware of themselves.

In a long set piece regarding the effort to reject a candidate for a legal professorship based on his youthful leftist activities, Schlink conveys how important such unfinished business remained into the 1990s.

In the final essay in his book, entitled *Stories about the Past*, he applies these concerns to a discussion of recent fiction and film. He looks at his own fictional success, *The Reader*, Jonathan Littell's blockbuster book, *The Kindly Ones* and such internationally acclaimed films as *Life is Beautiful* and *The Lives of Others*. In this discussion he is trenchant and provocative.

He asks whether authors ought to be "allowed to craft fairy tales, satires or comedies about anything at all...Even about the Holocaust?" He recognizes that the urge to "tell a thrilling story can easily tempt one into tolerating someone else's hurt too easily." But, he warns too against what he calls "a precious image of events," one that precludes the atypical or the kind of narrative that challenges accepted ways of understanding the past. Though sections of *Guilt About the Past* are a touch professorial, freighted with the careful digressions of a detailed legal brief, Schlink's essays provide a thankfully atypical view of the burden left by the years that included "the Third Reich and the Holocaust." A specific German view comes clear, a writerly philosophy is offered and the era's influence on contemporary life comes into focus.

Norman Ravvin is chair of the Concordia Institute for Canadian Jewish Studies. His books include A House of Words: Jewish Writing, Identity and Memory *and the story collection* Sex, Skyscrapers and Standard Yiddish.

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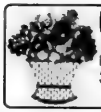

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Arts & Travel

Gospel, cousins and seals in the remote north

By JORDANA DIVON
Special to The CJN

Think you're good at Jewish geography? Sorry. Aaron Lightstone can probably kick your *tuches*.

When Jaffa Road's resident oud player landed in Igloolik, Nunavut, last month – a place north of the Arctic Circle that's so remote it doesn't even appear on every map – he was expecting to perform with his band at the town's first annual Rocking Walrus music festival.

In addition, he discovered a long lost cousin. And, well… you'd best let him explain.

"Try to imagine," he begins. "We're going into what feels to us like the ends of the earth. I'm pretty sure it's safe to say we played the most remote music festival in North America.

"We get picked up at the airport by the festival MC, Eric. He's showing us around town, and we happened to pass by his house, so he invited us to come in. So we go into his house, and there are some family pictures on the wall. He starts to point them out: 'This is my wife, this is my daughter,' and he points to a kid in a graduation cap and says, 'and that's my wife's son, Adam Lightstone.'"

Lightstone? Not exactly the most common last name. And while he thought it seemed a little uncanny, the Toronto-based musician figured it must be a coincidence. After all, if he had a half-Inuit relative in Nunavut, someone surely would have mentioned that to him at least once in his life. Right?

Maybe not.

Lightstone called his mother later that evening and asked her if she knew of a cousin named Adam. Turns out, she did.

"Oh, yeah," he recalls his mother saying, with a laugh. "That would be Mika's son. She used to be married to your father's cousin, Michael."

Inspired, Lightstone tracked down cousin Adam, now a Queen's University student in Kingston, Ont., and the two have since begun an exchange on the social networking site, Facebook.

"I don't know if he considers himself Inuit or Jewish," Lightstone says. "But his mother is Inuit, and it was weird, not just that she lives in that community, but that she and her husband happened to be so heavily involved in the festival [where] we were playing. We were all kind of flabbergasted."

Mysterious family connections weren't the only "flabbergasting" experience for the five-piece ensemble during their tour of the Canadian north. The members of Jaffa Road embarked on what they considered a life-changing journey when they were invited to a pair of festivals designed to broaden ties between the country's newest province and folks from "The South"– as all dwellers below them are known.

The band joined three other musical acts to play the closing of the 10-day Alianat Festival in Iqualuit, Nunavut's capital, and later travelled to tiny Igloolik, where Lightstone made his family connection.

Jaffa Road: From left, Chris Gartner, Sundar Viswanathan, Aaron Lightstone, Aviva Chernick and Jeff Wilson

Singer Aviva Chernick recalls her first impressions of the Canadian Arctic.

"The people are incredibly generous, and very reserved," she says. "They're people of a cold climate, and so they don't waste words – it's very, very, very cold outside, so you don't make long conversation outside. And they were so generous! You just walk into their homes, you don't knock. And if there's food, you take it. You don't make a fuss about asking."

A highlight of their adventure included walking – literally – on the Arctic Ocean. Fox Basin typically remains frozen until the middle of July, so Lightstone, Chernick and the rest of the band took a leisurely stroll on the water.

"In some places, it was a little broken," Lightstone says, "so we were jumping from one ice floe to the next. And then somebody brought a fresh seal for everyone to share. It tastes like pungent sushi. Didn't particularly like it, but was glad I got to taste it."

Cousins, seals, walking on oceans – and country gospel? That was next on the discovery list.

"The music they were listening to in Igloolik was country gospel," Chernick explains. "That's not to say that's what the young people are listening to, but that's what the majority of the stuff was. So just imagine for a moment: Aaron's oud and my blend of eastern European and Middle Eastern tone, following a Johnny Cash cover band in Inuktitut. Kind of bizarre. And amazing!"

Most surprising of all, Chernick says, was the level of appreciation expressed by the crowd.

"I could not be more grateful to be at the first cultural festival in Igloolik," says Chernick. "It was huge. And they thanked us, which was shocking! As if we had taken time out of our schedules to come and bring them music, when really, I don't think they realized how blessed we felt we were."

To check out more photos from Jaffa Road's Nunavut adventure, go to their blog at www.jaffaroad.blogspot.com

Jaffa Road performing in Igloolik, Nunavut

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Oldest player schools young guns at Rogers Cup

By MARVIN GLASSMAN
Special to The CJN

At 32, American Michael Russell was the oldest player competing at the recent Rogers Cup tennis tournament at Toronto's Rexall Centre. On the surface, one might think he would have been an easy target for the younger athletes in the draw, but as young Canadians Philip Bester and Steven Diez learned, Russell could not be overlooked.

Russell gave 19-year-old Diez a crash course in tennis strategy in his opening qualifying round match. After dropping the first set 6-2 to to the up-and-coming Canadian, Russell exposed Diez's weak forehands by consistently returning shots to the forehand side, crushing Diez 6-3, 6-1 in the final two sets in the humid 35-degree heat that wore out the younger player.

The next day, Russell made quick work of highly touted 22-year-old Philip Bester of Vancouver on another hot and humid day, ripping him apart with guile and hustle 6-2, 6-2.

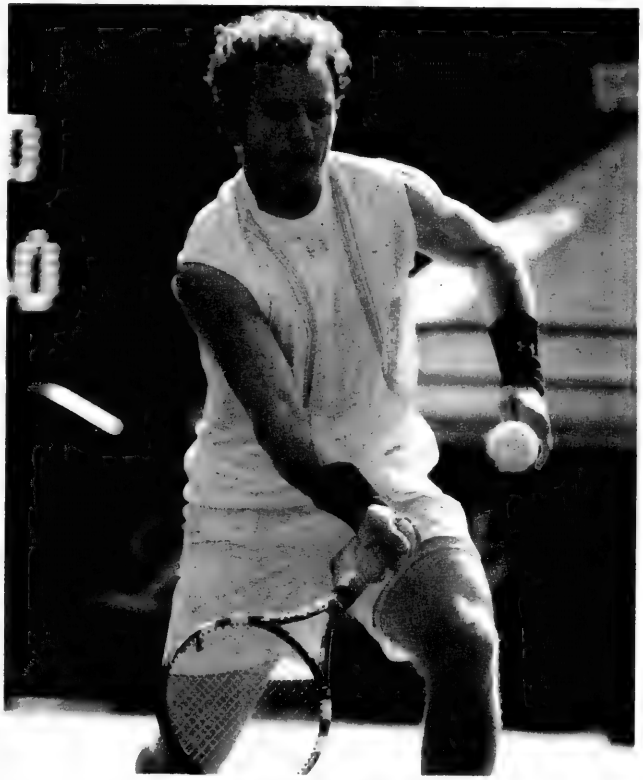
"I feel good that I can still beat players more than 10 years younger than me," Russell said. Known as "Iron Mike" and "Muscles Russell" by his competitors, Russell is a fitness fanatic who made his younger Canadian opponents look like the seniors on the court.

"I saw what fitness did for Andre Agassi in his last years in tennis, so I know that I would not be competing if not for my daily workouts," said Russell, who was wearing a sleeveless shirt that exposed rippling muscles.

In his final match in the main draw against fellow American Sam Querrey, Russell's persistence and hustle broke Querrey immediately to build on a 3-0 lead and win the first set 6-3.

The 6-6 Querrey, who towers over the 5-8 Russell, finally made his big serve a weapon after the first set, firing aces at will and improving his groundstrokes to eliminate Russell in the final two sets 6-1, 6-4.

"Michael was as tough as I expected. He had some huge serves, ripping the ball from both sides really fast and it took me a while to get going. The last few years, Michael has been playing some of his best tennis. He is an inspiration to a lot of guys, especially if you're 27, maybe not doing well. Michael is the example that you can have your best years in tennis after 30," said Querrey following his victory.



Michael Russell *[Vidal Keslassy photo]*

Having turned pro in 1998, Russell's tenure has spanned the peak years of Andre Agassi, Pete Sampras and Roger Federer. His name isn't widely known because he struggled with knee injuries and played almost exclusively on the challenger circuit – the minor league of tennis – for most of his pro career.

"In my first six or seven years, I struggled more and did not have the same mental and physical fortitude that I have now. Since I have broken into the top 100 in 2007, I feel better, stronger and have as much desire to compete as I ever had," said Russell.

Russell is currently ranked 82nd in the world and is also the top-ranked Jewish player on the pro circuit. Born in Detroit, Russell learned tennis from his father George, a former University of Michigan tennis star. Like his father, he also excelled in collegiate tennis, winning NCAA rookie of the year honours in 1997 while playing for the University of Miami.

"I was raised, as are most Jewish people, not to forego a university education, I am happy I competed for University of Miami and had a tennis scholarship. I have absolutely no regrets for anything over my career, and hope to still have a few more years left to compete," Russell said. Adding to his stability was marrying his wife, Lily, in 2007 and residing in Houston, Texas.

Russell's 13 years on the pro tennis circuit are longer than most players and even more remarkable given the depth of competition. His highest ranking was 65th in 2007, playing mostly on the major tennis circuit over the last three years. His best result in 2010 was a quarter-final finish in July at the Atlanta Tennis Championships.

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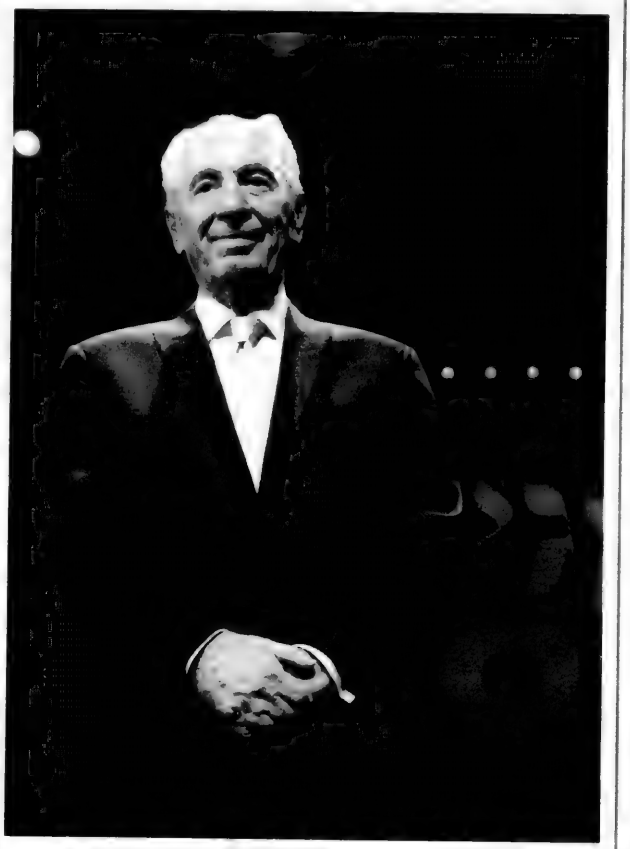

HAPPY BIRTHDAY, MR. PRESIDENT

Israeli President Shimon Peres last week celebrated his 87th birthday. A public celebration was held at the Cameri Theater in Tel Aviv. ***[Israel Sun photo]***

BEET DYED HARD BOILED EGGS A YOM TOV TWIST

6 eggs

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Place eggs into a saucepan, and cover with water, heat on high until water boils. Cover saucepan with a lid, and turn off the heat. Leave saucepan with eggs inside on stove for 15 mins. This will let you cook hard boiled eggs without having to worry about over cooking them.

Remove pan from stove; run cool water through pan. When eggs have cooled off enough to peel, peel the eggs. Place canned beets into a bowl and add eggs. It is a good idea to use a glass bowl; plastic bowls can stain. Place hard boiled eggs into bowl with beets. Cover bowl, and place in refrigerator for 24-36 hours. Serve whole or sliced as an accompaniment or in a salad.

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REMEMBERING OUR YESTERDAYS

By BILL GLADSTONE

JEWISH FREE SCHOOL FOR GIRLS, TORONTO, CIRCA 1912

Edmund Scheuer, lower right, stands with pupils and teachers of the Jewish Free School for girls, which he founded (and fully funded) at 206 Beverley St. in the years before World War I. A pioneer of the Reform movement in Canada, Scheuer had a thriving jewelry business, taught Hebrew school, and was a pivotal figure in the Holy Blossom Synagogue and the Federation of Jewish Philanthropies of Toronto. The teacher above him to his right is Jennie Draimin (Pierce).

[Photo courtesy David Hart]

What is evil?

URBAN WRITER

Evil is an entity, person, place or thing that does not deserve compromise or negotiation. It must be destroyed. Dictionary.Reference.com describes it as "the force in nature that governs and gives rise to wickedness and sin."

Generally people describe evildoers as those who are vicious and participate without conscience, inflicting pain and suffering on others.

But how do we know evil when we see it?

It can be easy. One only has to look at the Kampucheans (Cambodians) who turned their children into vicious murderers. Most countries were appalled by this civil war.

Judaism states that the biblical Amalekites tribe was evil and it would be wiped out – men, women and children. You will hear from fellow Jews that "the Nazis were like the Amalekites and should be obliterated." Few people will argue the point.

Here is the challenge, however. Evil, when not wiped out, eventually assimilates into the mainstream and participates in the good and bad aspects of society. For example, a huge number of Rwandans who maimed and murdered innocents are now living freely in Rwanda interacting with their victims.

What to do? Should we go and assassinate these people where they stand, because they were deemed by the world to be evil? Or were they evil and no longer are? How about their offspring?

There is a school of thought that says the great Rabbi Akiva descended from the Amalekites. This is a very powerful challenge to all good citizens responsible for managing the world. If the evil Amalekites had all been wiped out, Rabbi Akiva, the founder of rabbinic Judaism, would never have been born.

To make my point in a dramatic way: most of us firmly believe that Iranian President Mahmoud Ahmadinejad is evil, and if caught, he should be tried for crimes against humanity and executed. But is that the right course of action?

What if he were to change? What if Ahmadinejad was rehabilitated and gave up his evil ways in a convincing manner and worked instead toward coexistence with Israel? Would we not have missed an opportunity?

Further, if evil is not destroyed, is there no evidence that evildoers may become remorseful, or at least give up their dastardly ways?

Read at the website below about a bizarre transformation going on in Poland today, as former skinheads convert to Judaism, some discovering their roots in Judaism. Rabbi Michael Schudrich, the chief rabbi of Poland, says that "before 1989, there was a feeling that it was not safe to say, 'I am a Jew,' but today, there is a growing feeling that Jews are a missing limb in Poland." http://rabbimichaelsamuel.com/2010/02/from-skinhead-to-haredi-jew-a-tale-of-personal-transformation/

This is a difficult issue. In our world in 2010, we are privy to acts of abomination on a daily basis and we are tuned in to the world and its events more than ever. We are therefore a regular jury deciding how world leaders should conduct themselves.

What is evil? How do we define it? What do we do then? What is the evil within us and how do we counter it? Do we?

I address these questions near the High Holidays because we are judges. We all determine injustice and decide on the fight. And in times when the Jewish People need to defend themselves, there is little room or luxury to determine who and what is evil and how to deal with it. We go on intuition.

But now, in a more peaceful time, this question and its challenges need to be dealt with.

To comment go to http://avrum.net.

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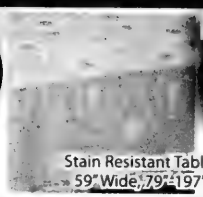

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This Week

National

Toronto Film Festival gets new home. *Page 3*

Dan Aykroyd opens UJA campaign. *Page 6*

Day school fees rise about 5.4 per cent. *Page 14*

Health & Lifestyles

Social robots arrive at Baycrest. *Page 44*

Arts & Travel

Stratford actor hooked on Shakespeare. *Page 50*

Ashkenaz goes after a younger crowd. *Page 52*

Index

National 3
Editorials & Letters 8
Perspectives 9
Opinions 10
The Kirshner File 11
Jewish Life 12
According to Reports 25
Family Moments 27
What's New 28
Obituaries & Notices 30
On Campus 34
Holiday Food Ideas 35
Health & Lifestyles 44
Heebonics 46
Israel & the Jewish World 47
Arts & Travel 50
CJN Profile 53
Books & Authors 54

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Canada Post Publication Agreement #40080684
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Monument to the St. Louis

Above is a rendering of Daniel Libeskind's *Wheel of Conscience* monument in memory of Canada's refusal to allow the M.S. St. Louis to land in 1939. The artwork will feature moving wheels and gears, representing the forces of hatred that escalate to create anti-Semitism in the world. The piece will be installed at the Rudolph P. Bratty Permanent Exhibition at Pier 21, Canada's immigration museum, in Halifax late this year or early 2011. Please see related story on page 19. *[Studio Daniel Libeskind photo]*

Liberated from slavery

Author recounts rescue of Ethiopian girl

By FRANCES KRAFT
Staff Reporter

When Judie Oron, née Gillman, was a child growing up in Montreal, she learned that other Jews – "people with my genes" – had been massacred in the Holocaust.

"It hit me hard," she said in a recent interview in her Toronto apartment. "I always said, 'When I get to be big, if I have a chance to save a Jew, I will.'"

In February 1992, Oron fulfilled her youthful vow, having travelled from her home in Israel – where she was living at the time – to Ethiopia to find and rescue a 17-year-old girl whose younger sister she had taken into her home as part of her family. "I can't imagine them being more my daughters in any way," she said of the two sisters, whose extended family have also become part of Oron's family.

The older girl had become separated from her family in the aftermath of their escaping Ethiopia for Sudan, and was living as a slave in an Ethiopian village. Once word got out that she might be Jewish – shortly before Oron arrived in the village – her life was in danger.

Continued on page 32

Judie Oron
[Simon Tanenbaum photo]

CUPW calls for end to Gaza blockade

By PAUL LUNGEN
Staff Reporter

The Canadian Union of Postal Workers (CUPW) is urging Canadians to send postcards to Palestinians on a ship that will attempt to run the blockade of Gaza.

CUPW, which supports boycott, divestment and sanctions (BDS) efforts to isolate Israel, said Israel's suspension of mail delivery to Gaza "is for us a more global issue. Gaza is for us like a prison for 1.5 million people. They cannot receive day-to-day necessities," CUPW president Denis Lemelin said.

CUPW is backing an effort by a coalition of Canadian organizations, many of them Arab or Muslim, to run the blockade some time in October. An organization called Canadian Boat to Gaza states on its website that it is attempting to raise $300,000 to finance a boat and crew that will bring aid and supporters to Gaza. The website says the ship will also "carry exports out of Gaza. Thus asserting their right to export, trade and provide for themselves rather than be at the mercy of international aid." CUPW hopes to include the postcards on the ship.

Canada Post, meanwhile, issued a statement saying CUPW's "effort is in no way affiliated with or supported by Canada Post. All mail bound for Gaza entrusted to Canada Post will be returned to sender until further notice."

Contacted in Ottawa, a spokesperson for the Israeli Embassy said mail delivery had been suspended after the head of the Palestinian Postal Authority in Gaza was arrested for security reasons.

"In order for mail to be delivered to Gaza, a new person has to be appointed as head of the Palestinian Postal Authority [PPA].

Continued on page 26

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Russia rejects Israel's plea to stop arms deal with Syria – please see page 49

The News in Brief

Canada

Terror Cell Bust

OTTAWA — Canadian Jewish Congress commended the RCMP and CSIS last week for uncovering an alleged terror cell with suspected ties to Al-Qaeda. Hiva Mohammad Alizadeh, 30, and Misbahuddin Ahmed, 26, of Ottawa, and Khurram Syed Sher, 28, of London, Ont., were arrested last week. "CJC has consistently supported the comprehensive anti-terrorism legislation enacted after 9-11, and all Canadians should be relieved that our national police and intelligence services have interdicted an alleged terrorist plot before it could be carried out," said Congress' national vice-president, Barbara Bank.

Pride Parade

VANCOUVER — Ahavat Olam Synagogue and Vancouver Hillel took part in the city's Pride Parade, which annually attracts 600,000 spectators and participants. Spokespeople for the organizations said involvement in the event demonstrates both groups are welcoming and embrace diversity. Hillel students waved Canadian, Israeli and Pride flags while synagogue participants made their presence known with a banner and the sound of a shofar.

Lawyer Honoured

WINNIPEG — Ben-Gurion University last week presented its highest award, the 2010 Negev Award, to lawyer David Matas for work in the field of human rights. Matas was presented with an antiquity from the Iron Age 3,000 years ago found in the Negev Desert. MP Irwin Cotler was guest speaker at the tribute luncheon.

World

'Scum State'

HELSINKI — Frank Johansson, the chair of Amnesty International (AI), Finland, called Israel a "scum state" on his blog on the website of the Finnish tabloid Iltalehti. The Tundra Tabloids blog questioned Johansson's ability to lead a human rights organization while making such public statements. A spokeswoman for Amnesty International's headquarters in London, Susanne Flood, said, "Amnesty would never use an expression like this toward the State of Israel, or any other state," and when asked if AI would discipline Johansson, she said the organization generally does not comment on human resource matters.

JCC Backs Mosque

NEW YORK — The head of the Manhattan Jewish Community Centre is providing advice to Imam Faisal Abdul Raif and his wife, Daisy Khan, in their effort to build an Islamic cultural centre two blocks from Ground Zero. Rabbi Joy Levitt, executive director of the Manhattan JCC, called on Jewish and Christian institutions to accept the couple behind the project, and she confirmed that the JCC had invited the two to speak at the centre in September. Rabbi Levitt said the controversy unleashed "a tremendous amount of misinformation, lack of knowledge about Islam that we need to address."

A Spiritual Jew

NEW YORK — Amare Stoudemire of the New York Knicks reportedly said he is a practising Jew "spiritually and culturally." Stoudemire, who last month visited Israel on a spiritual journey to explore his Jewish roots, also said he is keeping kosher. Stoudemire reportedly decided to visit Israel after learning his mother was Jewish. He said he is continuing his Jewish studies. He said he will celebrate the High Holidays, but will not miss any games for Rosh Hashanah and Yom Kippur. "Playing the games are my livelihood," he said. "But I'm still going to celebrate the holidays."

DNA Links Hitler to Jews, Africans

SEATTLE — Adolf Hitler may have had both Jewish and African roots, DNA testing shows.

Samples taken from some of the German fuhrer's relatives show he was likely descended from some of the "sub-human" races he tried to destroy, according to research by Belgian journalist Jean-Paul Mulders and historian Marc Vermeeren cited in the Flemish-language magazine *Knack*.

Saliva samples taken from 39 Hitler relatives have genetic fingerprints pointing to possible African and Jewish ancestry.

A chromosome called "Haplogroup E1b1b," or Y-DNA, in the relatives' saliva samples is rare in Germany, as well as western Europe, the newspaper said.

"It is most commonly found in the Berbers of Morocco, in Algeria, Libya and Tunisia, as well as among Ashkenazi and Sephardi Jews," Vermeeren said.

Some believe Hitler's father, Alois, was the illegitimate child of a maid and a 19-year-old Jewish man.

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CIRCULATION
Total circulation: 36,586 copies.
Total paid circulation: 35,729 copies.
CCNA verified circulation Aug. 12, 2009
SUBSCRIPTIONS
Canada: $37.80, 1 yr. incl. taxes
$68.00, 2 yr. incl. taxes
Online edition:
$20.95 1 yr. incl. taxes
U.S.A. / Foreign:
$135 Cdn. funds, 1 yr.
Postmaster: Please return 2985 and changes of address to CJN, 1500 Don Mills Rd., Ste. 205, North York, Ont. M3B 3K4.
Postage Paid at Toronto
Canada Post Publication Agreement #40010684
Publication Mail Registration #09894
*Under current ownership
We acknowledge the financial support of the Government of Canada, through the Publications Assistance Program, towards our mailing costs.
Canada

The Canadian Jewish news
How To Reach Us
Head Office: 1500 Don Mills Rd., Ste. 205, North York, Ont. M3B 3K4 Tel: 416-391-1836
Advertising Fax: 416-391-0949 Editorial Fax: 416-391-0829
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Bell Lightbox is new home for film lovers

Reitman family played important role in Toronto project

By SHERRY SMITHER
Special to The CJN

The Toronto International Film Festival has a permanent home, TIFF Bell Lightbox, thanks to filmmaker Ivan Reitman, his sisters Agi Mandel and Susan Michaels and builder Jack Daniels.

TIFF Bell Lightbox, which will show films year-round, opens Sept. 12 at King and John streets. It took more than three years to build, however, the project dates back 10 years, when the festival was looking for a home.

"The story behind this is inspirational," says Noah Cowan, TIFF Bell Lightbox artistic director. "The Reitman family had a parcel of land at King and John streets in downtown Toronto and felt it was time to do something with it because the city had developed around it.

"Ivan was thankful to his parents, Leslie and Clara, for supporting him in a lifetime of artistic endeavour. Immigrant Jewish families of that age weren't keen on their kids going into the arts, but Ivan's parents were supportive of his desire to be a film director," says Cowan.

"Ivan wanted to recognize his parents' commitment and inspire Toronto's immigrant parents to support their children's visions. Ivan's family and Jack Daniels approached us to see if we'd be interested in working with them, and that was the beginning of a beautiful relationship."

The land for TIFF Bell Lightbox, valued at more than $22 million, is a gift from the

Continued on page 21

Toronto International Film Festival has a new home at TIFF Bell Lightbox

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No shortage of courage or strength

From the editor's desk...

On the front page of *The CJN* this week we feature a heart-rending story by staff reporter Frances Kraft that recounts the true life epic of a Canadian-Israeli woman who, almost 20 years ago, travelled from Jerusalem to Ethiopia to rescue a teenage girl.

The girl had been separated from her family, captured and taken into slavery against her will, after the long march from Ethiopia to Sudan on her desperate journey to freedom in Israel.

Journalist-writer Judie Oron befriended the girl's younger sister in Ethiopia and later in Jerusalem. The younger sister was convinced her older sibling yet lived.

At great personal risk, Oron set out for Ethiopia to find her.

She did – and then brought the teenager to Israel where she lives to this day.

Oron has written a novel called *Cry of the Giraffe* – ostensibly aimed at young adults – based upon that harrowing rescue.

The rescue, however, is only one of the dramatic episodes in the book.The entire story is fraught with the kind of drama and high-wire tension that truth brings more bracingly than fiction.

Cry of the Giraffe tells many stories. It tells of the way of life of the community of Ethiopian Jews in a homeland that regarded them as outcasts.

It tells of the strength of character and heroism of those same Ethiopian Jews – men and women, young and old – in undertaking to walk across a vast horizon of desert and sand in order to reach the Jewish state.

It tells the story of the multi-layered efforts of the State of Israel to help bring the Ethiopians home.

It is also a story of the ugly, obscene, despicable persecution of young children, in this case into slavery.

And it is still very much a problem in some parts of the world, notably Africa.

There are countless websites, publications, movements and action groups dedicated to stopping child slavery.

It is particularly relevant and poignant to reflect this week upon the story told in *Cry of the Giraffe* because Sept. 2 marks the 20th anniversary of the coming into force of the United Nations Convention on the Rights of the Child (CRC).

The UN General Assembly adopted the convention on Nov. 20, 1989. It came into force less than a year later, on Sept. 2 1990. To date, 194 countries have ratified the document, including Canada and Israel.

An acknowledged Israeli expert in the field of children's rights, Judge Saviona Rotlevy, has written extensively upon the convention itself and its application under the domestic laws of the countries that ratified it.

"The convention is part of public international law," Rotlevy writes. "Compared to children's rights declarations which preceded the convention, [it] obligates states that ratify it. Most nations have signed the convention, which in and of itself strengthens its value.

"The primary value of the convention is the expression it gives to changes in the view of the status of children in society and of their rights. Fundamentally, the convention reflects a transition from a protective view to one of rights: in the convention, the child is considered as a subject possessed of rights, and not as an object," Rotlevy states.

And she then emphasizes that "the rights granted to the child are not granted out of kindness, but as his/her due – by the virtue of being a person and a child."

Four essential principles regarding children are at heart of the Convention: equality (Art. 2); the best interests of the child (Art. 3); the life, survival and development of the child (Art. 6); and allowing the child to participate in decisions affecting his or her life. (Art. 12).

The first rescue operation of the Jews of Ethiopia was undertaken some five years before the United Nations adopted the convention in 1984. It was a massive, secret airlift called Operation Moses that brought more than 8,000 Jews to Israel, a very large number of them children.

Seven years later, in 1991, in a breathtaking two-day round-the-clock effort called Operation Solomon, Israel rescued more than 14,000 Jews, again, a very large number of them children. Even now, Israel is bringing home the last of the Falash Mora from among the Jews of Ethiopia, among them many children.

Today, more than a third of the Jews of Ethiopian background in Israel have actually been born in Israel. The community is more young than old. In so many ways, however, it is still a community in transition that still has to overcome social, cultural and economic roadblocks.

But at least they are all Israelis with a chance at new life, new opportunity in a land whose future is tied to their future. And most especially, the Jewish children from Ethiopia who now live in Israel, like the young girl whom Oron rescued, are all free of the fear of being taken into slavery. They are protected by the CRC and the enveloping arm of the only Jewish state on earth.

"I wanted people to know how brave the Ethiopian community was that they were prepared to take those risks to get to Israel. This is not a community that has a shortage of courage or strength," Oron told *The CJN*.

Nor does Oron.

Nor does the State of Israel.

The Cry of the Giraffe tells a story of all three.

–MBD

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BITTER BIRTHDAY CELEBRATION

Gilad Schalit's 24th birthday was celebrated at a rally outside Prime Minister Benjamin Netanyahu's residence in Jerusalem this weekend. Among those lighting birthday candles with Schalit's mother, Aviva, right, is Dalia Itzik, a former speaker of the Knesset, second from left. This birthday is the fifth that Schalit has spent in captivity. Please see the editorial on page 8.

[Flash90 photo]

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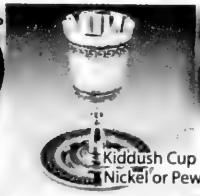

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'Blues Brother' helps UJA campaign kick-off

By FRANCES KRAFT
Staff Reporter

UJA Federation of Greater Toronto's 2011 campaign has raised a total of $15.5 million so far, campaign co-chair Jeff Rosenthal announced at last week's official campaign launch.

The tally was more than he expected: donors had come forward earlier that night to pledge a total of $2.5 million. The event, held Aug. 24 at the Carlu in downtown Toronto, featured actor/comedian Dan Aykroyd.

This year, organizers want to raise an additional $2.5 million beyond what was raised last year, to help young Jews counter negative messages about Israel.

If previous donors can increase their gifts by five per cent, and if those who haven't given to UJA in the past contribute now, that goal can be achieved "easily," said Rosenthal.

Last year, UJA raised $64 million. More than $9 million of that amount was raised by UJA Women's Philanthropy, said women's philanthropy chair Sarena Koschitzky.

New UJA initiatives this year include reducing the Birthright Israel waiting list from its current number, 1,200, to 600; providing Israel advocacy training for high school and university students; enhancing the quality of Jewish education in day and supplementary schools; and increasing funding to strengthen Jewish summer camps and increase the number of children attending, Rosenthal said.

As well, the organization will continue to raise money for vulnerable community members, and to assist Israel and promote Jewish identity and culture, he added.

Amir Gissin, Israel's consul general for Toronto and western Canada, said he is proud to be a partner of UJA Federation. In addition to its initiatives for young Jews, he lauded UJA for its projects that seem unconnected to the Jewish people and Israel, such as its recent launch of a fund to help flood victims in Pakiston. "Such help opens doors unseen and unavailable for us on a regular basis," Gissin said.

From left, Dan Aykroyd with UJA campaign co-chairs Sherry Firestone and Jeff Rosenthal.
[Jen Arron Photography photo]

Sherry Firestone, co-chair of Campaign 2011 with Rosenthal, announced that Vaughan mayor Linda Jackson and Toronto mayor David Miller proclaimed last week UJA Week in their respective cities.

Addressing the importance of helping young Jews, Firestone said, "A week doesn't go by where we don't hear from those who question Israel as a Jewish State or its right to exist at all.

"Without a proud and strong Jewish identity and a love of Israel, young people simply can't withstand the onslaught of those who seek Israel's demise. There are all too many who simply opt out of Jewish life entirely. We must take swift and bold action now to empower our youth and give them the confidence to lead full and Jewish lives… Our community's future is in their hands."

A successful 2011 campaign "is absolutely vital for the future of our community as well as for the entire Jewish people," said Dahra Granovsky, co-chair of the launch with Randy Weisz.

The evening also featured more than half a dozen young speakers whose lives had been touched by UJA and a performance by Kochav Nolad, a Russian Jewish quartet of young singers from Moscow, in recognition of the 20th anniversary of Operation Exodus, which brought more than 1 million Jews from Russia to Israel.

Aykroyd embraces Jewish connection

At least a few of the 1,200 people attending last week's sold-out UJA campaign launch expressed the same thought before hearing the evening's featured guest: "I didn't know Dan Aykroyd was Jewish!"

An Academy Award nominated and Emmy Award winning actor, comedian, screenwriter and entrepreneur, Aykroyd is well known for his portrayals of Beldar Conehead and Blues Brother Elwood Blues as well as his appearances in movies such as *Ghostbusters* and *Driving Miss Daisy*.

The 58-year-old veteran of *Saturday Night Live* – and prior to that Toronto's Second City – is, in fact, Catholic.

But as a comedian, he owes much to what he calls the "Jewish comedic constitution," the subject of his shtick-filled talk, which paid tribute to his Jewish professional predecessors including Fanny Brice, Mel Brooks, Sid Caesar, Carl Reiner, Wayne and Shuster and Henny Youngman.

In an interview before the event, Aykroyd – a native of Ottawa who grew up in Hull, Que. – spoke of his connection to the Jewish community in more general terms. "It's more like the Jewish community's connection to the world," he said. "Everyone in the world is connected to the Jewish community.

"It's a connection one wants to embrace, and one that should be encouraged. We're all people, and because one faith is based on one belief or another, that's really not too substantial a difference to keep us apart," he said. "In fact, it's a great common ground for us Christians to share, because we share the same heritage, the same scripture and the same concept of God."

In 2006, Aykroyd visited Israel, a trip that came about through his friendship with Gerald Schwartz and Heather Reisman, who had just founded Heseg (achievement) Foundation for Lone Soldiers, to support soldiers without parents or extended family in Israel, the previous year.

Having met some of the soldiers supported by the organization, Aykroyd said he "got a picture of Israel which the world doesn't [see]."

As well, he commented that 800,000 Arabs live in Israel and are proud to be Israeli citizens. Among them, he added, are Druze who serve in the IDF.

"If we can touch the essence of that somewhere, in Gaza and other places, we might have a hope."

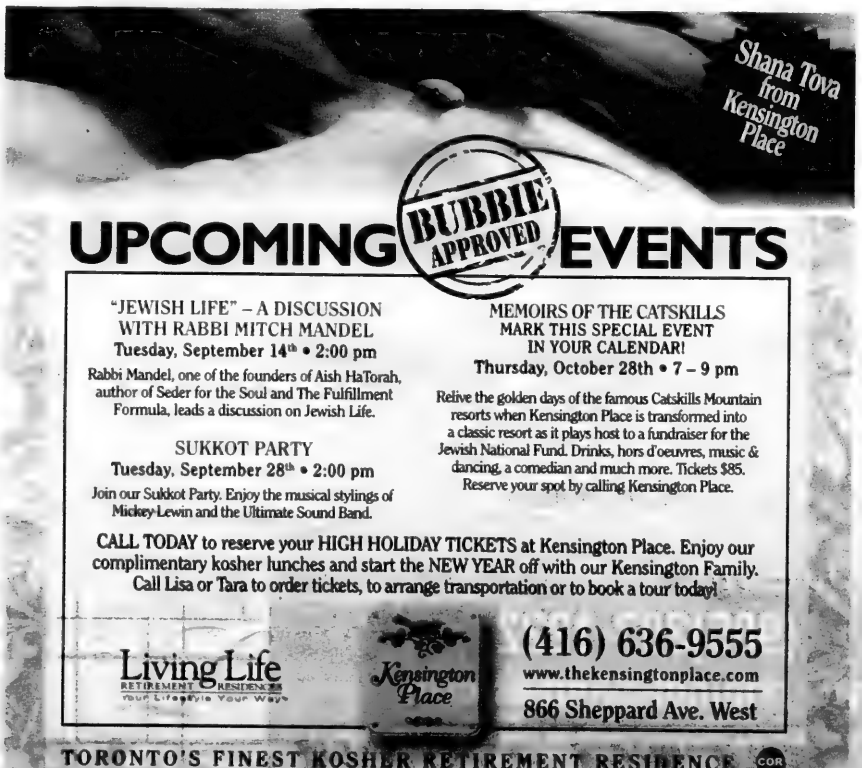
On a lighter note, Aykroyd, who in recent years has entered the wine business, said he loved going to taste wines near the Galilee.

Israelis "are making reds that would stand right up to our Niagara wines," he said.

As it turned out, launch co-chair Randy Weisz presented him with a bottle of an Israeli red wine later that evening to thank him for his talk.

See CJ Shmooze, CJN's blog, to read what it was like to interview Dan Aykroyd.

— F.K.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Still hope for his tomorrow

Last Saturday was Gilad Schalit's 24th birthday. He has spent more than one fifth of his life a prisoner of Hamas, somewhere we presume, in his hell in Gaza. It has been five years since he was kidnapped and two of his colleagues killed on June 25, 2006, in a cross-border raid by Hamas terrorists.

Less than one year before Schalit was kidnapped, it must be pointed out, Israel had unilaterally withdrawn every soldier and every civilian from Gaza. Subsequently, the homes, the towns, places of commerce, industry and even of worship were destroyed by the same frenzied hatred that sent Hamas hands across the border to steal one soul and kill others. It was brazen cruelty, hideous and despicable in all its proportions.

That any world leaders of government or non-governmental organizations meet with or have dealings with the men who continue to control Schalit's captivity is to their utter shame and discredit.

Yet many world leaders are appalled over Schalit's situation.

Canadian Prime Minister Stephen Harper recently expressed his profound sympathy for Schalit and his family. On Saturday, the British Foreign Office issued a statement harshly condemning Hamas. "[Schalit's] detention is unjustifiable and unacceptable. The British government demands his immediate and unconditional release."

But these words – alas, like all the words of all the condemnations these past five years – have fallen on deaf ears. Last month, the International Committee of the Red Cross admitted to *The CJN* that it had failed completely to penetrate the minds let alone the consciences of the Hamas leaders regarding Schalit.

In an appeal last Saturday directed, ostensibly, to the wives of Israel's members of Knesset, but in truth, of course, to all Israel, Schalit's mother, tearfully cried out for help.

"This will mark 1,525 days and long difficult nights in which I haven't seen my son. Not to see, not to hug, not to hear, not to smell – to live in a big painful emptiness in our home in Mitzpe Hila, without holidays or special days. I ask you humbly – as a mother, sister, wife, human being – help me bring my son home."

The approaching Rosh Hashanah holiday is an especially poignant and appropriate moment for us rededicate our efforts on behalf of Gilad Schalit. In the Haftorah that we read on the second day of the holiday, the prophet Jeremiah bids us to hold on to hope.

"There *is* hope for your future,.God said. For the sons will return to where they belong" (our emphasis).

The passage marks a spot in our hearts of prayer and possibility that we must reserve for Gilad – and indeed, for all the Israelis still missing in action.

We must not forget Gilad. There is yet hope for his future, which is for us also to help secure.

25 years ago in *The CJN*

The Israeli cabinet approved a technical change in the value of the shekel by removing the last three zeroes from its face value. The exchange rate had previously been 1,500 shekels to the U.S. dollar, making calculating the cost of goods – some of which, like cars, had seven-digit price tags – more complicated because of high inflation.

Dry Bones
NOW THAT THE TURKS AND THE IRANIAN PERSIANS ARE ON ONE SIDE
AND ISRAEL AND THE ARAB STATES ARE ON THE OTHER . . .
ARAB INDEPENDENCE REQUIRES REPLACING THE "ARAB ISRAEL CONFLICT"
. . . WITH "ARAB ISRAELI UNITY"?!
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Freeing Gilad Schalit (1)

I have some suggestions that might help free Gilad Schalit: (1) a total ban on Red Cross activity in Gaza unless and until Schalit is released without any pre-conditions or any allowance for their murderers in Israeli jails; (2) a statement by U.S. President Barack Obama that the billions in aid that is pouring into Gaza will be stopped unless Schalit is released and Hamas begins normalizing its relations and recognizes Israel's rights and (3) that prisoners in Israeli jails will not have access to the Red Cross unless and until Schalit is released ("Red Cross admits Schalit failure," Aug. 5).

I know that humanitarian-focused people will say that these measures are punitive, but I would argue that the concentration-camp detention of Schalit warrants this type of response. It will remind Hamas and the world of the fact that Hamas is a terror organization whose behaviour goes against all norms. The treatment of Hamas should be commensurate with how it treats others. The release of Schalit could become a potential precursor to a new beginning for Gazans, should Hamas make some real ideological changes to its belief system at the same time that it is forced to end Schalit's illegal and immoral incarceration.

Gary Gerofsky
Dundas, Ont.

* * *

Freeing Gilad Schalit (2)

I would like to share with you a simple and straightforward idea that could guarantee the release of Gilad Schalit from the hands of Hamas in 48 hours ("Red Cross admits Schalit failure," Aug. 5). Israel should put Hamas on notice that unless they release Schalit immediately, the daily flow of thousands of tons of daily supplies provided by Israel to Gaza will cease in 48 hours. This plan will not win any popularity contests and demands a lot of courage from Israeli leaders. But without courage and conviction, what actually makes them leaders? The Torah cautions that those who are kind to the cruel will eventually be cruel to the kind. Prime Minister Benjamin Netanyahu, be kind to the kind and do what has to be done to free Gilad Schalit.

Pesach Nussbaum
Montreal

* * *

Categories of Jews (1)

In his column, Rabbi Dow Marmur is quite right to highlight the cultural and religious differences that are a strain on the Jewish community both in Israel as well as the Diaspora ("'Muslim Jews' and 'Christian Jews,'" Aug. 26). It may be that some of the differences stems from the different historical treatment received by Sephardi and Ashkenazi Jews. But it's far from illuminating, or helpful, to suggest Jews fall into the categories of "Muslim" or "Christian." Leaving aside implied insult to Muslims by saying the "Christian way is a function of modernity" (and Christian modernity of the 1930s and 1940s was not so good for Jews), why can't we just accept Jews as being a nation, some of whom follow Halachah more closely than others?

Surely we don't need to measure ourselves by others' faiths? Judaism is the parent of Christianity and Islam – both religions come out of Jewish roots – and it's unhelpful to multiply divisions in the Jewish community with new distinctions that are based on nothing.

James Morton
Toronto

* * *

Categories of Jews (2)

The reality of Jews who believe in the separation of religion and state, civil marriage and religious "pluralism" is very old. What is new is calling them "Christian Jews," as Rabbi Dow Marmur does in his column "'Muslim Jews' and 'Christian Jews,'" based on Bernard Lewis' book *Faith and Power*, and calling Jews who want to make Halachah the law of the State of Israel "Muslim Jews" (Aug. 26). Under the existing non-separation of religion and state, Israelis are free to conduct their lives as they wish. No one is forced to live according to Halachah, although they are expected to respect those who do. With necessary adjustments for reasonable accommodation, this arrangement should continue. The columnist concludes that in the opposing Christian versus Muslim "scheme of things" he sees himself as a "Christian Jew" and hopes that "so do you." Well, I consider myself a Jewish Jew and sincerely hope that so will all Jewish readers.

Jaime Oksemberg
Toronto

* * *

Categories of Jews (3)

I was appalled by Rabbi Dow Marmur's way of categorizing Jews in Israel ("'Muslim Jews' and 'Christian Jews,'" Aug. 26). There are many secular Jews from Muslim states, and one can hardly call Satmar and Lubavitch Chassidim "Muslim." Christian countries today have varying degrees of separation between church and state, perhaps the greatest in secular liberal democracies. But this was hardly a "Christian" concept. It might even be a Jewish one, separating the king from the high priesthood. We already have enough ways to divide Jews. We don't need another one that does nothing but foster prejudice without enlightening us.

Rubin Friedman
Ottawa

LET THEM GO...

Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz

1530

The number of days Hamas has held Gilad Schalit captive

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Perspectives

5770: Israel's year of diplomatic crises

By LESLIE SUSSER
JTA

Despite the fact that Israelis and Palestinians are meeting face to face this week for the first time in more than 18 months, the year 5770 was characterized for Israel by ups and downs in its relations with the United States, a virtual stalemate in Middle East peacemaking and growing international alienation.

Last November, after months of intense U.S. pressure, Prime Minister Benjamin Netanyahu declared a temporary freeze on new construction in West Bank settlements — a move designed to create conditions for a renewal of peace talks with the Palestinians. But the freeze was only for 10 months, did not include some 3,000 units already started and did not apply to construction in eastern Jerusalem.

The Palestinians, convinced that President Obama would exert even heavier pressure on Israel on the core issues of dispute — borders, Jerusalem, Palestinian refugees and the nature of a future Palestinian state — without their having to negotiate, highlighted the lacunae and rejected calls to return to the peace table.

As a compromise, special U.S. peace envoy George Mitchell proposed indirect negotiations under U.S. auspices. By early March, both sides had agreed to "proximity talks," with Mitchell shuttling between Jerusalem and Ramallah. U.S. Vice-President Joe Biden travelled to the region to announce the breakthrough, but during his visit an Israeli Interior Ministry planning committee approved plans for 1,600 new housing units in Ramat Shlomo, a Jewish neighborhood in Jerusalem on the east side of the pre-1967 border — what most of the world still considers the West Bank.

The move prompted the Palestinians to retract their agreement to participate in proximity talks and infuriated the Obama administration. U.S. officials blamed Israel for what they saw as a deliberate slight calculated to torpedo their peace efforts.

In an angry 43-minute telephone conversation, U.S. Secretary of State Hillary Clinton reprimanded Netanyahu, insisting that Israel freeze the Ramat Shlomo project and agree to discuss all the core issues in the proximity talks. Netanyahu explained that the planning committee's announcement had taken his government by surprise as much as it had the Americans, made it clear that there would be no building in Ramat Shlomo for at least two years and agreed to put the core issues on the table.

Parallel to the U.S.-led peacemaking endeavour, the Palestinians stepped up unilateral efforts to create a framework for statehood, focusing on law and order, economic viability and institution building. Palestinian Authority Prime Minister Salam Fayyad made no secret of his intention to have "a well-functioning state in just about every facet of activity" by mid-2011, irrespective of whether any peace agreement with Israel had been reached.

After weeks of bickering, the proximity talks finally were launched in early May, after the Palestinians received the go-ahead from the Arab League. Neither side expected to achieve much. It seemed both had agreed primarily to engage to avoid American censure.

With ties strained between Washington and Jerusalem, Obama invited Netanyahu to the White House for a meeting that was to patch up the strains in the relationship and provide a positive image in contrast with an earlier, low-profile meeting in March that included no public component or photo op.

The meeting was delayed several weeks due to Israel's commando raid aboard a Gaza-bound aid flotilla from Turkey on May 31. But when the two leaders finally met on July 6, the two projected a public display of warmth. The meeting resulted in no new pressure on Israel. Rather, the Americans exhorted the Palestinians to move from proximity talks, which were not making headway, to direct negotiations between the parties — the position favoured by Israel.

The meeting also cleared up earlier tensions over Israel's presumed nuclear weapons program. In late May, the United States backed the final communique of a month-long Nuclear Non-Proliferation Treaty Review Conference calling for a nuclear-free Middle East and calling specifically on Israel to sign the NPT.

In their meeting, Obama assured Netanyahu that despite his long-term vision of a world free of nuclear weapons, the United States would continue to back Israel's policy of nuclear ambiguity, under which Israel does not confirm or deny possession of nuclear weapons or sign the NPT.

An Israeli holds up a poster of Turkish Prime Minister Recep Tayyip Erdogn during a demonstration in Tel Aviv against the severe response by the Turkish prime minister to Israel in the aftermath of the May 31 Gaza flotilla incident. *[Israel Sun photo]*

Although Israel and the United States were in agreement that Iran must not be allowed to develop nuclear weapons, Israel was skeptical about the international community's will to take significant action to prevent it. In mid-February, the chairman of the U.S. joint chiefs of staff, Adm. Mike Mullen, came to Israel to underline Washington's opposition to a pre-emptive Israeli strike on Iran.

"I worry a great deal about the unintended consequences" of an attack against Iran, Mullen said. The prospect of an Israeli strike, however, significantly diminished following the adoption in early June of new, tougher sanctions against Iran by the U.N. Security Council.

Perhaps the year's most prominent development was a major erosion of Israel's international standing. The downward trend began with the Goldstone report on the Gaza war, released in September 2009, which accused Israel of possible "war crimes" and "crimes against humanity" in its war with Hamas in Gaza in December 2008 and January 2009.

Although the report was widely dismissed as biased and deeply flawed, the damage to Israel's image was devastating, and critics of Israel used the Goldstone report to hammer away at its reputation.

The Israeli military refuted some of the report's central accusations, but the perception that Israel used disproportionate force to quell the rocket fire from Gaza remained embedded in international public opinion.

An early manifestation of new boldness among Israel's European critics came last December, when Swedish Foreign Minister Carl Bildt led an initiative to have the EU recognize East Jerusalem as the capital of a Palestinian state — a move eventually quashed by Israel's European allies, with France, Germany and the Czech Republic playing dominant roles.

Israel suffered another major PR setback when agents believed to be from the Mossad intelligence agency were accused of using forged foreign passports in the January assassination in Dubai of Mahmoud Mabhouh, a senior Hamas official involved in arms smuggling. Several countries expelled Israeli diplomats. Israel has neither confirmed nor denied its involvement in the assassination.

The year's worst PR disaster for Israel came in the May 31 flotilla incident. Nine Turkish citizens were killed when Israel intercepted a ship carrying aid material bound for Hamas-controlled Gaza, which was under Israeli blockade. Though Israel released videos showing its soldiers were attacked when they boarded the ship, a worldwide storm of protest erupted. The anger against Israel resulted in the first-ever Israeli commission of inquiry with an international presence and the easing of Israel's blockade of Gaza.

The main diplomatic casualty of the flotilla affair was Israel's already strained strategic relationship with Turkey. In 2008, the two countries had been close enough for Ankara to mediate between Israel and Syria. But since the war with Hamas in Gaza, Turkey, a key regional power broker with an Islamist government, had been vehemently critical of Israel while ostensibly moving away from the West and edging closer to Iran.

Relations between Israel and Syria, Iran's closest ally, oscillated between hopes for a resumption of peace talks and fears of war. French President Nicolas Sarkozy tried his hand at mediation, hosting both Netanyahu and Syrian President Bashar Assad at a multinational conference last November. But the two never met, and by early April Sarkozy had given up, complaining to Israeli President Shimon Peres about Netanyahu's lack of cooperation.

The Syrians had insisted that Netanyahu first commit to Israeli withdrawal from the Golan Heights as a basis for negotiations, a demand the Israeli prime minister rejected. Tensions flared in early February, with Assad accusing Israel of leading the region into war, and then again in May, with Netanyahu charging that Iran was trying to drag Israel into war with Syria.

Despite Assad's talk about "strategic" readiness for peace with Israel, the Syrians continued to transfer sophisticated weapons to the Shiite Hezbollah militia in Lebanon. Of particular concern to Israeli military planners was the supply of GPS-guided M-600 missiles, which for the first time gave Hezbollah the capacity to pinpoint specific targets in Israel as far away as Tel Aviv.

Iran also tried to supply Hezbollah by sea. On Nov. 3, 2009, Israeli naval commandos intercepted a cargo of more than 3,000 Iranian-made rockets destined for Hezbollah on the Francop, an Antigua and Barbuda-flagged vessel sailing from the Iranian port of Bandar Abbas.

In the face of the growing threat from the Iranian axis — Iran, Syria, Hezbollah and Hamas — Israel significantly augmented its missile and rocket defenses. In January, the Iron Dome system designed to intercept short-range projectiles passed final tests, and in June Israel launched the Ofek 9 spy satellite, enhancing intelligence gathering over Iran.

Opinions

A lost joy

We live in the lottery winner of civilizations. Remarkable luxuries are now the birthright of the middle class, and life expectancy has gone up 30 years in the last century.

People in my parents' generation grew up in a different world, with wars, depressions and inferior medical care. These difficulties shaped their lives and left scars. One man I knew, who'd had an impoverished childhood, remained a miser even after achieving exceptional wealth. A survivor I knew, traumatized by his experiences, left caches of food and money around his house. Adversity leaves a bitter imprint, tattooing antique worries into our hearts.

Rabbi Chaim Steinmetz in Montreal

By contrast, we live in an era of remarkable wealth and tranquility. Every day we must thank God for these remarkable blessings. But there is one blessing our generation has been denied: the joy of triumph. A true triumph is when one has overcome existential challenges.

One woman I knew, who had childhood polio, refused to allow her disability to define her. She lived a life of determination and love and served as inspiration to many people, including myself. She had become the exceptional person she was despite her difficulties, but also because of them. She had passed life's tests.

Rabbi Samson Raphael Hirsch writes that the word for test, nissah, is related to the word for raising up, nasso. This is because a test is meant to raise one to a higher plane, and there is nothing sweeter than passing life's tests.

Today one can observe this joy at select celebrations. The grandparents speak an accented English and simultaneously have a tear and a twinkle in their eyes. They are graduates of the university of life, with a six-digit diploma tattooed on their arms. They tell you that the bride is named after a sister who perished, and then make a l'chaim to the future of the young couple. This toast is different from any other toast because it has a message of determination that says "damn you, Hitler, we're still here." As you raise your glass, you realize that the smile on the grandfather's face is unique: it's the smile of triumph.

Those of us who have lived privileged lives will never experience that smile. That's how it should be, because no one should ever desire the anguish of tests; indeed, if you asked the smiling grandfather, he'd tell you his deepest wish is for the younger generation to live lives of tranquility.

No, we will never know the joy of triumph. But once in a while, we too can share the grandfather's smile, a smile earned with blood, sweat and tears.

Work together in defence of Israel

A coalition of radical groups recently assembled "to jointly announce a pan-Canadian and Québec Boycott, Divestment and Sanctions (BDS) Conference which will be held in Montréal from October 22 to 24, 2010." Beyond paying as little attention to grammatical injunctions against split infinitives as they do to history and justice, these groups, which include the Canadian Union of Postal Workers (CUPW), the Conseil Central du Montréal Métropolitain – CSN (CCMM-CSN), and Québec solidaire – should be named and shamed as destructive forces. Shortly after the United States resumes peace talks, these dupes will be poisoning the atmosphere essential for making peace.

Gil Troy in Montreal

My first instincts are to ignore these blowhards. I prefer investing time and energy in fostering constructive ties between Muslims and Jews, Palestinians and Israelis, pro-Palestinians and Zionists, leftists and rightists, to foster a calmer environment conducive to peacemaking. Beyond that, I prefer to celebrate Israel and all of that amazing country's achievements, teaching Jews and non-Jews about Zionism's glories, than try to convince hardened ideologues that what they are doing is distracting, destructive, and disgusting – singling out the Jewish state for special opprobrium.

But politics, like nature, abhors a vacuum. If we sit by and watch the spectacle unfold the loudmouth libelers will carry the day. Therefore, let us look at this ill-timed conference as a well-timed opportunity to make the case against the Boycott movement and rally the constructive, pro-peace forces in Canadian civil society ready to stand for a just resolution of the Middle East conflict rather than an unjust verbal lynching of the Jewish state.

The case against "BDS" – Boycott, Divestment and Sanctions – rests on three pillars. First, it is disproportionate. Just as it is wrong for the UN Human Rights Council to single out Israel, it is wrong for unions and activists to designate only one country as so unacceptable as to be treated as toxic. The fact that among 192 imperfect nations in the UN, democratic Israel's sins, whatever they are, remain relatively benign makes the singling out even more mysterious. It can only be explained by the fact that there is a serious, well-financed, systematic campaign by Arab nations to delegitimize Israel, and that these toxins spread thanks to the traditional anti-Semitism that continues to foul so many political environments around the world.

Boycotting or divesting from Israel also commits the bigots' crime of essentialism, of treating all of Israel as so flawed that it is worthy of such harsh punishment. To protest a country's policies is perfectly legitimate, but to reject the legitimacy of only one country is illegitimate. The Jewish state is the only country on perpetual probation, only acceptable to some contingent on its good behavior.

Finally, the BDS movement puts obstacles in the path to peace. The two-state solution requires compromise. It is hard to expect Israel to compromise when its very legitimacy is under assault.

Ironically, all this anti-Israel talk ultimately insults the Palestinians. Obsessively focusing on Israel and never holding Palestinians for account of their violent actions and rejectionism takes Palestinians out of the equation, treating them as pawns not equals. It is a peculiar form of modern condescension, blaming those deemed Westerners for everything gives them agency and marginalizes others.

Tactically, pro-peace Jewish and non-Jewish groups should start planning now to send those messages out in late October. Rather than the usual mix of turf wars and competing agendas, we should work together, using this opportunity to create a coalition of conscience protesting the way Israel is disproportionately targeted and automatically found guilty in world public opinion. And we should explain that instead of demonizing one player in the complex Middle East conflict, the time has come to build bridges, seeking ways to urge the key players to seek peace. Most important of all, the coalition of conscience should seek new alliances, make new friends, using the intense unreason of Israel's enemies as a way to recruit a broad coalition from left to right, from Jewish to non-Jewish, of groups committed to problem-solving not delegitimizing, to constructive compromise not destructive zero-sum postures.

Festivals of fun

It's High Holiday season, and you know what that means: lots of signs up and down Bathurst Street pitching this service or that, this instant shul or that, this low cost ticket price or that. Having been a sociology major before rabbinic school, I love to analyze these signs.

Rabbi Elyse Goldstein in Jerusalem

What struck me this year is a simple word that appeared on one of these signs: "fun." The High Holidays can be fun. The next week, the word had been changed to "enjoyable," but that idea of High Holiday fun stuck in my mind.

I always thought of the holy days as meaningful; in fact, downright seriously meaningful. Sometimes inspirational, and if we are lucky, they may even be transformational. At certain times, let's be honest, it can be tedious. At other times, (getting the food on the table after the Yom Kippur shofar, for example), it's stressful. On the first day of Rosh Hashanah, we're slightly excited and anxious; on Kol Nidrei night, hopeful, sorrowful about who is not there and a little worrisome about who possibly won't be there next year.

The child care looks like it's fun, with kids pasting stickers on cups and singing about apples and honey. The junior congregation hanging out outside shmoozing and laughing (and occasionally sneaking a text message on the phones they weren't allowed to take) are definitely having fun.

But what would make services fun for adults? I know at Kolel's Neilah service we bring out drums and dance, but I'm not sure after the 25-hour fast and intensive praying people would call that fun. (Crazy, yes.)

I always thought of High Holiday services as a spiritual marathon, with beginner, intermediate and advanced levels. I'm not sure a marathon is ever fun, but I know it is exhilarating and challenging. It pushes you to your limits. It expects something out of you and it gives you back something, but the reward is intangible. I guess we can't pitch all that on a Bathurst Street sign. So why fun? Why are we pitching fun?

Perhaps we think the unaffiliated, those who shop around for a yom tov shul experience, those who come once or twice a year, those who don't yet belong to a synagogue, those who are in between shuls, those who just got to town, the intermarried couples unsure of their place in the community, the singles, the spiritually searching, those who don't consider themselves regular shul-goers, can't stand the heat? Won't go the distance? So we say to them in a sort of condescending way, "We know you don't know Hebrew, or the tunes, or the prayers, but don't worry, it'll be fun. Meaningful? Oh, sorry, that's the advanced level."

Fun is the operative word of industries trying to sell something. Fun is Canada's Wonderland when you are bored. Fun is going to the beach with your dog and/or kids and splashing in the waves. Fun is telling old and bad Jewish jokes over dinner. Fun is a street fair.

Don't get me wrong, I'm not the Rosh Hashanah Scrooge. I love apples and honey as much as the next guy. And I actually have fun myself, leading services just this once a year, looking out at all the Jews and their friends and families who could be anywhere else on a lovely autumn day, but have chosen to run the marathon with me. I hope they are happy with my services, but I can't promise fun.

Dennis Prager, in his book Happiness Is A Serious Problem, makes a distinction between fun and happiness, suggesting that happiness requires a higher level of maturity. Fun is fleeting, momentary and doesn't last, he writes. Happiness does.

Jews just wanna have fu-u-n? This High Holiday season, may you be happy. May it be meaningful, thoughtful, inspirational and transformational. Fun? Leave that for Sukkot.

The Kirshner File

Israel and Lebanon caught in a spiral of tensions

Four years after the inconclusive war in Lebanon, tensions remain high, with sabre-rattling emanating from the combatants, Israel and Hezbollah.

United Nations Security Council resolution 1701, which formally ended the month-long war and brought a stronger UN peacekeeping force to southern Lebanon, has ushered in a period of stability. But in contravention of the resolution, as UN Secretary General Bai Ki Moon complained recently, Hezbollah maintains "a substantial military capacity and refuses to disarm," while Israel conducts daily overflights of Lebanon, some of which Lebanon has militarily challenged.

Sheldon Kirshner in Toronto

Amid these violations, Israel and Hezbollah have issued a litany of threats and counter-threats. Israel has accused Syria of providing Hezbollah with Scud missiles, the Lebanese and Israeli armies have traded blows in a rare border clash and Lebanon has arrested still more of its citizens as Israeli spies.

Not surprisingly, the UN has warned that a new war may break out.

Hezbollah, which triggered the Second Lebanon War with an unprovoked ambush on an Israeli patrol inside Israeli territory and then upped the ante by firing almost 4,000 rockets into Israel, has caused much of the tension along Israel's border with Lebanon.

An Islamic fundamentalist group aligned with Syria and Iran and utterly opposed to Israel's existence, Hezbollah is a formidable enemy. Having apparently recovered from the blows Israel inflicted in the last war, Hezbollah has rebuilt its military infrastructure, acquired more than 40,000 rockets, placed missile launchers in more than 100 villages near Israel and regained control over southern Lebanon despite the presence of thousands of UN troops there.

Hassan Nasrallah

Although Hezbollah's canny leader, Hassan Nasrallah, keeps a low profile out of fear of being assassinated by Israel, he has not hesitated to issue a succession of highly inflammatory anti-Israel verbal blasts.

Having already threatened to strike Ben-Gurion Airport if Israel hits Beirut's airport in any future conflict (as it did in 1968, 1982 and 2006), Nasrallah warned recently that his fighters would attack Israeli ships in the event of an Israeli naval blockade on Lebanon.

Nasrallah's threats are taken seriously in Israel.

During the Second Lebanon War, Hezbollah rocket barrages virtually paralyzed northern Israel, bringing normal life to a standstill as Israeli civilians scurried into bomb shelters, while Hezbollah gunners struck an Israeli navy boat, nearly sinking it.

Hezbollah, which has upgraded its capabilities since then due to Syrian and Iranian assistance, currently possesses rockets that can reach Tel Aviv and Jerusalem, according to Israel's outgoing chief of staff, Gen. Gabi Ashkenazi.

Hezbollah's armoury is such that it has more missiles than most governments in the world today, U.S. Secretary of Defence Robert Gates observed several months ago.

Last November, in what Israeli Prime Minister Benjamin Netanyahu described as a "preventive operation," Israeli commandos boarded a vessel, the Francop, in the Mediterranean Sea, carrying 600 tons of weapons bound from Iran to Hezbollah.

Israeli officials said that the cargo contained a trove of Katyusha rockets, mortars, hand grenades and munitions.

Though the scale of the seizure surpassed Israel's interception of a ship carrying 50 tons of Iranian weapons to Palestinians in the Gaza Strip in 2002, Israel said that the Francop's cargo represented "a drop in the sea" compared with the quantities of Iranian military equipment that have been transferred to Hezbollah since 2006.

Of similar concern to Israel, Syria has reportedly dispatched Scud missiles to Hezbollah. If true, Hezbollah would be in a far better position to bombard Israeli cities in the next war. Syria claims that such shipments are a figment of Israel's imagination, but Damascus' denials have fallen on deaf ears in Israel.

In the face of Hezbollah's rearmament program, its inclusion in the Lebanese cabinet and Nasrallah's threats to bomb Israel's main airport and sink Israeli ships, Israel's defence minister, Ehud Barak, has issued a series of threats aimed at the Lebanese government.

Late last year, Barak declared that Lebanon rather than Hezbollah would be targeted if Hezbollah succeeded in escalating tension on Israel's northern border. "Our target will be the state of Lebanon," he said.

Ehud Barak

Last March, only months after a handful of Katyusha rockets fired by radical Palestinian organizations landed harmlessly in the Galilee, Barak said that Israel would hold the Lebanese government responsible for Hezbollah aggression.

Two months ago, Barak delivered his third warning, saying that if Israel is subjected to rocket attacks, Lebanon would suffer as well. As he put it, "We will see it as legitimate to hit any target that belongs to the Lebanese state, not just to Hezbollah."

Lebanon, whose roads and power stations were bombed by Israel in the 2006 war and whose independence is still dependent on Syria's goodwill, has put up a show of defiance in response to Barak's comments.

Lebanon's prime minister, Saad Hariri, whose father, Rafik, was assassinated by Syrian agents in 2005, has asserted that his government would support Hezbollah in a new war: "We will stand against Israel. We will stand with our own people." Meanwhile, the Lebanese president, Michael Suleiman, has said that he will refrain from calling on Hezbollah to relinquish its weapons.

Last week, a major Lebanese Christian politician, Samir Geagea, urged Hezbollah to fold its forces into the Lebanese army. But Hezbollah rejected the proposal, leaving the volatile issue simmering and unsettled.

As if this issue was not serious enough, the Lebanese army exacerbated tensions on Aug. 3 by opening fire on an Israeli outpost, killing a high-ranking Israeli reserve officer. Lebanon claimed that Israeli forces had strayed into its sovereign territory. By way of reaction, Israel bombed a Lebanese army position, killing two soldiers and a journalist. Israel believes that the incident was initiated by Lebanese Shiite officers under the sway of Hezbollah.

Blaming Lebanon for the lethal exchange, the worst such skirmish in four years, the UN and the United States said that Israeli forces had not entered Lebanon.

A few days later, an Israeli navy vessel fired on a Lebanese fishing boat. Israel claimed that the ship had sailed into a "restricted zone" and failed to heed warnings to leave the area.

On Aug. 9, the U.S. Congress suspended a $100-million military assistance package to Lebanon, citing the Aug. 3 incident. After the Lebanese president vowed to acquire arms from "friendly countries," Iran, eager to deepen its clout in Beirut, offered to help Lebanon.

Two weeks ago, the UN reported that Israeli and Lebanese officers had met in an attempt to defuse tensions. The UN hopes that Israel's international boundary with Lebanon, known as the Blue Line, can be more clearly demarcated. Apart from this gnawing problem, Israel and Lebanon have yet to defuse two territorial disputes – the final status of the divided town of Ghajar, which straddles the border, and the ultimate fate of Shaaba Farms, which is also claimed by Syria. In recent weeks, further tension has flared over the ownership of natural gas fields in the Mediterranean Sea.

Even if these problems are resolved, Lebanon is still reeling from stunning disclosures that dozens of Lebanese citizens, including army officers and politicians, were recruited by Israel as spies prior to 2006. Tellingly, Israel has not commented on the arrests.

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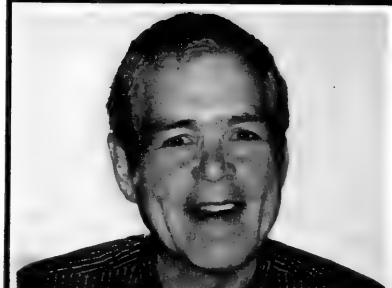

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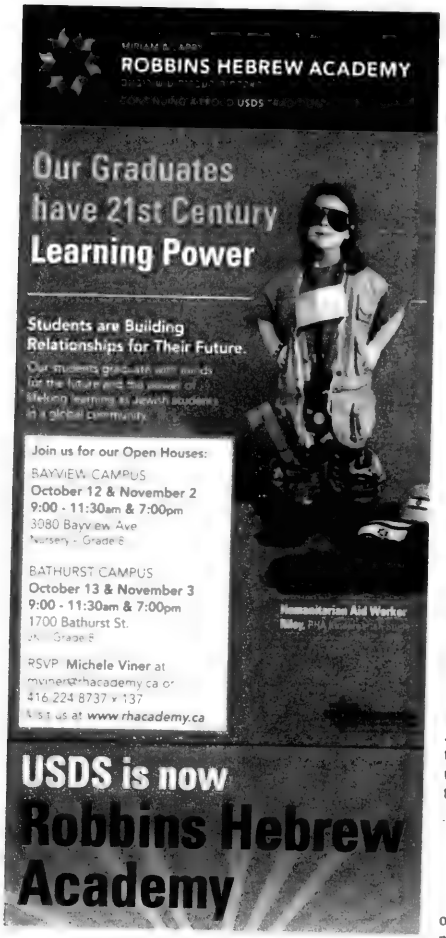
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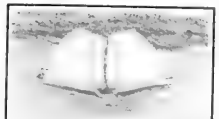
Jewish Life

A broader perspective

By RABBI HOWARD MORRISON

This past summer, in preparation for the High Holidays, I read *The Seven Questions You're Asked in Heaven*, by Ron Wolfson. The first four questions originate from a passage in the Talmud:

1. Did you conduct your business transactions faithfully?
2. Did you set fixed times for Torah study?
3. Did you engage in procreation?
4. Did you wait in hope for the messianic salvation?



Rabbinic Reflections

Each question can be understood on a wider level. I would like to offer a contemporary application of these questions in the context of my assuming the presidency of the Toronto Board of Rabbis (TBR).

The first question, "Did you conduct your business transactions faithfully?" transcends business dealings. When someone is trusted in business, it is because that person is known for honesty, trust and integrity. The faithful person is one who engages in sincere re-lationships with the people who surround him or her. The TBR is all about respect and relationship-building with rabbis and fellow Jews, regardless of where they stand along the various streams of Jewish life. We are united because of the diversity brought to our table by Orthodox, Conservative, Reform and Reconstructionist rabbis, all of whom demonstrate Ahavat HaShem, Ahavat Torah and Ahavat Yisrael – the love of God, Torah and Israel.

The second question, "Did you set fixed times for Torah Study?' is a fundamental axiom of the TBR. We intend to engage the Jewish community at large and its lay leadership with a wide array of Jewish study programs. Specifically, our concerns for enriching Jewish education among our youth represent a high priority for us as a group. We hope to work as active participants, partners and consultants with existing organizations to improve the quality and availability of day school and supplementary Jewish education. We also hope to help develop alternative models for those who receive no Jewish education at all, as part of a vehicle for encouraging the unaffiliated to become affiliated with Jewish community life.

The third question, "Did you engage in procreation?' is not only about having and raising Jewish children. The question would have us become more sensitive to the changing Jewish family: single-parent families, families struggling with fertility, families who adopt, becoming a big brother or sister to an only child and other scenarios in the ever-changing definition of family. Being the only rabbinic organization that represents the entire spectrum of the Jewish community, the TBR looks to be a spiritual, sensitive and sensible voice for dealing with contemporary demographic changes.

The fourth question, "Did you wait in hope for the messianic salvation?" is about positive thinking and an optimistic outlook for future generations. Part of our work is to help make sure that the legacy left by the present generation will be received and transmitted to the next generation. Structures that are working to ensure Jewish identity must continue to function, and structures that are not working must be studied, assessed and modified if necessary.

The ultimate goal of the TBR, primarily a volunteer rabbinic organization, is to partner, consult and work with the existing infrastructure of the Jewish community. Our region of the Jewish world is envied by many other sectors of the globe. The task for all of us is to never sit idly by, but to always be involved in the mandate – "*L'hagdil Torah u'l'haadira*.... To strengthen Torah and to glorify it."

Wishing the entire community – L'Shanah Tovah Tikateivu V'Teichateimu – May we be inscribed and sealed for a sweet, good, healthy and purposeful new year.

Rabbi Howard Morrison is president of the Toronto Board of Rabbis.

New face to an old foe

As we prepare for Rosh Hashanah and our assessments of the past year, it is important to move beyond the personal. We struggle with the choices within our personal relationships and our professional interactions. We also assess our business lives and partnerships and hope to have a comprehensive personal evaluation in preparation for the High Holidays.

Yet one of the areas we don't often bring into our Rosh Hashanah preparation is that sense of world citizenry that is part of the modern world. It is at these moments that our Jewish world can help us organize and understand the world around us.

MIDRASHIC MOMENTS
BY RACHAEL TURKIENICZ

Recently, Iran launched a website that caricatures and denies the events of the Holocaust. While the website is not a surprise, considering the country behind the Internet abomination, it is too lightly dismissed. People casually comment on the "what did you expect" aspect and then proceed to the next news event. Yet Rosh Hashanah reminds us to look closely at our world and not dismiss things lightly. Holocaust denial is a crucial part of Jewish history.

In fact, educating about the Holocaust has become a controversial area of Jewish education. Some scholars argue that Holocaust education has resulted in Holocaust "burnout" and is backfiring. Other scholars argue that Holocaust education is crucial in the upcoming years because of the acceptance of Holocaust denial.

An interesting perspective to bring to the discussion is the U.S. State Department's definition of the eight stages of genocide. After outlining the stages that involve dehumanization all the way through to extermination, the list continues to the last stage of the process. The final stage of a genocide is the denial of the event.

While exploring the approaches to teaching of the Holocaust, perhaps our thinking requires a shift away from teaching about a past historic event that has ended. According to the stages of the event, the genocide process is not over as long as denial is taking place.

In teaching our children and grandchildren about the Holocaust, it should be presented as an ongoing attempt and not the baggage of history. The connection to Rosh Hashanah becomes clear when we consider that part of our honest evaluation must include our passion for fighting ongoing evil.

There is no question that the murderers of the Holocaust have been categorized by Judaism as Amalek. In the Torah, we learn that the ancient nation of Amalek embodies evil for its own sake. We are commanded to fight this evil wherever we see it until the very memory of such a thing is foreign to our children. Bringing the perpetrators of the Holocaust to justice is part of the ongoing war against Amalek. But there is also an ever present spiritual Amalek that the midrash cautions against.

The sages of the midrash teach us that Amalek can be likened to the person who approaches a steaming pot and cools it down. We are driven by our passions, we need things to burn inside of us to prompt us toward action and to ignite the fire within the people around us. The person who deliberately tries to extinguish the passion within us is also categorized as Amalek.

While preparing for Rosh Hashanah, we should ask ourselves if we understand that the events of the last year, culminating in the Iranian Holocaust-denying website, portrays the actions of Amalek. It cannot be seen as just another news event particularly in light of the serious self-reflection that the High Holidays demand. Rosh Hashanah is meant to remind us of our passions, and the passion to teach our children to fight evil should never be jeopardized.

Rachael Turkienicz is director of Rachaelscentre.org.

Jewish Life

Olive oil to bring countries together

By ALEX GROPPER

A while back I wrote a column on the significance of olive oil for the ancient Mediterranean. The great French historian and Mediterranean expert Fernand Braudel, when asked to define the Mediterranean, did so with one word – olive.

My column was a prelude to a major project that I am currently organizing, with the Royal Ontario Museum and the University of Toronto, on that most important byproduct of the olive – olive oil.

Since I wrote the column, the project has been picking up momentum, thanks primarily to the inspired help of Dimitris Azemopoulos, the consul general of Greece in Toronto. Azemopoulos has had the foresight, energy and goodwill to see that this is a venture that will bring together disparate Mediterranean countries that, under normal circumstances, would not have the desire or ability to co-operate or work peacefully together. But thousands of kilometres away, these countries are taking tentative steps to do so in Toronto.

Past Forward
By Alex Gropper

Azemopoulos organized a wonderful dinner, at which most of the Mediterranean consuls were present as well as some of the senior staff of the ROM. It has been a wonderful launch for the project, which we hope to kick off with an international scholarly conference on olive oil in the Mediterranean.

The conference is being organized by Prof. Domenico Pietropaolo, chair of the department of Italian studies at St. Michael's College at U of T, where the Canadian Institute for Mediterranean Studies, which is the linchpin for the event, is also headquartered.

One of the major reasons that I have involved the Mediterranean consuls and their respective countries in the project is to show that Israel has been an important part of the Mediterranean, both past and present. In fact, the first major industrial olive oil site in the Mediterranean was found in ancient Israel in the seventh century BCE at the site of Tel Miqne, ancient Ekron, located on Israel's coastal plain.

At that time, the mighty Assyrian Empire held sway over the eastern Mediterranean and the kingdom of Judah was part of that empire. (The Assyrians had already destroyed the northern kingdom of Israel and deported its inhabitants, leading to the legend of the Ten Lost Tribes.)

Historians have called the Assyrian Empire the first free trade zone in history. The Assyrians valued the olive oil trade as an important source of income and protected it with strategically located garrisoned forts throughout southern Judah. Long before the Athenians exported their product across the Mediterranean, olive oil containers from Ekron attest to olive oil's economic importance in ancient times.

More recently, olive oil has once again become an important industry in the Mediterranean. Supertankers nowadays not only carry crude oil across Homer's wine-dark sea but also bulk up on olive oil from places such as Crete, Turkey, Tunisia, Morocco and Spain. It is now said that olive oil is becoming the new liquid gold of the region.

As a result, we now have a golden opportunity to bring together the various countries in the Mediterranean to work together in a project that will promote understanding and goodwill. It is no accident that one of the most potent symbols of peace is the olive branch. It's a wonderful irony that countries that can not come together at home are coming together thousands of kilometres away from the Mediterranean by the shores of Lake Ontario in the world's largest multicultural community.

High Holiday humour

High holiday humour? Is this some kind of joke? Actually, yes.

Rosh Hashanah ushers in the most solemn period of the Jewish calendar that culminates 10 days later on Yom Kippur. This is a serious time of introspection and *cheshbon nefesh*, a spiritual accounting. But Jews being Jews, there's also time for a smile or two. Here are some things to ponder between your introspecting. Or to keep you rolling in the shul aisles.

By now, you should have received your High Holiday ticket renewal form. Well, it seems several forward-thinking congregations are finding it a competitive edge to allow you to specify your seat location. Here are excerpts from one form I came across.

Jewish & Digital
By Mark Mietkiewicz

I want a seat located (indicate order of priority):

___ On the aisle

___ Near the pulpit

___ In Aruba **[http://bit.ly/hhh01]**

On the first night of Rosh Hashanah, there is a tradition to eat foods whose Hebrew names have dual meanings and are omens of an auspicious year to come. We eat apples and honey so "that You renew us for a good and sweet year," and the head of a fish or sheep so "that we be as the head and not as the tail." **[http://bit.ly/hhh02]**

Apples and honey and sheep's heads are fine, if you like that sort of thing. But here's one suggestion for an updating of the custom: cut a raisin in two equal pieces and place it along with a piece of iceberg lettuce in a stalk of celery. While eating this, you should say, "Our Father in Heaven, lettuce half a raisin celery." **[http://bit.ly/hhh03]**

Q. Why didn't the computerized shofar work on Rosh Hashanah?

A. The rabbi didn't buy enough RAM. **[http://bit.ly/hhh28]**

Speaking of technology and the holidays, a big baseball fan said to his rabbi before Yom Kippur. "Rabbi, I have a dilemma. The Sox are playing their big game on Yom Kippur. What do I do?" The rabbi replies, "Well, what do you think they invented VCRs for?" And the congregant replies, "Rabbi, that's a great idea! But... I didn't know Yom Kippur services were on cable!" **[http://bit.ly/hhh06]**

In a heated moment, we may let slip some words that would have been best left unsaid. That was true during the last presidential election when things occasionally got out of hand. In this video, the candidates try to get into the Rosh Hashanah forgiveness spirit. **[http://bit.ly/hhh11]**

Life is short. And so is this column. In order to maximize the mirth and to keep you from saying, "I heard it already!," I present five classic High Holiday punch lines. To read the entire jokes, visit the websites.

(1) "Please," says the [synagogue] president with tears in his eyes, "Shoot me first!" **[http://bit.ly/hhh16]**

(2) Seeing this, the chazzan nudges the rabbi and whispers, "So look who thinks he's nothing?" **[http://bit.ly/hhh17]**

(3) "$4 for the tallit, and $20 to get all the knots out." **[http://bit.ly/hhh18]**

(4) The gabbai ran over and said, "Not on you, on the Torah, on the Torah!" **[http://bit.ly/hhh21]**

(5) "Shush," the parrot says. "Think of the odds we'll get on Yom Kippur." **[http://bit.ly/hhh22]**

Finally, here is Yaakov (Dry Bones) Kirschen's take on Yom Kippur, Israel and world politics: On the Day of Atonement we say, "We have sinned. We have sinned." The rest of the year we have the UN... to tell us that. **[http://bit.ly/hhh33]**

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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Tuition fees rise across the board

By CARA STERN
CJN Intern

For the upcoming school year, families at Toronto's Jewish day schools will pay an average of 5.4 per cent more for their children's tuition than they did last year.

It could be a sign of economic recovery that none of the schools that spoke to *The CJN* by deadline are offering the price freeze many of them did over the past few years, but it means more money out of all of the families' pockets.

The July rate of inflation according to TD Canada Trust was 1.8 per cent on an annual basis, up from just under one per cent at the same time last year. But only one program at one of the schools has raised its tuition fees by less than the rate of inflation.

At Toronto Heschel School's junior kindergarten program, full-day fees are increasing by only 0.9 per cent, from $10,800 to $10,900; and half-day fees are going up by 1.7 per cent, from $5,800 to $5,900.

However, grades 1 to 3 at Heschel will cost parents $15,300, compared to last year's $14,600, a 4.8 per cent increase. Parents of students in grades 4 and 5 will see the biggest increase at this school, from $14,800 to $15,600, a 5.4 per cent increase.

Grades 6 to 8 will go from $15,100 to $15,900, a 5.3 per cent increase.

Paul Penna Downtown Jewish Day School has the smallest overall increase, with tuition for all years going from $13,850 to $14, 250, a 2.9 per cent increase.

The largest increase is 12 per cent at Netivot HaTorah Day School's morning nursery class where fees go from $3,125 to $3,500, although the increases at the school vary quite a bit, depending on the child's age. Extended Nursery is going from $5,633 to $6080, a 7.9 per cent increase. Full-day nursery goes from $8,140 to $8,665, a 6.5 per cent increase. Senior kindergarten classes have a three per cent increase, with morning going from $5,710 to 5,880, and full day from $10,850 to $11,180.

Grades 1 to 6 fees rise from $12,190 to $12,560, also a three per cent increase, and grades 7 and 8 go from $12,390 to $12,860, a 3.8 per cent increase.

Most increases greater than inflation rate

Netivot HaTorah has 560 students registered as of mid-August, three fewer than last year, although Ron Saban, business manager for the school, said this year's number will likely go up, since students often show up on the first day of school before they register.

Associated Hebrew Schools' fee increases also vary by grade, but most hover around five per cent. Full-day nursery fees are going up by five per cent, from $10,950 to $11,500, while half-day nursery goes up 5.4 per cent, from $5,550 to $5,850. Full-day senior kindergarten goes from $11,200 to $11,775, a 5.1 per cent increase, and the half-day program goes from $5,725 to $6,025, a 5.2 per cent increase.

Grades 1 to 6 increase from $11,950 to $12,425, up by 4 per cent, and grades 7 and 8 are up by 5.9 per cent, from $12,200 to $12,925.

Leo Baeck Day School tuition is up 4.8 per cent for all ages, from $11,550 to $12,100, and enrolment is up 3.2 per cent as of mid-August, from 839 students last year to 866 students this year.

"We've managed through a difficult economic time to actually continue to grow our school, passing the 850 mark for the first time in a long time since the economic difficulties began," said Eric Petersiel, head of the school.

But he said he credits the new baccalaureate program for the increase more than the tuition fees.

Robbins Hebrew Academy, formerly United Synagogue Day School, raised its nursery school fees by five per cent, from $5,000 to $5,250. The half-day junior kindergarten goes from $6,000 to $6,400, up 6.7 per cent. Full-day junior and senior kindergarten classes go up 7.6 per cent, from $11,900 to $12,800. Grades 1 to 5 are going up 8.1 per cent, from $12,900 to $13,950, and grades 6 to 8 are increasing by eight per cent, from $13,100 to $14,150.

Continued on pge 16

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Rabbi Shlomo Riskin,
Chief Rabbi, Efrat
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Who among us does not worry about securing the Jewish future — both personally and collectively? Come hear one of the most inspiring and compassionate teachers of our People.

ZION: HOME OR HARM TO THE JEWS? A Public Discussion

Rabbi Daniel Gordis and Peter Beinart
Thur. Oct 28, 2010, at 8 p.m.

Are North American Jews feeling harmed by the State of Israel, rather than seeing her as our second home? And is Zionism antithetical to the next generation or still a possibility?

Rabbi Daniel Gordis is Senior Vice President of the Shalem Center in Jerusalem and the author of several popular books on current events in Israel. Peter Beinart's article, "The Failure of the American Jewish Establishment" in the *New York Review of Books*, set off a major debate among Jews.

Moderator: Heather Reisman

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Tuition fees are on the rise at most Jewish day schools in the Toronto area this year.

UJA Federation provides subsidies for families in need

Continued from page 14

The school had 688 students last year, but as of mid-August, had only 616 registered, a 10.5 per cent decrease.

Parents of secondary school students at the Anne and Max Tanenbaum Community Hebrew Academy of Toronto will pay tuition fees of $20,100, 6.3 per cent more than last year's $18,900. The school had 1,450 students last year, but won't know this year's final numbers until Sept. 30.

Bnei Akiva Schools will have an increase of 6.1 per cent, at $19,900 from last year's $18,750. They are seeing a 2.1 per cent decrease in the number of students, going from 237 students to 232.

By way of comparison, fees at Branksome Hall girls' school, a non-Jewish private school, are going up 3.8 per cent for junior kindergarten to Grade 10, from $24,530 to $25,450. Fees for grades 11 and 12 will be $27,450 for the upcoming year.

UJA Federation of Greater Toronto provides subsidies for families who can't afford the tuition fees. About $10 million is given out each year, said Howard English, vice-president of communications for the federation.

"That's unprecedented in North America," English said, adding that families who would like to receive a subsidy should directly contact their school's tuition subsidy committee.

The largest challenge to keeping costs down is teachers' salaries, he said, but that isn't to say teachers shouldn't be paid well for their work.

"If you want quality teachers, then salaries have to keep pace," he said.

The Canadian Jewish News **CJN** The Canadian Jewish News

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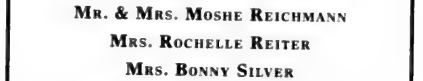

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אַ פֿרומער פֿרײַנד מײַנער האָט מיר אַ זאָג געטאָן – "ביסט אַ וועלטלעכער, פֿאַר דיר איז נישטאָ קײן נאָט. ווי קענסט דו זאָגן אַז די ימים נוראים זענען אויך היכנסיק פֿאַר וועלטלעכע יידן?

אויסטאָט אַן אַרגומענט, האָב איך אים אַנגעזאָגן אויף די פֿאלגנדיקע ווערטער פֿון י. ל. פֿרץ, דער פֿאָטער פֿון יידישן כאַראַקטער:

"איר האָט צעשטערט אין דיך דאָס איידעלע אין שיינע, אין חילן עס נאָך אַרויסווּרצלען, נישט האָבנדיק קײן בעסערן זימען צו פֿאַרזײַען...פֿאַלגט כּדי, ווערט אײַך נישט קײן די ימים נוראימדיקע שטימונגען...די איידע, אַז עס איז פֿאַראַן עפּעס העכערס, פֿאַר וועלכער דער כּעסטער דאַרף זיך אַפֿאַל אָפּשטעלן, אויף די קינדע אַן זאָגן: איך האָב געזונדהיק, אַן וועל נישט מער – איך נעם דעם חצי שטייגדיק צו דיר – די איידע איז נישט קײן פֿראָגרעס...ביים דאָוונען! ווערט אײַך נישט קײן האַרציקע טרערן!...ליינט צו אײַער אויער צו די סיני־ניגונים! די זיינען אַזוי מענטשלעך – האַרציק אין רײַן! אָדער איז דאָס פֿאַלק נישט די שול, נישט זײַנע רעליגיעזע נעזאַנגען! אין קײַנגלעכע קרײַזען נעפֿינט איר אַזעלכע בריליאַנטן נישט, די פּערל פֿאַרמאָגן נישט דער ים!... אַן דאָס סידור עפֿנט. צי בעט עס נישט אײַער נעבעכס?"

"דער באָרימטער ספֿאַניישער דעקער ...ארטענא אי גאָסטע האָט זיך אַרויסגעדרײקט, אַז דאָס כאַראַקטעריזירט־שט, חאָס ער געפֿינט אין יידישקײַט, איז דער נראַנגל, חאָס חערט דאָרט נעפֿירט פֿאַר אידען. יידישקײַט איז נישט פֿשוט, אײַנפֿאַך, אַפּגעטאָקט. פֿון די פּסוקים פֿון תנ"ך איז אים צוגעפֿאַלן צום נעמיט דער פּסוק: 'נפֿתולי אלים נפֿתלי', מעכטיקע נערוואַנגלען האָב איך נעפֿירט (בראשית ל,ח). יידישקײַט יידט, קאָכט, בודזשט."

אין י. ל. פֿרץ איז אין די ימים נוראים אַנגענאַנגען אַ שוועדער נערוואַנגל..." *

יום־כיפור נעכט"
עס לעבט נאָך אַ נעדעכטעניש אין מיר
פֿון יום־כיפור נעכט אין מיין הימשאָטן,
ווען דער הימל האָט נעטונקלט און פֿאַרהילט
די וועלט מיט פֿאַרטיקייט פֿון יום־חדין.
א שלווהדיקער טרויער האָט נעהיַיערט
איבער אַלעמען, ווי שוואַלט די וועלט
איינגעהאַלטן דעם אָטעם.

עדות יידן האָבן אַנגעפֿילט די שילן,
נעהילטע און טליתים, אין נעצימטער
פֿאַר דעם, וואָס אייביק לעב און התמעט
אייַדנס גורל אין אָט דעם טאָג.

אין מיין דמיון איך זע
די הויכע, טריפֿמדיקע נשמה־ליכט.
זיערע רויטע פֿלעמלעך ציטערן
ווי די הערצער פֿון יעדע אין דער עדה.
דער חלב אין די זאמד־קעסטלעך טריפֿט
ווי טרערן מאמישע פֿון די אויגן.

דער טאטע ביַי מיין זיַיט שלאָגט זיך על־חטא,
און אין דערוויַיבער־שיל די מאמע בעט
פֿאַר יעדערן באַזונדער
פֿון אירע פֿינף קליַיניג קינדער.

* ציטירט פֿון הערשל קלעפּפיש: אַנגעשלאָסן אַ סקיצה, ווי 440
** ציטירט פֿון ש. סיכאָווישס: פּוּנקען אין זשאַר, ווי 10

פֿון רעדאַקציע: אויב איר האָט נאָך אַנקען הענג אַנדזער חיבור צו לאָזן חיין, דרוק פֿאָטס אַדער כלי־פּאָס: info@cjnews.com

Shuls, agencies offer services for Israelis

By CARA STERN
CJN Intern

Israelis in Canada during the High Holidays should be able to find themselves with plenty of options to celebrate and pray.

Jewish Immigrant Aid Services (JIAS) of Toronto works with many Toronto synagogues helping newcomers figure out which synagogue would be best for their needs, and often offers free tickets to High Holiday services.

JIAS also matches the newcomers with established families to share the holiday with them, for example, through having Rosh Hashanah dinner together.

"If they have a synagogue in mind, we'll try to stick to that particular synagogue," said Lia Kisel, an intake and settlement worker for JIAS Toronto, adding that JIAS' connections to shuls mean it is very often successful at getting free tickets for newcomers.

Beth Chabad Israeli Community has a High Holiday service directed specifically at Hebrew speakers.

"Other shuls have members-only access to the shul, but we don't have that," said Mira Zomer, administrative assistant for Beth Chabad Israeli Community. "It's an open door."

The services are at 770 Chabad Gate, and the Israeli minyan takes place downstairs. Tickets are $100 for Rosh Hashanah and Yom Kippur services for non-members. The Chabad centre holds somewhere between 200 and 300 people.

Plenty of options to celebrate and pray

To celebrate the New Year, Jew Meet Jew is hosting a Rosh Hashanah party at Time Nightclub, at 81 Peter St. in downtown Toronto, on Sept. 12.

The goal is to help integrate Israelis into the Canadian Jewish community, said Adi Ovadya Hazanov. With events like this one, "more people will meet and more people will have fun." For more information, call 416-294-4666.

Additionally, Jewish Information Services provides a list of High Holiday services in the Toronto area for non-members of synagogues. Visit http://bit.ly/cKB188 to view the list, which includes the language of the service and ticket prices.

Pearl Grundland, executive director for Beth Emeth Bais Yehuda Synagogue, said the shul does not have Israeli-specific services, but it offers Hebrew services.

While there is no set standard rate for Israeli visitors, she said she would welcome a conversation with any Israeli interested in joining the congregation for the High Holidays.

"We have many Israeli members, so they'll find friends here," she said.

The Reform Solel Congregation of Mississauga has services that are about 50 per cent English, 50 per cent Hebrew. Arliene Botnick, director of education, said the synagogue does not have any specific program for visiting Israelis but would be open to speaking with anybody interested in attending the services.

Representatives from two of the largest Orthodox synagogues, Beth Avraham Yoseph Synagogue of Toronto and Shaarei Shomayim Congregation, said the shul does not have any programs specifically for Israelis, but services are mostly in Hebrew.

Associated Hebrew Schools of Toronto

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The President, Board of Directors and Board of Governors of Associated Hebrew Schools of Toronto join the community in mourning the loss of

Wilfred Posluns ז"ל

Generous Benefactor, Member of Associated's Board of Governors and Community Leader

There are few individuals who have had as much impact on the Jewish community in Toronto as Wilfred Posluns ז"ל. His decades of involvement included the leadership of a number of key organizations including Jewish Federation, Baycrest, and Mount Sinai Hospital. Numerous other organizations including Associated were the benefactors of his philanthropic support.

Mr. Posluns had great concern for the children of the community and in particular for their Jewish education. His support of Associated led to the re-building of our campus on Neptune Drive. We were honoured to have the new building bear the family name and the Louis and Leah Posluns Education Centre opened its doors in 1998. Mr. Posluns took tremendous pride in the children being educated there. The formidable success of the campus and its increasing enrollment are a fitting legacy to Mr. Posluns' generosity.

We extend our sincere condolences to his wife Joyce and to his children David, Wendy and Lynn, all of whom are supporters of Associated. David recently joined his father as a member of our Board of Governors and has been an active lay leader for many years.

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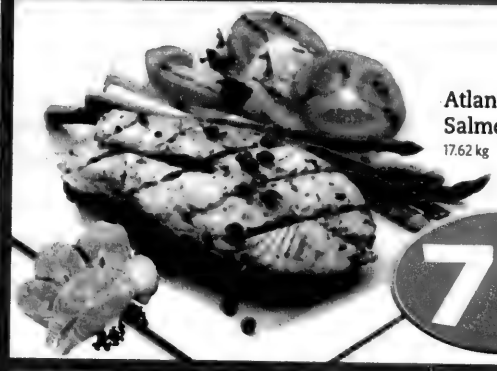

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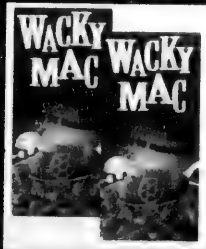

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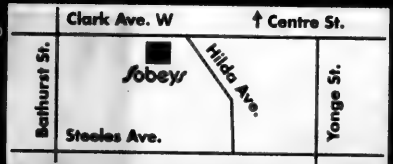

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Libeskind sculpture will memorialize doomed ship

By ANDY LEVY-AJZENKOPF
Staff Reporter

World-renowned architect Daniel Libeskind is designing a sculpture memorializing Canada's 1939 refusal of entry to the M.S. St. Louis.

The boat, which carried some 900 Jewish refugees, epitomized the "none is too many" anti-Jewish Canadian immigration policy of the era.

Libeskind won a contest held by Canadian Jewish Congress (CJC) earlier this year in which proposals from numerous "accomplished and acclaimed" designers were judged and evaluated by a "committee of artists, Jewish community members and Holocaust survivors," Congress CEO Bernie Farber told *The CJN*.

Titled the *Wheel of Conscience*, Libeskind's creation will feature moving wheels and gears representing aspects of racism and hatred that lead to anti-Semitism.

Once completed, the *Wheel of Conscience* will be housed in the Rudolph P. Bratty Permanent Exhibition at Pier 21, Canada's Immigration Museum, in Halifax. It's scheduled to be unveiled at the museum either late this year or sometime in early 2011.

In a statement, Libeskind said he was "thrilled" to create this new work of art.

"The composition as a whole is inspired by the desperate plight of the Jewish refugees and their tragic destiny on the ship M.S. St. Louis. This work of memory will express the importance of eradicating the evils of hatred, racism, xenophobia and anti-Semitism," he said.

Congress said the monument is the centrepiece of its ongoing national project to educate Canadians, "especially youth, about the St. Louis and its impact on Canada's society and immigration history."

Funding for the project was provided by Citizenship and Immigration Canada's Community Historical Recognition Program (CHRP), which last year granted Congress $500,000 "to initiate the project," Farber said.

He noted that Libeskind's design beat out many other "worthy" submissions based not only on its esthetic merit, but also because of Libeskind's ties to Canada – his wife, Nina Lewis-Libeskind, is Stephen Lewis' sister – and his "particular connection with the Holocaust."

Libeskind's parents were Holocaust survivors and his family suffered under Communism and anti-Semitism in Poland. He also famously designed the Jewish Museum of Berlin, as well as the Royal Ontario Museum's Crystal addition.

Picking the winning design was "a tough decision… because all the [proposals by competing artists and designers] were just outstanding," Farber said.

According to Farber, Libeskind's reaction to his winning bid for the sculpture was one of joy.

"He said to me, 'This is one of the smallest, but one of the most important works I've done in my life,'" Farber said.

In his description of the wheel, Libeskind said it is driven by gears, "symbolic of the gears of a ship's engine and the gears of a cynical bureaucracy."

The rim of the wheel features the description of the tragedy of the M.S. St. Louis. Surrounding it is the map of the world etched into the cylinder.

"The large wheel is moved first, by the smallest and fastest rotating gear of hatred. This small gear transfers its force to the next larger gear of racism which moves a little slower. Then the force of racism turns the yet larger gear of xenophobia, which moves yet even slower. Finally, the three gears combined, move the largest and most prominent gear of anti-Semitism. The rotating gears fracture and reassemble the image of the ship at set intervals. The gears… provide the mechanism to move the wheel in the vicious circle that brought tragedy to so many lives and shame to Canada," Libeskind wrote.

In an e-mail, Rick Dykstra, parliamentary secretary to Jason Kenney, federal minister of citizenship and immigration, told *The CJN* the government is "pleased" to be part of Congress' project.

"This reaffirms our government's commitment to preserve and promote human rights, both at home and around the world, including combating the scourge of anti-Semitism in all its manifestations."

Libeskind's sculpture is not the only creation being funded for the project. Congress noted that part of the CHRP grant is also being used to develop a 16-page resource booklet on the history of the M.S. St. Louis.

The bilingual – French and English – booklet is being designed jointly by Congress and the Ministry of Citizenship and Immigration for use by teachers of students in grades 6 to 8 nationwide.

According to Congress, the booklet will help students understand how and why the M.S. St. Louis incident occurred. Congress said the booklet is being offered to assist educators in teaching material that they might not be familiar with.

"Curricula, especially in provinces other than Ontario and B.C., especially in Grades 6 to 8, do not focus a great deal on the darker side of Canadian history. [The M.S. St. Louis incident] is not a particularly glowing element of that history. But we want to open this page to show what we can learn as a consequence of this embarrassment. As a consequence of this experience, Canada fundamentally changed its attitude towards immigration and refugee policy."

The booklet is scheduled to be published in November.

There's a lot on the line!
This year, United Jewish Appeal wants to raise an additional $2.5 million for programs designed to instill a deep sense of Jewish pride in our youngsters and, by extension, strengthen their bond with Israel.
This is vital in light of today's global movement to delegitimize Israel as a Jewish state. We must ensure that our youth develop a strong sense of Jewish identity through education, community initiatives, and other means.
Between September 12th and 16th, please respond generously when contacted by a UJA Super Week telethon volunteer.
For further information about UJA telethons and volunteer opportunities, contact Jared Stekel at jstekel@ujafed.org | 416.631.5819 or visit www.ujatelethons.com

School trustee to oppose *Shephard's Granddaughter*

Toronto board decides to retain controversial book

By PAUL LUNGEN
Staff Reporter

The director of education for the Toronto District School Board (TDSB) has accepted a recommendation that a controversial book on the Arab-Israeli conflict be retained in school libraries, despite concerns it was biased and one-sided. However, a school trustee is vowing to oppose the decision and restrict or remove *The Shepherd's Granddaughter* from library shelves.

James Pasternak said there are likely enough votes among trustees, who are scheduled to next meet on Sept. 7, to overrule Chris Spence's decision to keep the book.

"We absolutely cannot have that book in our system, which suggests that violence is a solution for solving disputes. It is not something we need in a diverse school system where we teach tolerance, restraint and respect," Pasternak said.

The book at the heart of the controversy was introduced to Ontario schools last year as part of the Ontario Library Association's Forest of Reading/Red Maple program that provides supplementary reading materials to students in Grades 7 and 8. The book was criticized for its unsympathetic portrayal of Israelis. In one instance, a Palestinian character said of Israelis: "Innocent? No Israeli is innocent. Why should we let them live in peace? They don't deserve it."

A second reference has an Israeli soldier saying: "No Palestinian boys in city. We shoot Palestinian boys."

A parent in the Toronto district, Brian Henry, filed a formal complaint about the book, which prompted the creation of an in-house review committee to examine the text.

The staff committee concluded last June that the book has educative value, even though it displays "clear bias" and is "told from the point of view of a Palestinian family." They recommended it be retained in Toronto school libraries as independent reading material and suggested ways it could be used as a reading resource. Spence studied the recommendations over the summer and last week announced his decision.

In a letter to Henry, Spence stated: "After evaluating this report and taking some time to personally read the novel, my decision is to accept the review committee's nine recommendations.

"*The Shepherd's Granddaughter* has the potential to engage our Grade 7 and 8 students (a critical age for the development of social consciousness about human society) in understanding the complex issues of their world.

"I am confident that these recommendations will help to support learning with resources that may sometimes contain controversial and sensitive issues."

James Pasternak

Henry may appeal that decision to the TDSB, but at *CJN* press time there was no indication an appeal would be filed.

"Even if he didn't want to appeal, we have the authority to restrict the book from circulation in the system," Pasternak said. "I believe the votes are there to at the very least restrict it and the best solution would be to remove it."

Anticipating arguments that such a move would amount to censorship, Pasternak said "it is a myth that boards have to take every book recommended to them. We have no obligation to do so. This is not book banning. This is a a decision by our system not to accept certain written material.

"We are a school board, not a venue for political propaganda in the guise of a novel," he said. "It takes an unbalanced, biased view of the Israeli/Palestinian conflict to demonize Israelis. It doesn't mention any great strides and positive initiatives taken by these two peoples to negotiate and trying to work things out through dialogue.

"I would send this back to the Ontario Library Association and say, 'thanks, but no thanks.'"

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WHERE SHABBAT MATTERS. WHERE COMMUNITY MATTERS.
MATTER. WHERE PHILANTHROPY MATTERS.
ATTER. WHERE SPIRITUALITY MATTERS.
HERE CAREERS MATTER. WHERE TORAH MATTERS.
WHERE YOU MATTER.
ERE TORONTO MATTERS. WHERE TEENS MATTER.
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We are delighted to announce the opening of:
The Isidor Kaufmann Art Room at the Bathurst Campus.

The Art Room will be named in honour of Sue's great grandfather, the well known Jewish painter, Isidor Kaufmann. Sue & her family are pleased at this time, to direct the proceeds of the H & K Schafer Fund, their family fund, to enhance the RHA Arts Program and to establish two special student awards.

In honour of Sue's retirement, we have established the Isidor Kaufmann Fund to continue the enhancement of the arts at RHA. We invite you to make a donation.

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'There was this *bashert* between the two groups'

Ivan Reitman

Continued from page 3

Reitman family and the Daniels Corporation, who form the King and John Festival Corporation.

"There was this *bashert* between the two groups," says Michèle Maheux, the festival's executive director and chief operating officer.

"Jack Daniels wrote the first philanthropic cheque of $25,000 to our organization in its first year, 1976. When nobody was stepping up to the plate, not even the city, Jack literally got our organization off the ground."

The Toronto International Film Festival's new five-storey film complex designed by KPMB architects consists of a three-storey atrium, five cinemas with more than 1,300 seats, two galleries, three learning studios, a centre for students and scholars, restaurants and a lounge and the festival's offices.

On weekends, family activities, such as costume designing for children and filmmaking workshops for teens, will be offered. Every Friday, university film students will attend classes given by film experts.

Essential Cinema, the festival's first major exhibition, is based on its list of essential 100 films considered the most influential movies of all time.

Film screenings of the top 100 begin Sept. 23 and go to the end of December. Special events connected to these films include lectures by filmmakers, concerts and commissioned work.

The free-to-the-public installation opens Sept. 12 and runs to Oct. 23. It consists of objects and images from the history of cinema, as well as contemporary artwork from or inspired by the festival's essential 100 list, including Roberto Benigni's *Life Is Beautiful*, Steven Spielberg's *Schindler's List* and Alain Resnais' *Night and Fog*.

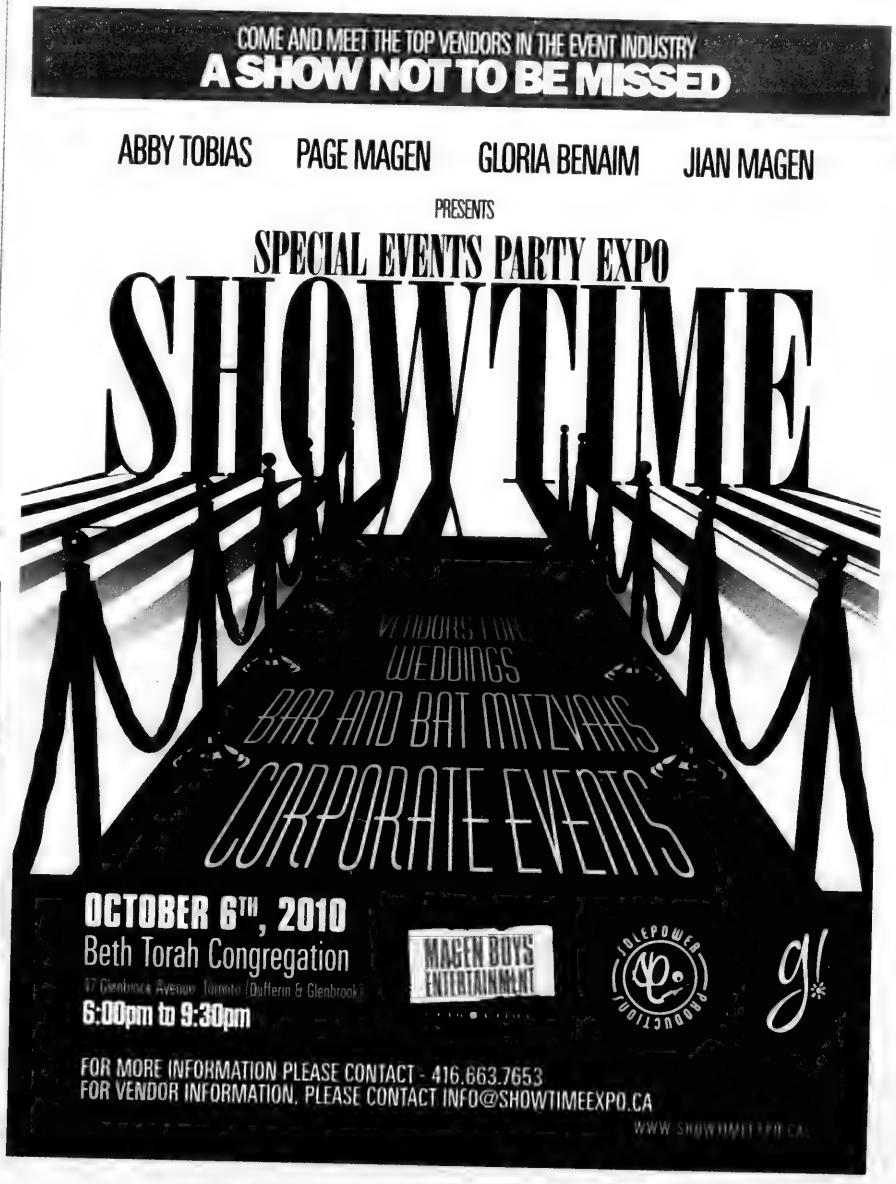
"We've found select items and photographs from these three films that will resonate in a special way with Jewish audiences. There are objects from *Life Is Beautiful* that the child in the film plays with," says Cowan, the former co-director of TIFF.

"We also have special images from *Night and Fog*, a remarkable documentary. [It is] the first film that went back to Auschwitz to look at the site soon after the war, and is considered one of the most harrowing documentaries ever.

"We have never before seen photographs of how they reconstructed the train tracks within Auschwitz, which certainly elicited a very unnerving and unsettled reaction from me, as a Jew, seeing this site recreated. On the other hand, it shows without film and its power, maybe our memories of these historical tragedies wouldn't be quite as present."

For a calendar of events, visit http://tiff.net/tiffbelllightbox.

Be sure to follow coverage of the Toronto International Film Festival in the pages of *The Canadian Jewish News* and on cjnews.com



Jewish Toronto

United Jewish Appeal Launches Annual Campaign

Campaign seeks to raise funds to fortify next generation's Jewish identity

By Daniel Horowitz

Fittingly enough, just hours after Toronto Mayor David Miller officially declared last week "United Jewish Appeal Week" in the City of Toronto, and Vaughan Mayor Linda Jackson made the same declaration in "the City above Toronto," the Carlu played host to the launch of United Jewish Appeal's Campaign 2011.

Chaired by Sherry Firestone and Jeff Rosenthal, the campaign is focused on raising an additional $2.5 million this year to combat the challenges to their Jewish identity faced by our next generation who are being saturated with anti-Israel, anti-Semitic rhetoric on a daily basis.

The campaign has already raised $15.5 million towards its goal of more than $66 million.

During the launch, the crowd heard short personal stories from seven speakers about how their lives had been transformed for the better by UJA Federation and its partner agencies.

"This year, UJA's case for increased giving reflects our collective desire to give our children the tools for success so they can live proudly in an ever-changing and sometimes adversarial world," Firestone told the sold-out crowd. "We are all concerned about the growing trend of Israel de-legitimization. A week doesn't go by where we don't hear from those who question Israel as a Jewish state, or her right to exist at all. We must take swift and bold action now to empower our youth and give them the confidence to lead full Jewish lives with joy, pride, strength and conviction."

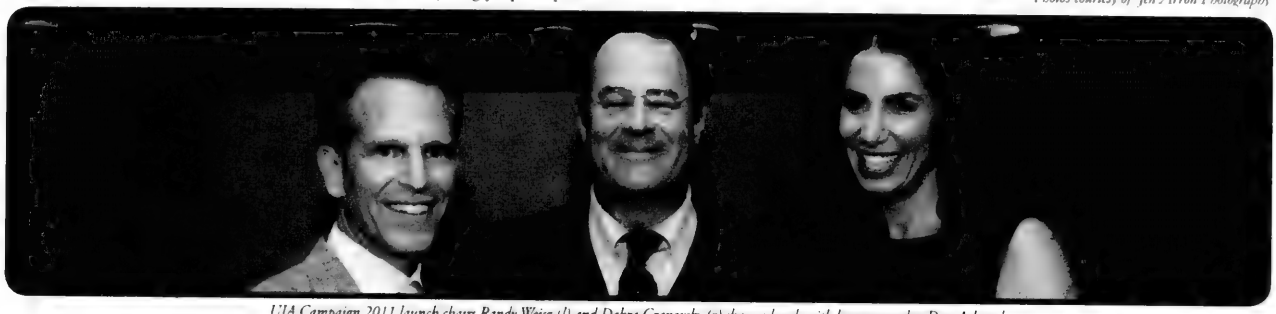
"One of the goals of this onslaught is to wither ties of young Jews with Israel, undermining Israel," said Rosenthal. "UJA has already initiated a number of effective programs in Toronto, and this year's campaign aims to dramatically broaden their reach in order to influence as many of our young people as possible."

Some of the initiatives to make this possible include:

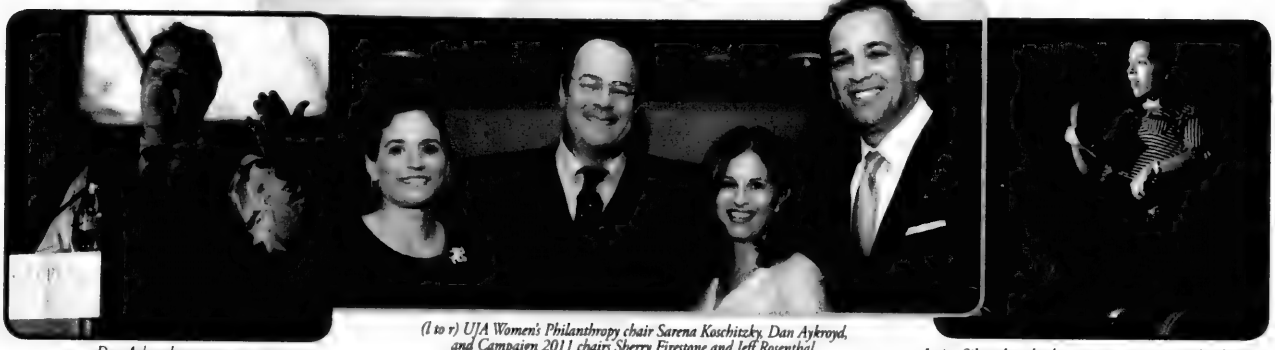
- Reducing the Birthright Israel waiting list by 50%.
- Providing support for high school and university students to combat efforts to demonize and deligitimize Israel.
- Enhancing the quality of Jewish education in day and supplementary schools.
- Strengthening Jewish summer camps and the number of children attending.

The launch of the campaign, chaired by Dahra Granovsky and Randy Weisz, featured veteran funnyman and accomplished actor, Dan Aykroyd who said he was proud to be there, calling UJA "one of the world's superior philanthropic organizations that funds universal positive initiatives" that help Jews and non-Jews alike.

Photos courtesy of Jen Arron Photography



UJA Campaign 2011 launch chairs Randy Weisz (l) and Dahra Granovsky (r) share a laugh with keynote speaker Dan Aykroyd.



Dan Aykroyd entertains.

(l to r) UJA Women's Philanthropy chair Sarena Koschitzky, Dan Aykroyd, and Campaign 2011 chairs Sherry Firestone and Jeff Rosenthal.

Jessica Silver describes her recent journey on Birthright Israel.

Kochav Nolad, a Jewish singing troupe from Moscow, perform at the launch.

Josh Pope addresses the crowd.

UJA Board chair Alan Winer and wife Laura.

OneUJA.ca

UJA Toronto is published as a community service by UJA Federation of Greater Toronto.

Number One in a Series

Birthright Israel

LET'S TEACH HER ABOUT HER JEWISH ROOTS BEFORE SOMEONE ELSE DOES.

Our ancestors endured unimaginable hardships. Stood bravely in the face of thousands of years of ignorance and hate. We have survived it all from slavery to terrorism. And now, in our modern world of ease and convenience, the Jewish People face many challenges including apathy, indifference and lack of knowledge.

The next generation is facing the very real danger of losing its identity. UJA Federation is meeting this challenge head-on, with initiatives like **Birthright Israel.**

Our goal is to cut the waiting list in half for this remarkable Jewish Identity building experience.

We need your help. Let's work together to keep the Jewish People proud and strong.

NEW CHALLENGES. ETERNAL STRENGTH. OneUJA.ca

Toronto election signs go up after Shabbat October 2

By CARA STERN
CJN Intern

Candidates for Toronto city council are going to have to wait until after Shabbat on Oct. 2 to put up their election signs.

Originally, councillor hopefuls were permitted to put up signs on Sept. 30, but this caused a problem for some Jewish candidates who would be celebrating Shmini Atzeret and Simchat Torah, which falls on Sept. 30 and Oct. 1 this year.

As Oct. 2 is Shabbat, the motion requires candidates to wait until after sundown before they begin to put up signs.

Coun. Case Ootes of Ward 29 initiated the motion, and Coun. Mike Feldman of Ward 10 seconded it. It passed 31 to four.

Initially, the motion stated the signs should be permitted to be erected on Sept. 29 at midnight (late Monday night), but legislation prevented the original proposal, said Feldman. Therefore, the revised proposal moved the signage date to after the holidays.

The date change shows that the city is respectful of the Jewish High Holidays, said Howard English, vice-president of communications for the UJA Federation of Greater Toronto.

"It's an indication to us of what a wonderful city this is, where respect for religious holidays is uppermost in the minds of the city," he said.

Israeli hospital raising funds for protected ER

By CAROLYN BLACKMAN
Staff Reporter

Dr. Amnon Rofe, chief executive officer of Bnai Zion Medical Center in Haifa, is on a mission to improve safety at his hospital.

Speaking last week at a reception hosted by The Canadian Committee for the Haifa Foundation, Rofe, a specialist in obstetrics and gynecology who has been at the hospital since 2000, called Bnai Zion the most exposed hospital in Haifa.

"We have a beautiful view of Haifa from every window of the hospital, but we can see the border of Lebanon, and they can see us."

The 450-bed municipal hospital, he said, has an average of 95,000 visits a year to 65 outpatient clinics, and more than 65,000 visits to the emergency room. They perform about 13,000 surgeries per year, and at least 15 babies a day are born there.

He said that staff and patients reflect the diversity of the area's population. "People from different origins and religions – Christian and Muslim Arabs, Druze and Jewish physicians and staff – work together every day."

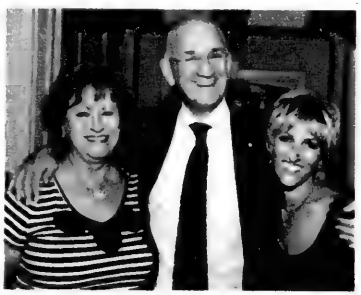
The hospital was hit only once in the 2006 Lebanon war, said Rofe, and there were no casualties, "but the next war is only a matter of time. Our enemies are purchasing huge amounts of weapons, and they can't wait to use them on us."

"The war can hit us in our backyard, and we have to be prepared, better sooner than later," he said.

He is in North America – he had a trip planned the following day to New York City – as part of an $8-million worldwide fundraising campaign for a protected emergency room for the hospital, which would provide protection against nuclear, biological and chemical attack.

The planned room, where rocket attack victims will receive initial treatment, will be a 10,800-square-foot facility with 30 beds, two trauma rooms and six professional clinics.

After the patients are stabilized, they will be transferred to the 90-bed protected hospitalization unit for ongoing care.



From left, Mary Laufer, a member of the Canadian Committee for the Haifa Foundation board of directors, and host of event; Dr. Amnon Rofe, CEO of Bnai Zion Medical Center; and Lisa Plant, executive director of the Canadian Committee for the Haifa Foundation.

As head of the hospital, he said, he is responsible for the safety of staff and patients. "[Quite] simply, we need to save lives. [This facility] will allow us to continue to provide medical care under a rain of rockets.

"It will also comfort soldiers fighting at the borders. They will know that their loved ones are receiving protected treatment."

Rofe said he is spending a lot of time trying to get help for the project. "If we do it together, we will make the project come true."

An attempt to set the record straight on Israel

According to Reports

By PAUL MICHAELS

This column appears just as Israeli Prime Minster Benjamin Netanyahu and Palestinian Authority President Mahmoud Abbas are scheduled to meet for direct talks in Washington D.C. It will be left to a future column to analyze the media's treatment – expected to be intense – of the summit.

For now, something different.

For the past 30 years, Martin Fletcher has been the familiar face and voice of NBC News in Israel, where he's worked as bureau chief. He recently left that post to devote himself to writing, though he remains "special correspondent" for the network. He's been a foreign correspondent since 1973 and has covered conflict not only in the Middle East but in other regions as well.

His first book, *Breaking News*, was published in 2008. It's an account of what it's like, harrowing adventures and all, to report from some of the world's most dangerous places – Somalia, Kosovo, Afghanistan and Rwanda, among others.

His latest book, *Walking Israel*, is being published this month and is a departure from his previous one in the sense that the adventures he describes are of a decidedly lighter, more personal kind. Subtitled, "A Personal Search for the Soul of a Nation," the publication is Fletcher's attempt to show another important side of Israel rarely, if ever, seen on nightly newscasts, including, he admits, his own.

Two years ago, Fletcher spent a couple of weeks walking Israel's 110-mile historic coastline from the Lebanon border to the Gaza Strip, stopping along the way in various communities and meeting some fascinating characters, both Jewish and Arab.

As Fletcher explains in the book's introduction: "I wanted to write a book that would take readers beyond the familiar yet constricted stories of guns and bombs and closer to the true nature of this unique country. I wanted to write a book that would have a very simple, often overlooked message: this quirky, surprising, complex, difficult and disturbing country is actually a great place."

Fletcher reflects on the irony of covering Israel: "For all the attention focused on this tiny land, and all the effort spent on fixing its problems, Israel has to be the most analyzed yet least understood country in the world."

What he doesn't mention is one essential fact. Never before has what might be described as a conflict involving the Third World (as the Palestinian cause is regarded by many journalists) been covered in the comfort and safety of a First World country – Israel.

Fletcher at least has the honesty to acknowledge his own involvement in this one-sided coverage: "As a reporter covering Israel and the region for European and American television since 1973, I myself have hardly been blameless." He admits that he was focused on stories involving conflict in the West Bank (and Gaza), but adds that it's also the editors in New York who expect these sorts of reports and are typically not receptive to anything outside the established storyline.

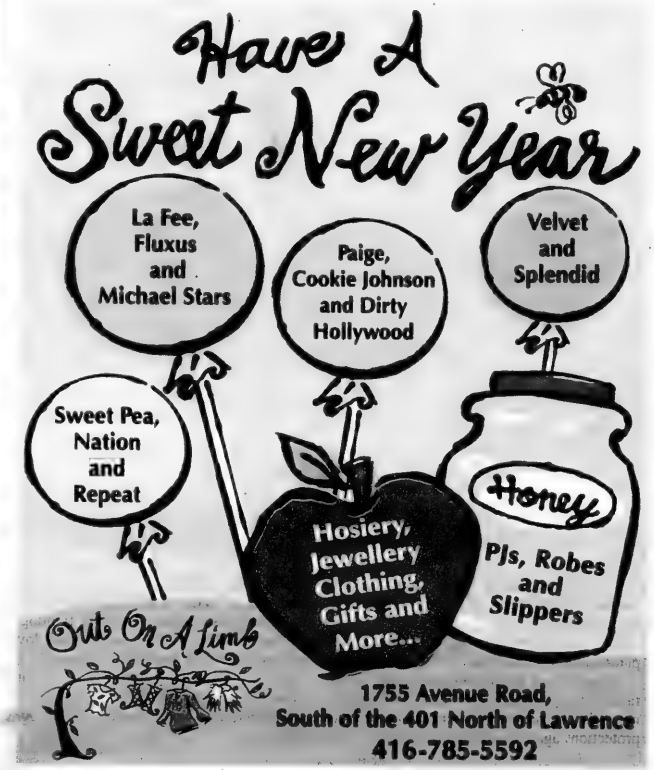
Martin Fletcher

This is not to diminish the newsworthiness of conflict-driven stories or to distract attention from them. It is, however, to note, as Fletcher does, that if conflict stories are *all* news consumers see about Israel, they end up with a very distorted picture of the country. (Another distortion, which Fletcher doesn't mention and to which he is not entirely immune, is the tendency of many western reporters to cover the conflict mainly from an over-simplified point of view that sees Arabs only as historic victims and not as responsible actors.)

This book is Fletcher's effort to set the record straight, if not to make amends. "I've written *Walking Israel*, not just because I believe that journalists should strive to report the whole story, but because I'm convinced that Israel and its people have long gotten a raw deal in the world's eyes. Don't get me wrong: Israel is hardly a Garden of Eden. Building a country on land inhabited by another people was never going to be anything less than excruciating. But relentless insistence on Israel's faults, rather than fair recognition of its virtues, has increasingly legitimized a question that applies to no other country on the planet: Does Israel have the right to exist? This book offers an unequivocal answer: Yes."

In an important sense, it's tragic that he even had to ask that question.

Paul Michaels is communications director for the Canada-Israel Committee.



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Regular mail delivery to Gaza expected soon

CUPW move designed to 'put pressure on Israel'

Continued from page 1

Israel has accepted the appointment of the candidate suggested by the PPA, and they are currently engaged in the procedures necessary before he is installed as the new head of the PPA. Once he is installed, regular mail delivery should resume to Gaza."

As for the proposed blockade-running ship and CUPW's role, the embassy spokesperson said, "We're not commenting."

In Israel, however, Brig.-Gen. Avichai Mendelblit, the Israel Defence Forces' advocate general, asserted that the blockade conforms with international law.

Testifying before a committee investigating the Israeli raid on a Turkish ship in late May, Mendelblit said the blockade was imposed in 2007 for "pure military considerations" after Hamas seized power.

"Every step taken, be it part of classical warfare or economic warfare, aims to bring the other side to do what we want it to do. We want Hamas to stop launching rockets at our citizens. We have no desire to punish the civilian population," he said. "As an indirect result, the civilian population does suffer, and that is why we have checked the legality [of the blockade]. We've consulted with the attorney general and with the Supreme Court and found that it is legal and permitted."

In Ottawa, Lemelin said drawing attention to the mail situation "allows us to make people more and more aware what's happening to the Palestinian people."

He said CUPW supports international efforts to break the blockade "and put pressure on the Israeli government." Asked to comment on Israeli concerns that Hamas would import weapons to be used against them, he said, "That's not the view we have on that."

He referred to CUPW's 2008 resolution in favour of BDS, which he said also called for an end to suicide bombing, and he asserted that Israel is violating international law. "So, we must find the best way to put pressure on the Israeli government."

Shimon Fogel

But asked whether Hamas wouldn't use open sea lanes to import weapons for use against Israel, Lemelin said, "Our view is that 1.5 million people are in prison," and the best way to help them is to end the blockade.

As for the suggestion that Israel has legitimate concerns based on the Hamas charter, which calls for the destruction of Israel and the murder of Jews, Lemelin replied, "That's what you say." Hamas, he said, was democratically elected, and "we're confident that if people sit together and talk about it, they will find a solution to the issue."

(Israel, and most western countries, have said they will not negotiate with Hamas unless it recognizes Israel, renounces violence and agrees to abide by the prior Palestinian agreements.)

Shimon Fogel, CEO of the Canada-Israel Committee, said that given the "relaxed conditions" for entry into Gaza of materials, "there is no reason for a flotilla to provide aid, and it can't be understood as anything other than a provocation by CUPW. It is a high-profile event attempting to further isolate Israel with the international community. Of what value is that to Palestinians?"

A dissenting CUPW view was voiced by letter carrier Jeff Levinson, who said the union should focus on contract negotiations and not on international issues. He said the union rank and file are apathetic on issues like the Middle East, "but it hurts me... I've got to march in the Labour Day parade with them [the union leaders]. Give me a break."

With files from Ha'aretz Daily Newspaper Ltd.

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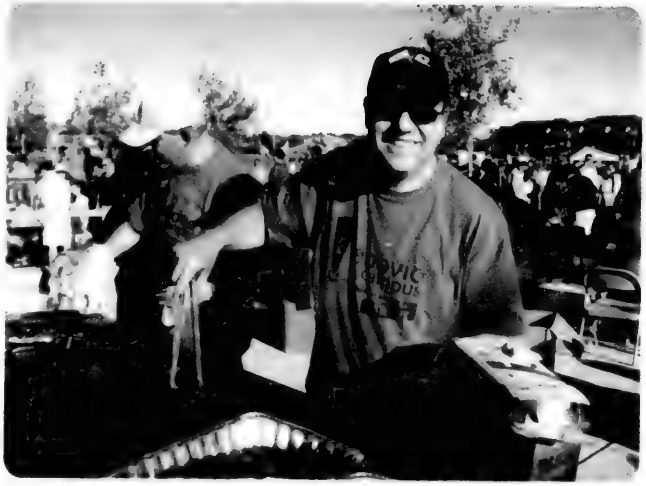

COMMUNITY BARBECUE

UJA Federation of Greater Toronto hosted a community barbecue at the Joseph and Wolf Lebovic Jewish Community Campus, on Bathurst Street north of Rutherford Road, last Thursday. The event was held to let York Region's Jewish community know about the services and facilities that will join the Anne and Max Tanenbaum Community Hebrew Academy of Toronto at the site when the campus opens officially in 2012. The Schwartz/Reisman Centre – which will include a sports and recreation pavilion, a childhood education centre and a community arts centre – is expected to open then. From top, Jeff Springer, federation's chief of corporate operations, mans the grill; Israeli Scout counsellors Gil Yerushalmi, left, and Guy Waismark, staff an obstacle course; and Lorraine Sandler reads a story as part of the PJ Library's story time.

[Frances Kraft photos]

FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Julia & Larry Borins announce the birth of Lyla. Grandparents, Mel & Bonnie Borins, Stephen & Marion Feldman. Great-grandparents, Diane Shore, Sylvia Feldman, Marabelle & Al Cornfield.

Mazel tov to our friends Eugene & Helen Shayevich on their special birthdays.

As featured on onlysimchas! Celebrating Jewish Life www.onlysimchas.com

Mazel tov on engagement of Shia Gluck & Raizy Gross.

Mazel tov on the bar mitzvah of Yechezkel Tzvi Vogel.

Mazel tov on the birth of Hodaya Samole to Aaron & Sarah (Shainhouse).

Mazel tov on the bar mitzvah of Moshe Kaplan.

SEND US YOUR PHOTOS!!

Email your digital photos to **cblackman@thecjn.ca** or go online to **WWW.CJNEWS.COM** and click the **Family Moments button!**

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What's New

By LAURA STRICKER

Our regular columnist, Leila Spetsman, is away on medical leave.

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Please note holiday deadlines for What's New. Deadline for Sept. 22 is Monday, Sept. 13. Deadline for Sept. 29 is Wednesday, Sept. 15. Phone 416-391-1836. Fax 416-391-0829. E-mail cjnwhatsnew@gmail.com.

Saturday, Sept. 4

SLICHOT

Temple Sinai, Holy Blossom Temple and Temple Emanu-El join together for *Slichot*, a community learning and praying experience. Begins with refreshments at 9 p.m. followed by a study session and *Havdalah* at 9.30 p.m. Rabbis **Michael Dolgin, Debra Landsberg** from Temple Emanu-El and **John Moscowitz** from Holy Blossom discuss "The Challenge of Being Good and the Temptation To Be Bad." *Slichot* service at 10:30 p.m. 210 Wilson Ave. 416-487-3281.

PRE-*SLICHOT* PROGRAM

"A Comparative Look at Repentance in the Thought of **Rav Kook** and **Rav Soloveitchik**." With **Rabbi David Horowitz**, Yeshiva University. 10 p.m. Or Chaim Yeshiva, 159 Almore Ave. 416-633-5770.

Sunday, Sept. 5

RAV KOOK LECTURE

"**Rabbi Abraham Isaac HaCohen Kook**: A Rabbi Ahead of His Time. Reflections on his 75th Yahrzeit." 9:30 a.m.-12:45 p.m. Congregation B'nai Torah, 465 Patricia Ave. With **Prof. James Diamond, Rabbi Shlomo Gemara, Rabbi David Horowitz, Rabbi Itai Moryosef** and **Paul Shaviv**. 416-633-5770.

Other News

TSJCS OPEN HOUSE

Toronto's Secular Jewish Community School opens its doors for "A Taste of TSJCS" open house. Sept. 12, 11 a.m. to 1 p.m. Winchevsky Centre, 585 Cranbrooke Ave. Refreshments served. Free. Open to all current and potential TSJCS families. RSVP at 416-789-5502 or info@tsjcs.com.

HOLOCAUST GROUPS

The Holocaust Resource program at Baycrest offers support groups: one for child Holocaust survivors, to be held at Baycrest; one for children of Holocaust survivors, to be held at Wagman Centre, and in collaboration with the Miles Nadal JCC, an additional group for children of Holocaust survivors. All groups start in September. For more information, contact **Shoshana Yaakobi**: 416-785-2500, ext. 2271, or syaakobi@baycrest.org.

HAR ZION PROGRAMS

Temple Har Zion's daytime programs resume Tuesday, Oct. 5., 12 p.m. Bring lunch. Coffee, tea and cookies provided. Speakers begin at 12:30 p.m. Presentations include **Ian Leventhal** on "The Jews of Shanghai," **Gerry Zeidenberg** on "Churchill and the Jews," **Arne Kislenko** on "International Politics," and **Lolette Kuby**, who launches her new book, *Writing Personals*, with a reading. Members: $3, guests: $5. 7360 Bayview Ave. 905-889-2252.

AFTER SCHOOL PROGRAMS

The Downtown Jewish Community School (located in Miles Nadal JCC) has opened its grades 7-11 programs to the community. The Grade 7 Ten Mitzvot Project fulfils mitzvah requirements for bar/bat mitzvah at First Narayever Congregation and likely other synagogues. The grades 8-11 High School Discussion Group meets monthly for Sunday brunch, 11:45 a.m. to 1:15 p.m. Led by senior educator **Marsha Slavens** with guest speakers, including two emissaries from Israel. No study prerequisites. **Joan Schoenfeld**: 416-924-6212, joan@djcs.org.

MEMORIAL LECTURE

Rabbi Paysach Krohn, author of the *Magid* series, speaks at the **Sam** and **Sara Kerzner** Memorial Lecture. Sept. 13, 8 p.m. Beth Avraham Yosef of Toronto, 613 Clark Ave. Free.

Continued on page 29

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Continued from page 28

FINANCIAL LITERACY

JVS Toronto offers free workshops in "Financial Literacy for Jewish Agencies." If your agency is interested in hosting financial literacy workshops or would like more information, contact **Allen Stern**. astern@jvstoronto.org or 416-636-2481 ext. 217.

BOWLERS WANTED

Maven Bowling is looking for new bowlers, male or female, for the fall season. Age range 30s to 50s. Meet Thursday nights, 7:30-9:30 p.m. at Newtonbrook Bowlerama. Season begins Sept. 16. No charge for new bowlers for the first week. **Ron Caine**, 416-518-8333.

LEADERSHIP PROGRAM

The Beth Emeth Leadership Development Program includes seminars, institute-type learning and interactive participation. Open to anyone who feels they can benefit from leadership training. Now accepting applications. Maximum 25 students. Classes begin Oct. 7 and meet monthly on Thursdays from 7-9 p.m. **Rosalie Shadlyn**, 416-633-3838.

YIDDISH FOR KIDS

Have fun in Yiddish through music, art, drama and games. Themes enhance Yiddish language and culture in a warm and inviting atmosphere. With **Ruth Gerlock**. Open to all elementary-aged children. Classes begin Sunday, Sept. 19 at Prosserman JCC, 4600 Bathurst St. 9:30 a.m.-12 p.m. $20 for materials. committeeforyiddish@ujafed.org. **Ester Klimitz**, 416-635-2883 ext. 5189.

MELTON MINI SCHOOL

The Melton Mini School is taking registration for the fall courses. Classes meet for two hours on Wednesdays for 30 weeks, in the evening at Beth Sholom, or in the morning at Beth Emeth Bais Yehuda, your choice. The first year includes Rhythms of Jewish Living, and Purposes of Jewish Living. Ethics and history are included in the second year. For information, call **Loretta**: 416-789-7400.

HIGH HOLIDAYS

Congregation Shir Libeynu: Join their egalitarian, inclusive, participatory High Holiday services in midtown Toronto (St. Clair W. and Avenue Rd.) Children's programming/care included. Range of membership/ticket fees available. shirlibeynu.ca, 416-465-5488.

Jewish families and singles are invited to attend High Holiday services at **Am Shalom Congregation**. 769 Huronia Rd., Barrie. 705-792-3949. Seating limited.

Kehillat Shaarei Torah High Holiday tickets available for auxiliary service with **Elliot Malamet** and **Chaim Uri Sapirman**. Meet **Rabbi Joe Kanofsky**, the new rabbi. No charge for children's program. 2640 Bayview Ave. For tickets: 416-229-2600, ext. 3.

All are welcome to join **Chabad of Danforth-Beaches** for High Holiday services. Children's program available for ages 3 to 12 (reserve space). No membership, background or affiliation necessary. Suggested donation $180 for all services. 416-809-1365.

One week left for High Holiday tickets. Celebrate with First Narayever Congregation at Miles Nadal JCC. Traditional egalitarian services by **Rabbi David Weiss**. Children's programming, family services and babysitting. Tickets at MNjcc front desk, ext. 0 or at the shul: 416-927-0546.

Tot program offered Sept. 9, 4 p.m. at **Temple Sinai** and Sept. 10, 4.30 p.m. at **North Thornhill Community Centre**: 300 Pleasant Ridge Ave. Children 5 and under are invited to have a Rosh Hashanah experience with **Rabbi Erin Polonsky** and **Cantor Katie Oringel**. Community welcome, no charge. Older siblings welcome. Be prepared to present picture identification at the door. 416-487-3281.

FOR SENIORS

Active Seniors Miles Nadal JCC. ROM Curator **Corey Keeble** does an illustrated talk on "The Great Synagogues of Europe." Sept. 2, 1:30 p.m. Refreshments served. 416-924-6211 ext. 155.

Adath Israel Congregation. Wednesday social afternoons for men and women. Bridge, mahjong, Rummikub, refreshments. $2. Everyone welcome. **Pearl**, 416-635-6317, or **Marcia**, 416-932-1229.

Earl Bales Seniors Club in the Park. Casino Rama Sept. 15, departs 10 a.m. Canasta Tuesdays and Thursdays, 12 p.m. Bingo Tuesdays, Sept. 21, 12:30 to 3 p.m. Social bridge Thursdays, 12:30 p.m. Sunday night dance resumes Sept. 19 at 6-8:30 p.m. Line dancing Thursday resumes Sept. 23 at 10 a.m. **Valerie**, 416-395-7881. Membership $25. All welcome.

LZA Senior's Cultural Club. Tuesdays 10 a.m. Discussion group at Borochov Cultural Centre, 272 Codsell Ave. 416-630-9444.

Bernard Betel Centre, 1003 Steeles Ave. W., 416-225-2112.

Lecture: "Current Events," with **Doug Haddow**. 10-11:30 a.m. $3 members, $6 guests.

PROSSERMAN JCC

Sherman Campus, 4588 Bathurst St. 416-638-1881, www.prossermanjcc.com.

An advanced Torah class, progressing through the Book of Numbers in Hebrew. Passages will be brought to life through a slow, systematic approach. New students welcome. Mondays, Oct. 18-Dec. 6. 6:30-7:30 p.m. with **Rabbi Elyse Goldstein**. Ext 4472.

Open House, Sept. 12. 10 a.m.-2 p.m. Magic shows and face painting. Free demos and activities for the entire family, as well as giveaways and special prizes. Everyone welcome.

High Holiday service with Rabbi Elyse Goldstein. Breakout activities, family programming and services throughout the holidays. Karen: ext. 4255.

Professional Retirees Organization planning meeting on Sept. 14. 1:30-2:30 p.m. in Room 205. RSVP with **Janet**, ext. 4259.

Register now for programs starting this fall, including line dancing, for beginners and those already familiar. 55+. Fridays, Oct. 15 to Dec. 17. 10-11 a.m. $20 for members, $40 for guests. $2.50 drop-in members, $4.50 for guests.

Rosh Hashanah toast, Sept. 7, 1-2 p.m. Prosserman JCC lounge. Enjoy music and refreshments to welcome a sweet year of love, joy and peace.

Current events with **Alex Amigo**. Thursdays, 12:45-2:15 p.m. Room 205. $1 members, $2 guests. Last session Sept. 2. Resumes Oct. 7 with **Peter Diamant**.

Lunch 'n' Learn with **Rabbi Meir Rosenberg**. Sept. 3, 12-1 p.m. No charge. Bring lunch, coffee and tea are free.

MILES NADAL JCC

750 Spadina Ave., 416-924-6211, www. mnjcc.org.

Michael Bernstein Chapel services. Sunday 8 a.m. Thursday 7:15 a.m. Kosher breakfast included. **Coleman Bernstein**, 416-968-0200.

Get into a High Holiday frame of mind at Shir Libeynu's Labour Day weekend Shabbat service. Liberal, inclusive, egalitarian and unaffiliated, with prayers, music and followed by kiddush. Free child care during services. 10:30 a.m. 416-465-5488, shirlibeynu.ca

Looking for tenors and basses for MNJCC choir. **Harriet**: harrietw@mnjcc.org, ext. 133. Wednesdays, September to June.

Study music this fall. Play in a first-rate klezmer ensemble with **Eric Stein**, starting Oct. 5. World music for the armchair travellers: Planet Music with **Barry Livingston**, starting Oct. 14. Women's Chorus, every second Monday starting Sept. 20. music@mnjcc.org to register.

Cooking class, fall harvest celebration (vegetarian). Chef **Elise Burton** teaches how to prepare tasty dishes in a hands-on environment, for Thanksgiving and Sukkot. Sept. 28, 7-9:30 p.m. sharonis@mnjcc.org, ext. 154.

Join MNJCC's Mother's Circle. Oct. 14-May 12, 14 sessions. Thursdays 7:30-9 p.m. Additional monthly reading group meets Mondays starting Oct. 4, 7:30-9 p.m. Presented by the Jewish Outreach Institute of New York, Mother's Circle offers free workshops and resources designed for non-Jewish women raising Jewish children.

Koffler Centre of the Arts, 4588 Bathurst St., 416-638-1881, www.kofflerarts.org.

Israeli dance classes for beginners and intermediates. Sept. 20, Prosserman JCC. Beginners 7:30-8:30 p.m. Intermediates 8:30-10 p.m. Intermediate level dancing also at Darchei Noam Synagogue, Tuesday evenings. 8-11 p.m. $7. **Teme Kernerman**, ext. 4364.

What's New is now online, for subscribers only. You can find it at cjnews.com

SKYPE PROGRAM: Women's League for Conservative Judaism – International Northeast Region (INR) held an innovative program at Beth Tikvah synagogue using Skype to hold a live teleconference with Rabbi Nicole Guzic from Los Angeles. She discussed her "Visions of the Jewish Future" and answered questions from sisterhood members. From left: Bea Muroff, Torah Fund Chair; Iris Zackheim, INR president and Fran Caine, INR program committee. Seated is Rabbi Jarrod Grover. *[Mollie Rothman photo]*

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SINGLES EVENTS CAN BE FOUND ON PAGE 33

OBITUARIES
and Related Notices

Steeles Memorial Chapel

Potts, Albert Taylor	Aug. 20/10	1 Primont Dr.
Smolyar, Yefim	Aug. 21/10	Private
Azoulay, Esther	Aug. 22/10	12 Woodchester
Kurtz, Abe	Aug. 23/10	90 Fisherville Ave
Lidenberg, Isaak	Aug. 23/10	15 Torresdale Ave
Halpern, Selma	Aug. 23/10	54 Laureleaf Rd
Zelyuk, Mark	Aug. 23/10	1 Promenade Cir
Snider, Beatrice	Aug. 23/10	Private
Kalnitsky, Marcia	Aug. 24/10	7905 Bayview Ave

BENJAMIN'S PARK MEMORIAL CHAPEL

Wilfred Posluns	Aug 15/10	80 Yorkville Ave
Ruth Fox	Aug 14/10	95 Overbrook Place
Avraham (Adam) Laor	Aug 16/10	3560 Bathurst St
Adele Grossman	Aug 18/10	45 Brunswick Ave
Larry Green	Aug 18/10	111 Davisville Ave
John Thomson	Aug 18/10	192 Green Briar Rd
Alice Treister (Troister)	Aug 19/10	55 Ameer Ave
Louis Stone	Aug 20/10	82 Waterloo Ave
Peter Klopfer	Aug 19/10	2140 Burnwood Dr
Irving Bloomberg	Aug 20/10	31 Cheval Drive
Marilyn Gould	Aug 21/10	75 Bannatyne Drive
Frank Gilinsky	Aug 22/10	89 Skymark Drive
Irwin Tator	Aug 21/10	52 Justus Drive
Harvey Brooker	Aug 21/10	36 Springer Drive

The unveiling of a monument to the memory of the late

LILLI KRONOVITS ז"ל

will take place

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Bathurst Lawn Memorial Park

Eastern Children Section

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extends its heartfelt thanks and appreciation to:

The community at large, the congregation of the Beth Emeth Synagogue, the Toronto Council of Hazzanim, our friends and extended family for their warmth, kindness and support during our recent difficult time. In addition, we wish to convey our sincere thanks to the staff at the Steeles Memorial Chapel for their caring and sensitive help.

Rouhama, Annette, Denise and David

The family of

Ignatz and Miriam Fulop

would like to thank all of their friends and family for their support and kindness on the recent passing of Ignatz's brother,

Anthony Fulop ז"ל

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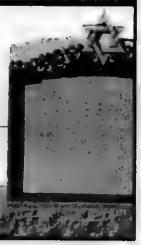

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Coast to Coast

Dance party to kick off CJA campaign

By MYRON LOVE
Prairies Correspondent

WINNIPEG — The 2010-11 Winnipeg Combined Jewish Appeal campaign is set to begin with a telethon, Sept. 13 to 16, culminating in a community dance party and barbecue on Sept. 19.

"We want to celebrate our community," says Elaine Goldstine, the CJA's executive director.

Winnipeg's Jewish community has long prided itself on the success of the annual campaign. For several years in a row, the final tally had always been a little higher than the previous year. Last year, though, the campaign was flat – raising $5.3 million – the same total as the year before and about $200,000 short of the target.

Hope Morry

Goldstine reports that this year, campaign organizers are taking a different tack. Instead of setting a specific goal for 2010-11, the goal is to reach $6.5 million by the 2012-13 campaign by encouraging donors to increase their gifts by a minimum 25 per cent a year.

"We will also be encouraging our donors to contribute to our new Securing Our Future campaign by endowing gifts to the CJA through the Jewish Foundation of Manitoba," Goldstine says.

Howard Morry

Co-chairing this year's campaign are longtime community leaders Howard and Hope Morry. Howard chaired the campaign 10 years ago, while Hope co-chaired the CJA Women's Division campaign with Tova Vickar eight years ago.

The women's division chair for the second year in a row is Marcia Cosman, a third-generation community leader. Cosman has been a CJA canvasser for 25 years. She joined the CJA's management team three years ago.

"We intend to be more proactive this year with more face-to-face canvassing," Goldstine says.

Anne Frank tree sapling comes to Montreal

Compiled by CJN Staff

MONTREAL — Anne Frank's tree, which toppled in a storm Aug. 23, will have a new life in Montreal.

A tiny sapling grown from one of the chestnuts of the 150-year-old tree will be planted at Federation CJA's Cummings House next month.

The project is being co-ordinated with the Montreal Holocaust Memorial Centre, which is housed at the federation.

Centre spokesperson Audrey Licop said the planting is scheduled to take place at a Sept. 27 ceremony in the Peace Garden, the enclosed courtyard of Cummings House.

The tree had been rotting for some years, and a global campaign was launched in 2007 to save it.

Frank made several references to the tree in her famous diary. She could see it from the Amsterdam attic window where she hid with her family for two years, before she died at Bergen-Belsen in 1945.

Manitoba may get new kosher meat supplier

By MYRON LOVE
Prairies Correspondent

WINNIPEG — The Jewish community here may soon be able to purchase locally slaughtered and processed fresh kosher meat again.

"We are in discussions with producers about re-establishing fresh kosher slaughter," said Bob Freedman, the longtime executive director of the Jewish Federation of Winnipeg.

"The province is behind us. Shochets and mashgichim are available. We think we have a couple of retailers who would sell the meat under appropriate supervision. We hope to have something more concrete to report within the next six months."

Gustavo Zentner

The key here is that the producers who are interested are looking not only at the Winnipeg market for kosher and halal meat but also nationally and internationally. A report commissioned by the provincial government and authored by Interpoc, a company headed by Gustavo Zentner (who is also a member of the Federation board,) notes that the kosher beef market in Canada is worth an estimated $130 million a year, while kosher beef sales in the United States are about $1.35 billion.

The figures for halal beef sales are $80 million and $705 million respectively.

About one-third of Canadian supply is produced within Canada with the bulk of the beef coming from the United States and elsewhere.

Currently, most of the kosher beef produced in Canada is supplied by four processors in central Canada.

Worldwide consumption of kosher and halal beef stands at $600 billion and $1.2 trillion respectively per year.

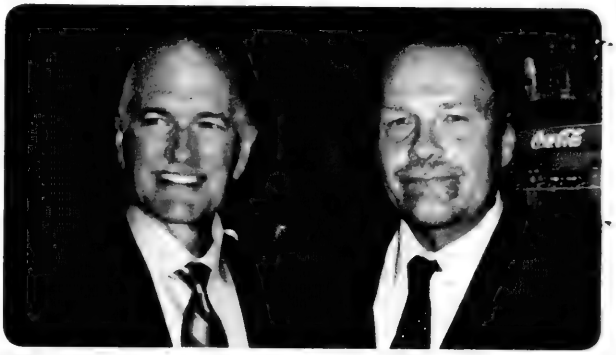
The authors recommend that potential Manitoba producers would be best served by establishing traders, importers and distributors dealing in kosher and halal beef.

"North America presents an opportunity for Manitoba producers to attack a niche market where the supply pipeline is dominated by very few large operations that completely meet consumer demands, purchasing preferences or product interest," the report states.

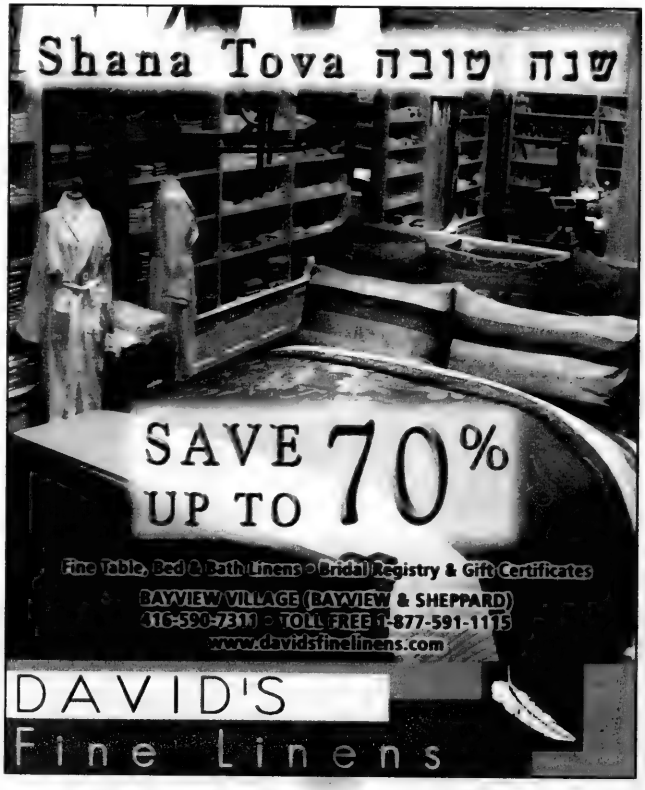
"Results from direct interaction with industry players and consumers indicate that there is a vast and growing segment interested in innovative beef products at peak seasons, and that concerns such as origin, certification and quality surpass the sensitivity of price at the time of purchase.

The opportunity for Manitoba producers is to tap into the existing supply channels with fresh high quality products, value added new products and deli segment meats."

"The report provides a lot of information, much of which we were already aware of," says Freedman. "The Government of Manitoba sees the kosher and halal consumer as important market segments. And it would certainly help the cattle industry in Manitoba that has seen better times."



NDP CHOOSES MOUNT ROYAL CANDIDATE: New Democratic Party leader Jack Layton, left, spoke at the nomination of Jeff Itcush as the party's standard-bearer in Mount Royal in Montreal. To read story, please go to cjnews.com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'I felt this was her last chance'

Continued from page 1

The pair's initial meeting – and their fraught conversation to determine that Oron had found the right person – took place in a taxi surrounded by an angry mob that came close to overturning the vehicle.

"It was the stupidest thing I've done," Oron said of the harrowing experience. "But I'm so glad we did it and got out of there alive."

A former *Jerusalem Post* writer, Oron recently completed a novel for young adults called *Cry of the Giraffe*, based closely on her rescue of Wuditu, the name she uses for her elder daughter in the book.

Not wanting to stir painful memories for Wuditu, Oron expected to carry the story to her grave.

But a few years ago, Wuditu told Oron's son, Daniel – a Gemini Award-winning filmmaker now based in Toronto – that she wanted him to make a movie about her story.

Shocked, he initially turned her down, Oron said. Relenting, he taped her story at her request, but didn't commit to making a film.

Judie Oron had moved to Toronto at the end of 2004 and was giving talks about the Ethiopian Jewish community. After a family conference on Skype, she began to include Wuditu's history when speaking to small groups, as a way of starting to share the story.

"I wanted people to know what a hero my daughter had been, and how brave the Ethiopian community was that they were prepared to take those risks to get to Israel… This is not a community that has a shortage of courage or strength."

As well, particularly when writing the book, she wanted to make people aware of the issue of slavery in Ethiopia.

The public relations manager of Annick Press, a children's and young adults' book publisher, heard Oron speak at the Jewish Mosaic Festival in June 2008 and approached her about the possibility of writing a book.

"There was no pressure to reveal anything Wuditu wasn't prepared for me to reveal," Oron said. She received an Ontario Arts Council grant to write the book, which took her a year and a half.

Judie Oron took this picture of Wuditu in Ethiopia shortly after she rescued her.

Like many other aspects of her life, the book owes a lot to serendipity. Oron said she tends to "bumble into things, rather than plan them."

Her career in journalism is a case in point. As an African studies student at the Hebrew University of Jerusalem, Oron taught aerobics classes and worked part time as a proofreader at the *Jerusalem Post*.

One day, she was asked to write an article about body image. Although she initially demurred, saying that she wasn't a writer, she was convinced to give it a shot, not knowing that it would appear in the paper as the first of a weekly column.

Her reaction, she recalls now, was, "Are you kidding? What have you done to me? I don't know how to write!"

Later, she was assigned to write book reviews, and "it just went from there," she said.

After about a dozen years, the then-editor of the paper asked her to take over the *Post's* three charitable funds. "It had been an administrative position, but when I got there, I started writing articles." Her stories resulted in increased donations, she said.

The same week that she became director of the funds, news broke about Operation Moses, the covert rescue of about 8,000 Ethiopian Jews.

Oron, who had studied Amharic at university, opened a fourth fund at the *Post* to help the new olim.

At the time, Daniel was 13 and his younger brother, Jonathan, was five. The two boys befriended Ethiopian classmates, who sometimes came to their house for a meal or to do homework together.

Because of her work, Oron was taken to Ethiopian absorption centres and to dormitory schools that served the new olim – places where, typically, non-Ethiopians weren't allowed access.

She became friends with Jewish Agency staffers who were helping Ethiopian Jews, as well as with members of the Ethiopian Jewish community.

As a result, she became more personally involved in helping the new olim, supporting individual rescue missions, and, in 1989, travelling to Ethiopia to gather stories of Ethiopian Jews, volunteer in the Jewish Agency office and work with a family there who needed logistic and medical assistance.

It was on that trip that she met Wuditu's younger sister, Lewteh (also the name Oron used in the book), who was then about 10 or 11 years old. The girl's parents were already in Israel.

"I fell in love with her instantly," Oron recalls. "She followed me everywhere, carried my camera, learned to change batteries. She was my little assistant. We became really close."

It wasn't until after Oron visited Lewteh in Israel and took her into her family later that year at the request of the girl's dying father, that she learned about Wuditu.

The girls' father had sent a man to look for Wuditu in Ethiopia, but the man reported back that she had died.

Later, Lewteh tearfully told Oron that she believed her sister was still alive – that she "could still feel her breathing" – and that the man her father had sent didn't really look for her.

Oron made inquiries and found two independent witnesses who had seen Wuditu in Ethiopia. She returned on her own, with a recommendation from the Jewish Agency, determined to find Wuditu. "I felt this was her last chance," she said.

Although some details have been changed in the book, the "core story" is true, Oron said.

"The whole period of my finding her – that is all absolutely real… I think I loved this child before I found her. We have a very special connection. She's an extraordinary human being."

A book launch for Cry of the Giraffe *will be held Oct. 12, at the Gladstone Hotel from 6 to 8 p.m. As well, Oron will speak at a Na'amat Canada "Breakfast with the Author" event on Oct. 17 at the Borochov Centre, and as part of Jewish Book Fair on Oct. 28.*

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Coast to Coast

Lawrence David, Sara Berger, Hillel Montreal executive director Jeff Bichler, and CJPAC fellow Zach Paikin. *[Vicky Tobianah photo]*

Election-training encourages political engagement

By VICKY TOBIANAH
Special to The CJN

MONTREAL — The Canadian Jewish Political Affairs Committee (CJPAC) recently held an election-training event at Beth Israel Beth Aaron Congregation.

The Aug. 12 event aimed to "engage the community in the political process, mobilize grassroots across the country and build relationships with elected officials – from all political parties, during and between elections," said CJPAC's Quebec region director, Steeve Azoulay.

Election-training workshops are a recent CJPAC initiative designed to help the community continuously have a presence in political affairs. The workshops have in the past been delivered to CJPAC fellows – students who represent CJPAC on Canadian university campuses. Their success encouraged CJPAC to create an open, city-wide event for all demographics.

Students are not the only ones volunteering on political campaigns, and this "reflects the fact that people who volunteer on campaigns come from every walk of life and demographic," Azoulay said.

"Events like these are designed to educate and encourage members of our community of the importance of political engagement and the positive impact they can have when they get involved in the political process.

"We should always remember how fortunate we are to be living in a democratic country. It is our privilege and right to participate in the political process, and it has been our experience that too many people sit by and do not exercise that opportunity," Azoulay said.

Zach Paikin, a CJPAC fellow, said the event "brought together experienced political advocates with less experienced individuals. Everyone learned from one another. Essential tools were given so that we would all be able to go home and feel comfortable working on campaigns."

CJPAC plans to hold election-training events this fall in Toronto and Vancouver, part of CJPAC's plan to reach out to Western Canada.

To followup after the Montreal event, CJPAC will place volunteers on political campaigns across the country. "There are 308 federal ridings in Canada, but Jews only live in 13 ridings in any great number. Volunteering is a great way to branch out and develop relationships with candidates and elected officials from other ridings, which allows the community to have a greater impact," said Azoulay.

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On Campus

Students gear up to fight anti-Israel activism

By SUE FISHKOFF
JTA

ST. LOUIS — Amanda Boris is nervous about what she'll face when classes resume at the University of Wisconsin later this month.

"There's an uncomfortable amount of anti-Semitism on my campus," said the incoming senior.

Last year, her campus newspaper ran an ad from a notorious Holocaust denier for several weeks, despite protests from the Jewish community. More troubling, she said, were the anonymous posts that appeared under the ad, stating that the Jews "deserved it" and they "better watch themselves."

Liat Ben-Choreen

Boris told her story to a group of Jewish students who joined some 300 of their peers from Aug. 11 to 15 at Washington University in St. Louis at the Hillel Institute, a summer training session designed to help them prepare for Jewish engagement work on campus.

A big part of that work is learning how to respond effectively to anti-Israel activities on campus.

Such activity has been on the rise on North American campuses for several years, but pro-Israel activists say last year was different: the new campaigns are better organized, more prevalent and more vitriolic.

This summer, a number of national Jewish organizations, including Hillel, held training sessions to help their students and staff prepare for what is expected to be an even more targeted anti-Israel campaign this coming year.

"In the Jewish community there's a lot of fear and anxiety, and that lands on our campuses, on our students," said Hillel president Wayne Firestone at the gathering's plenary session Aug. 11.

"We have seen things on campus, last semester in particular, that are really ugly," he told the crowd. "We can imagine what we'll face when we return this fall."

Whereas past years might have involved handfuls of anti-Israel students passing out photocopied flyers, last year saw a high-tech traveling exhibit of Israel's separation barrier, complete with an embedded plasma TV showing anti-Israeli images.

As part of the Boycott, Divestment and Sanctions campaign, efforts to bring resolutions calling for divestment from companies doing business with Israel were noted at more than half a dozen campuses – a new tactic in the anti-Israel movement that targets student governments.

Only one of those proposed resolutions passed in a non-binding student body vote at Evergreen State College in Olympia, Wash. But every time such a bill is put forward, Hillel activists say, the charged atmosphere it creates leaves lasting wounds.

When the student government at the University of California, San Diego voted on a divestment bill in April, Hillel campus director Keri Copans noted some Jewish students standing on the other side of the room with the pro-divestment crowd, even as most Jewish students stood with her in opposing the bill.

Copans said she found the physical divide painful.

"Divestment bills come and go, but these are Jewish students," she said. "I want them to have positive Jewish experiences, and that's not what they get by being glared at across the room."

Asking students to act as Israel advocates along with all the other things they do at college isn't easy, activists say.

"Our students are coming to school to learn, and now they're expected to defend," said Roz Rothstein, co-founder and CEO of StandWithUs, a Los Angeles-based international organization that describes itself as working to ensure Israel's side of the story is told on campuses and in other public spheres.

"Israel is the target, but Jewish students who stand up for Israel also become the target."

In mid-August, StandWithUs flew 40 of its campus leaders to Oxnard, Calif., for a training session, and the organization will host another session in November for 150 students.

"Everyone's concerned, and that's good," said Rothstein of StandWithUs. "Once the year begins, everyone's work on this will merge and hopefully strengthen the students."

AIPAC declined to speak about the issue on the record.

Israel advocacy is a nuanced issue, say Jewish campus professionals, and that can be divisive.

"For the average student, Israel is a problem – and they don't want more problems," said Michael Faber, longtime Hillel executive director at Ithaca College in Ithaca, N.Y. "It makes that leg of their Jewish identity wobbly."

Liat Ben-Choreen, the chair of the Israel Affairs Committee at the University of Toronto's Hillel, admits that standing up for Israel is difficult on campus.

"It's intimidating. We're not the voice of the majority and it's not a popular opinion," she said, explaining that Palestinians have painted themselves as the underdogs. "Being Canadian, you want to root for the underdog."

This is a reality that the Canadian Federation of Jewish Students understands well. Last year, the group created a national campaign to educate students about Israel and its positive contributions to fields including science and environmentalism.

The campaign, called Size Doesn't Matter, will be continued this year through its website and tabling events, said Paige MacPherson, CFJS's vice-president external.

"It's a year-long campaign, it's still going strong. The purpose is to show Israel's accomplishments beyond the conflict," she said.

This year, MacPherson is worried that May's flotilla incident, where Israeli soldiers stormed a Turkish flotilla, killing nine people, may add flame to the anti-Israel fire.

"We're going to be specifically focused on new claims that surfaced over the summer," she said.

Students with varying religious and political views are being asked to stand together for Israel's right to exist as a Jewish and democratic state, and that can bring them into conflict with other friends and causes, activists say.

"College is emblematic of what's happening in the general society – Israel both unites and divides the Jewish people. That's what we're wrestling with," said Rabbi Adam Naftalin-Kelman, Hillel's executive director at the University of California, Berkeley, which also faced a protracted struggle over a divestment bill last spring.

"For me, pro-Israel is someone who wants to develop a deep, meaningful, mature, loving relationship with Israel. How this is manifested may be different for different people."

During the Hillel Institute in St. Louis, some 80 Hillel professionals arrived early to take part in a 24-hour simulation exercise where they played various roles on a mythical university campus faced with a divestment bill and a boycott of visiting Israeli professors.

The techniques used in the simulation are included in an Israel advocacy playbook that Hillel distributed at the conference and plans to give every Hillel campus professional.

"The group that went through this exercise together now has a common language," said Chicago educator Carl Schrag, who developed and ran the exercise on behalf of the Israel on Campus Coalition. "When BDS [the sanctions campaign] hits – and I presume it will – hopefully they'll remember they're not alone."

Coalition building is key to Israel advocacy work on campus, say those involved in leading such efforts. It shouldn't come down to Jewish students against the rest of the campus community, they add – and as interfaith efforts increase on more and more campuses, Jewish students should find themselves less isolated.

Jeff Bicher, Hillel Montreal's executive director, will be focusing on student safety this year, something that, during the last school year, was a problem on some campuses. In Ottawa, two Jewish Carleton University students were allegedly involved in an anti-Semitic attack in April, during which they say they were chased with a machete.

"Our plan is to make sure the campuses our Jewish students are on are safe and free of intimidation," Bicher said of Montreal campuses, adding that Hillel will be using campaigns like Size Doesn't Matter and the Truth Campaign, a pro-Israel initiative, to debunk anti-Israel misconceptions and lies.

With files from Rita Poliakov

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Food Ideas for the Holidays

Something different for the buffet table

By JUDY BART KANCIGOR
Special to The CJN

I can tell when the High Holidays are approaching, because I start getting those phone calls – from my family, my friends, my mother's friends, even strangers!

"Can I make the brisket ahead and freeze it?"

"How about the kugel?"

"What can I do with my burnt honey cake?"

(Yes and yes to the first two and "Um, do you have a dog?" to the third.)

Jewish cooks the world over are shopping and chopping, searing and sautéing – so many dishes, so little time. In bygone days our foremothers, stay-at-home moms before that term became popular, had few distractions from the task at hand: putting a holiday feast on the table for their large extended families.

Today's cooks squeeze the job in between work, carpools, meetings, etc. – all while trying to recreate those labour-intensive recipes their grandmothers slaved over. For what is a holiday if not the gathering of families connecting to their roots and traditions?

No sooner is Rosh Hashanah over – dishes put away, leftovers stored – than we're already thinking about the next big feast the following week, the break-the-fast celebration that ends Yom Kippur.

All good fasts must come to an end, and every year our friends, Barbara and Sylvan Swartz, host their annual mega-potluck feast. Everyone brings his or her specialty and we all dig in. You'd think we'd been starving for a week! We celebrate with a serendipitous mix of old and new, as we all try to outdo each other with our signature dishes.

Last year, I brought my Layered Hummus and Eggplant appetizer – the idea for the dish came to me in a dream! I've often heard chefs claim they created a recipe that way, but I never believed it until it happened to me.

Several years ago I had prepared hummus as well as an eggplant salad for a party, and that night, as I slept, the two merged into one. When I awoke, I thought, what a great combination! After making a few adjustments to the two recipes, I tried it out on a cooking class, and students have told me that it has become a staple in their entertaining repertoire.

The secret of my homemade hummus is the roasted garlic, which really packs a wallop of flavour. But if you are one of those heretofore-mentioned frazzled, overextended cooks, you can even use store-bought hummus for this presentation.

The eggplant is sliced and fried, well drained and chopped into bite-size pieces, then mixed with a balsamic vinaigrette and spread over the hummus. Top with toasted pine nuts and chopped cilantro and serve with pita.

For break-the-fast, prepare the hummus and the eggplant ahead, toast the pine nuts and chop the cilantro. Wrap the chopped cilantro in a paper towel and store it in the refrigerator in a resealable plastic bag. Then right before serving, you can assemble the dish is just a few moments.

Susie Fishbein's *Kosher by Design Short on Time* (Artscroll) is filled with ideas every time-pressed cook will appreciate. "As a working woman and mother of four, I 'get' the need for recipes for everyday life," she says. While you'll find lots of ideas for family meals, the book is packed with party recipes too.

Pesto-Glazed Orzo, Salmon and Artichokes is an easy dish you can make ahead that would be a great addition to your break-the-fast buffet. And Susie wouldn't be Susie without those innovative and creative ideas for dressing your table. In this book, even the table décor is quick and easy!

"Use what you have," she advises. She groups her antique teapot collection down the centre of her table for a show-stopping conversation starter.

"Each teapot comes with a story of how and when I came to acquire it," she writes. "Whether you collect salt and pepper shakers, coloured glass, postcards or model cars, anything that is part of you will create immediate interest, and, when grouped together, can have great visual appeal."

But what I love most about Susie's books is her attention to the real meaning of the holidays and celebrations and the creative way she reinterprets them.

For Simchat Torah, for example, we traditionally eat things that are rolled, a culinary reminder of the Torah scrolls. "Stuffed cabbage can be kind of overdone," Fishbein says, "but I've got this awesome Chicken Negemaki. The chicken is rolled around scallion and red pepper strips and tied like a scroll with another blanched scallion. Now, true, God never told us to eat Chicken Negemaki, but he didn't tell us to eat stuffed cabbage either!"

Judy Bart Kancigor is the author of Cooking Jewish: 532 Great Recipes from the Rabinowitz Family (*Workman*) *and can be found on the web at www.cookingjewish.com.*

LAYERED HUMMUS AND EGGPLANT WITH ROASTED GARLIC AND PINE NUTS

Adapted from *Cooking Jewish*

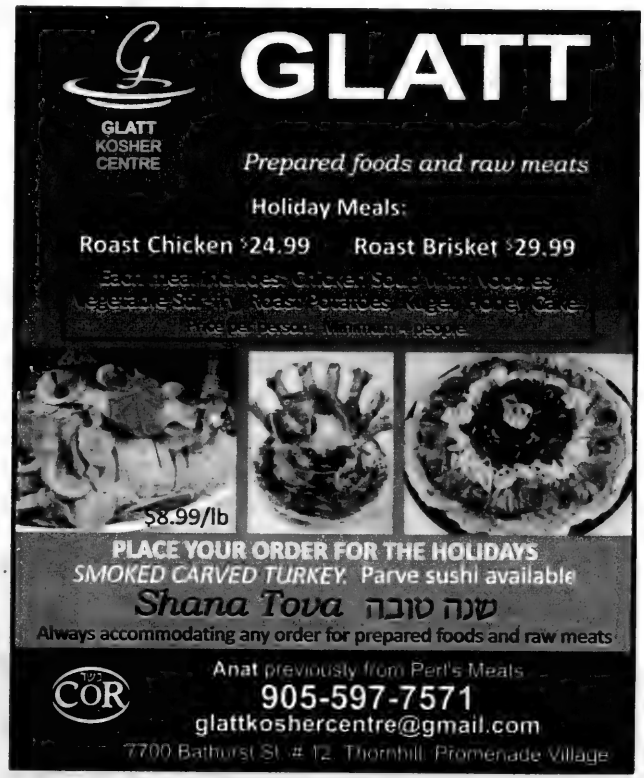
1/4 cup balsamic vinegar
1/2 cup olive oil
1 tsp. sugar
1/2 to 1 tsp. kosher (coarse) salt, or to taste
freshly ground black pepper to taste
1 1/2 to 2 pounds eggplant, cut into 1/4 inch slices
1/2 to 3/4 cup olive oil
hummus with roasted garlic
1/2 bunch cilantro or flat-leaf parsley, chopped (1/4 cup)
1/3 cup pine nuts, toasted
about 8 pita breads, cut into wedges

Prepare dressing: Whisk vinegar into olive oil in a small bowl. Add sugar, salt and pepper, and mix well. Set aside.

Heat 1 to 2 tbsp. of the oil in a large, heavy skillet over medium-high heat. Add eggplant, in batches, and fry until cooked, browned and slightly crisp, about 5 minutes per side. Continue cooking eggplant, adding more oil as needed. Drain on ink-free paper towels and squeeze dry. Coarsely chop drained eggplant, and transfer to a bowl. Add salt to taste.

Whisk dressing, pour about 6 tbsp. of it over eggplant, or to taste, and stir. To assemble, spread hummus evenly on a large, flat decorative platter. Top with chopped eggplant, spreading it to within about 1 inch of edge of hummus. Sprinkle with cilantro and toasted pine nuts. Serve with pita bread for scooping.

Continued on page 36



Make your holiday meals quick yet elegant

Continued from page 35

PESTO-GLAZED ORZO, SALMON, AND ARTICHOKES

From *Kosher by Design Short on Time* (Artscroll) by Susie Fishbein.

1 1/2 lb. salmon fillet, all pinbones removed
fine and coarse sea salts
freshly ground black pepper
12 whole button mushrooms, cleaned and halved
4 tbsp. olive oil, divided
1 (1-lb.) box orzo
1 bunch basil (2 cups packed leaves)
1/4 cup raw, shelled pistachios, not roasted or salted
1 cup extra-virgin olive oil
1 (6-oz.) jar marinated artichoke hearts, drained

Preheat oven to 375. Spray broiler pan with nonstick cooking spray. Place salmon on broiler pan. Season with fine sea salt and pepper.

Toss mushrooms with 1 tablespoon olive oil. Arrange around the salmon. Roast 25 minutes. Set aside.

Meanwhile, place remaining 3 tablespoons olive oil into large soup pot over medium heat. Add orzo and stir to coat with warm oil. Toast until lightly browned and fragrant, stirring occasionally.

Add water halfway up the pot. Add 2 tbsp. fine or coarse sea salt and bring to a boil. Cook until tender, usually 9-11 minutes. Drain and rinse orzo and set aside in a medium bowl.

Place basil leaves into a quart-sized or other high-sided container. Add pistachios, 1 cup extra-virgin olive oil and a pinch of fine sea salt. Using an immersion blender, purée the mixture. This can also be done in a food processor.

Pour half the pesto into orzo. Break salmon into chunks and add to orzo. Add mushrooms and artichokes. Season with 1/2 tsp. fine sea salt. Toss to combine.

Place into a bowl or serving platter and drizzle with remaining pesto. Best served warm or at room temperature. Yield: 6 to 8 servings.

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CHICKEN NEGEMAKI WITH RED PEPPER CHUTNEY

From *Kosher by Design*.

Red Pepper Chutney
1 red bell pepper, seeded
1 clove garlic
1/2 cup rice vinegar
1/2 cup light brown sugar
1/2 tsp. dried red hot pepper flakes

Chicken Negemaki
8 boneless, skinless chicken breasts
2 bunches scallions, separated into individual strips with roots trimmed
1 red bell pepper, sliced into very long, thin strips
2 cloves garlic, minced
1/4 cup soy sauce
2 tbsp. rice vinegar
2 tsp. toasted sesame oil
sesame seeds
3 tbsp. peanut oil

For the Red Pepper Chutney

In container of a food processor fitted with metal blade, process red pepper, garlic and vinegar. Place mixture in small saucepan over medium heat. Add brown sugar and red pepper flakes. Simmer about 10 minutes or until reduced. Store in refrigerator until ready to use.

For the Chicken Negemaki

Using a rolling pin or meat mallet, pound chicken breasts between 2 pieces of parchment or waxed paper until even in thickness.

Take 8 of the scallions and trim to same length as red pepper strips. Place remaining long scallions in pot of hot water to blanch and soften a little.

In centre of each cutlet, place 1 strip red pepper and 1 trimmed scallion. Roll chicken around pepper and scallion. Take 2 blanched scallions and tie the chicken rolls about an inch from each end. It's okay if knot doesn't hold perfectly. If scallions are too long, trim after they are tied. Make 7 more rolls in this way.

Place chicken rolls in a zip-lock bag. In a small bowl combine garlic, soy sauce, vinegar and sesame oil. Add mixture to chicken rolls. Seal bag and turn to coat each chicken roll. Marinate in refrigerator 6 hours or overnight, turning bag occasionally.

Spread sesame seeds on wax or parchment paper. Remove chicken rolls from marinade and roll in sesame seeds. Heat peanut oil in large skillet over medium heat until hot but not smoking. Cover pan and cook chicken about 10 minutes or until cooked through, shaking pan and turning occasionally to brown on all sides, adding more oil if necessary.

Transfer chicken to a cutting board. Using a sharp knife, trim edges of each roll so they are flat. Slice each negemaki roll on the diagonal. To serve, stand the two pieces up on a plate and spoon red pepper chutney around it. Yield: 8 servings.

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Pomegranates traditional fare for many

By SYBIL KAPLAN
Special to The CJN

For many Jews, pomegranates are traditional at Rosh Hashanah. Some believe the dull and leathery-skinned crimson fruit may have really been the *tapuach*, the apple, of the Garden of Eden.

The pomegranate originated in Persia, and according to Matthew Goodman (The Food Maven in the *Forward*), it is one of the world's oldest cultivated fruits, having been domesticated around 4000 BCE. The Egyptians imported pomegranates from the Holy Land in 1150 BCE, and natural pomegranate juice or the juice made into spiced wine was a favourite of the Hebrews living in Egypt. Pomegranate wood could also be carved into skewers on which to roast the lamb for Passover.

The word pomegranate means "grained apple." In Hebrew, it is called *rimon* – which is also the word for a hand grenade! In fact, the English word grenade is said to come from the word pomegranate, and both the town of Granada in Spain and the stone garnet are thought to come from the name and colour of the pomegranate. The juice can also be made into the concentrated syrup, grenadine.

On the second night of Rosh Hashanah, when it is customary to eat a "new" fruit that has not been eaten during the year, many Sephardi Jews choose pomegranate. They recite the prayer *Ken yehi ratzon* – "May it be Thy will, O Creator, that our year be rich and replete with blessings as the pomegranate is rich and replete with seeds."

Some years ago, Ann Kleinberg, a food columnist for the *Jerusalem Post* compiled a cookbook titled *Pomegranates*, with 64 recipes. Juices and syrups, starters and soups, salads and side dishes, main courses, desserts and drinks are included.

CELEBRATION SALAD WITH POMEGRANATES AND POPPY SEED DRESSING

From *Pomegranates*.

8 cups mixed salad greens
2 heads Belgian endive, trimmed and coarsely chopped
1 red onion, thinly sliced into half-rounds
1 avocado, peeled and cubed
2 navel oranges, peeled and cut into bite-size pieces, membranes removed
1 red grapefruit, peeled and cut into bite-size pieces, membranes removed
1 cup black olive rings
3/4 cup pomegranate seeds
2 tbsp. poppy seeds

Place greens and endive in large serving bowl and add onion, avocado, orange and grapefruit pieces, olives and 1/2 cup of pomegranate seeds. Add poppy seeds to vinaigrette (recipe below), shake and dress the salad. Toss gently and sprinkle the remaining pomegranate seeds on top. Makes 6-8 servings.

BASIC VINAIGRETTE WITH POMEGRANATE JUICE

1/4 cup pomegranate juice
3 tbsp. white wine vinegar
3 tbsp. olive oil
2 tbsp. canola oil
1 tbsp. freshly squeezed lemon juice
4 tsp. sugar
2 minced garlic cloves
1 1/2 tsp. Dijon mustard
1/2 tsp. salt
pinch of fresh ground pepper

Combine ingredients in a small bowl and whisk well. Pour into cruet or screw-top jar. Shake before dressing a salad.

POMEGRANATE SYRUP

1 1/2 cups pomegranate juice
1 2-in. cinnamon stick
1/4 cup brown sugar
1/4 cup white sugar
1/8 tsp. ground allspice
1/8 tsp. ground nutmeg

In a saucepan, heat pomegranate juice with cinnamon stick, brown sugar and white sugar to boiling. Reduce heat and simmer for 10 minutes or until juice is about 1/2 cup. Add nutmeg and allspice and cook 1 minute. Discard cinnamon stick. Strain. Good over regular or pareve vanilla ice cream.

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Food Ideas for the Holidays

Break the fast with something light

By NORENE GILLETZ
Special to The CJN

Many years ago, when I was a young bride, I decided to search through my Jewish cookbooks for ideas on what to serve for Yom Kippur dinner and break-the-fast. I opened my 1956 paperback edition of Sara Kasdan's *Love and Knishes: How to Cook like a Jewish Mother* and found the chapter called *Yom Kipper Cookery*. But there was one lonely entry on the page: "Ah ha! You looked. Shame on you! You should be fasting!"

Erev Yom Kippur, I usually eat a big bowl of chicken soup with noodles, carrots and boiled chicken for dinner. In order to avoid thirst during the fast, I avoid spicy, salty foods. The experts recommend eating moderate amounts of protein and including foods that are high in complex carbohydrates. Be sure to drink adequate liquids before and after fasting to prevent dehydration.

To break the fast, dairy foods, poached fish, bagels, lox and cream cheese, and a selection of salads are excellent choices for the festive buffet table. Cakes and cookies are always popular choices – apple, carrot, coffee, honey and zucchini cakes, mandel bread and nut horns. This year, I'm invited once again to friends for their annual break-the-fast gathering. Everyone is asked to bring a favourite dish and everyone always eats too much!

NORENE'S QUINOA, BLACK BEAN AND CORN SALAD

Source: *Norene's Healthy Kitchen* (Whitecap)

Quinoa has a delicate, nutty flavour and chewy texture. It looks similar to raw sesame seeds. This nutritious salad is a fabulous dish for a buffet and can be expanded into a main course easily. Everyone will be keen on quinoa once they taste this!

2 cups vegetable or chicken broth
1 cup quinoa
1 can (19 oz.) black beans, drained and rinsed
1 cup corn kernels
1 medium red pepper, seeded and chopped
4 green onions, chopped
1/4 cup chopped fresh cilantro or parsley
2 cloves garlic (about 1 tsp. minced)
1/2 tsp. ground cumin
1/4 to 1/2 tsp. cayenne pepper (or to taste)
3 to 4 tbsp. lime or lemon juice (preferably fresh)
3 to 4 tbsp. extra virgin olive oil
salt and freshly ground black pepper

Bring the broth to a boil in a medium saucepan over high heat. Place the quinoa in a fine-mesh strainer and rinse under cold, running water for 1 to 2 minutes; drain well. (Rinsing removes the bitter coating.)

Add the quinoa to the boiling liquid. Reduce heat to low and simmer, covered, for 15 minutes. Don't overcook. Remove from heat and let stand, covered, for 5 minutes. Fluff with a fork, transfer to a large bowl and let cool.

Add the beans, corn, red pepper, green onions, cilantro, garlic, cumin and cayenne to the quinoa. Drizzle the lime juice and olive oil over the salad. Season with salt and pepper; toss well. Can be made a day ahead, covered and refrigerated. Adjust seasonings to taste before serving. Yield: 12 servings. Keeps for up to 3 to 4 days in the refrigerator.

Couscous and Black Bean Salad

Substitute couscous for quinoa, but reduce broth to 1-1/2 cups. (No need to rinse or cook the couscous.) Combine the couscous with hot broth in a large bowl, cover and let stand for 10 minutes, until liquid is absorbed. Continue as directed to prepare salad.

* * *

Recently, I was in touch with Jill Notkin, a former Montrealer and busy work-at-home mom, who now lives in Newton, Mass. When I asked her to share a couple of favourite recipes along with a food memory, she gladly obliged.

Jill wrote: "I will never forget how my house would smell so delicious during the High Holidays when I was growing up. My mother, who was a wonderful cook, made everything from scratch, and so artfully set the holiday table. I so looked forward to this time of the year. Now, in my own home, I try to recreate this same warm feeling for my family by making everything from scratch and taking great care with my table, flowers and dishes.

"For breaking the fast, I'm happy to share my recipe for Spinach and Broccoli Lasagna with your readers. I also make this crazy fantastic Caramel Strawberry French Toast Soufflé that everyone loves. It's so good that it deserves its seven-word title!"

JILL'S CRAZY FANTASTIC CARAMEL STRAWBERRY FRENCH TOAST SOUFFLE

1 cup brown sugar, packed
1/2 cup butter
2 tbsp. light corn syrup
12 slices challah bread
2 cups frozen strawberries (or raspberries) thawed
6 beaten eggs
1 1/2 cups milk
1 tsp. vanilla
1/4 tsp. salt
fresh berries for garnish

Combine brown sugar, butter and corn syrup in a small saucepan over medium heat. Cook until bubbly. Pour mixture into an ungreased 9 x 13-inch baking dish. Place 6 slices of bread on top of mixture. Distribute thawed berries evenly over the top of each slice of bread. Place remaining 6 slices of bread on top.

Combine eggs, milk, vanilla and salt in a large bowl and beat until blended. Pour mixture evenly over bread. Cover and chill for 8 hours or overnight.

Bake uncovered in a preheated 350-degree oven for 40 to 45 minutes or until light brown on top. Garnish with fruit. Yield: 6 servings (or less)!

Continued on page 40

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Four Tomato Salad
Red onions, Fresh Basil, Olive oil, White Balsamic

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Lean Brisket
Served with Braised Carrots, Sweet Potatoes, Dried Apricots, Dates and Prunes
Chicken Supreme
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Grilled Atlantic Salmon
with Teriyaki

CHOICE OF 2 SIDES
Green Beans Provencal
with Kalamata Olives, Cherry Tomatoes, and Lemon Zest
Sautéed Sugar Snap peas
with Cashews
Grilled Vegetable Medley
Potato Kugel
with Caramelized Onions
Medley of Roasted Potatoes
Wild Rice and Brown Rice Pilaf
with Dried Fruit and Pecans
Sweet Potato Mash with Sage

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Fresh fruit and berries
Chocolate Brownies (no nuts)
Light Honey Almond cake

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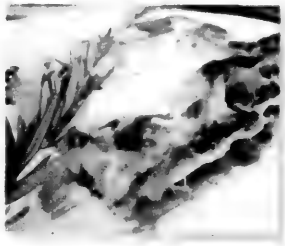
Lasagna is a crowd pleaser

Continued from page 39

JILL'S AWESOME BROCCOLI AND SPINACH LASAGNA

Lasagna can be boring and veggie lasagna is sometimes dry, but not this one! Jill spent a lot of time perfecting this recipe and uses no-cook noodles. (She can't tell the difference – can you?) It's easy to assemble and is a crowd pleaser for adults and kids. Enjoy!



1 (15-oz.) container ricotta cheese
1/2 of a 15-oz. container cottage cheese, small curd
1 egg
1 (10-oz.) pkg. chopped frozen spinach, thawed and squeezed dry
1 (10-oz.) pkg. frozen broccoli florets, thawed
1 (7-oz.) container pesto
1 (3-lb.) jar tomato sauce
1 (8-oz.) pkg. shredded mozzarella cheese (2 cups)
1 (1 lb.) box no-cook lasagna noodles

Combine ricotta and cottage cheese in a medium bowl. Add egg and mix it in. In another bowl, combine thawed spinach and broccoli with pesto.

Prepare a 9 x 13-inch glass baking dish. Spread a thin layer of tomato sauce on the bottom of the dish. Begin layering noodles, then the ricotta/cottage cheese mixture, then the veggies. Repeat until you have three layers. Finish with noodles, then with a thin layer of sauce. Cover the top with mozzarella cheese.

Bake uncovered at 350 until golden brown, about 40 minutes. Let it settle for about five minutes, then serve. Can be made in advance and frozen. Yield: 8 servings.

Note: You can make this dish lower-fat by using 2 per cent cottage cheese, light ricotta, and part-skim mozzarella cheese.

* * *

My friend Susan J. Greene of Pepper Pike, Ohio, and I first "met" through a Jewish food group a number of years ago, and even though we've never met face to face, we've exchanged many delicious recipes and food memories over the years. Susan is an excellent baker, and when she shares a recipe with me, I know that it's tried and true! When I posted a note on Facebook to my pan pals asking them to share one of their favourite recipes for the High Holidays, Susan was the first one to respond.

She wrote: "For the Jewish New Year, my mom often made these fancy little nut horns and I would always help her. This makes scads of tea cookies and takes time to make but is well worth the effort. Tanta Syvia was on the Jacobs' side of my family. This recipe has been modernized to use the food processor. My father adored these cookies. I would even make them and send my parents care packages when they wintered in South Florida. Enjoy!"

TANTA SYVIA'S NUT HORNS

Dough
1 package dry yeast
pinch of sugar
1/4 cup warm water
1/2 lb. (8 oz. or two sticks) pareve margarine
4 cups all-purpose flour
6 tbsp. sugar
3 egg yolks
1 cup sour cream
1 additional cup of flour (if needed)

Filling
1 cup sugar
cinnamon to taste
1 1/4 cups ground walnuts or pecans
1 cup golden raisins

Dough: Proof yeast with a pinch of sugar and 1/4 cup warm water and set aside. Using the dough blade of your food processor, combine margarine, 4 cups flour and sugar in your processor bowl and pulse to combine. Make a well and put the yolks in along with the sour cream and dissolved yeast mixture. Use on/off pulses to combine. If the dough is sticky, add extra flour to firm it up. The dough should form a ball on the top of the dough blade. Remove dough and place it in a plastic bag; refrigerate overnight.

Filling: Mix the sugar, cinnamon, nuts and raisins together.

Assembly: Divide dough in quarters and work with one piece at a time. The remaining dough should be placed back in the refrigerator, covered. Roll the dough very thin; cut long rectangles of dough about 2-inches wide. Cut small triangles from each long piece of dough. Fill with cinnamon and sugar mixture and roll up from the base of the triangle to the tip. (The dough stretches a bit so you want to tuck the ends under so the filling doesn't come out.) Place on a cookie sheet.

Bake at 350 for 15 to 18 minutes, until lightly browned on the bottom. Watch them so they do not burn.

Yield: Recipe makes 4 cookie sheets of small nut horns – I've never counted! Alternately, each quarter of dough can be rolled as a strudel with 1/4 of the filling and baked until done.

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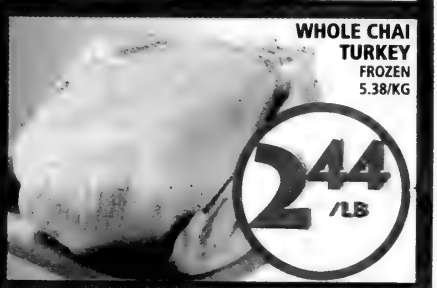

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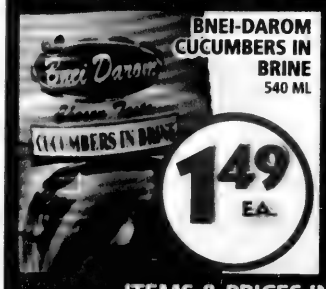
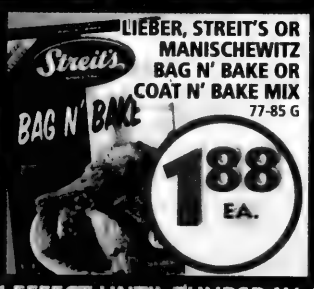


BNEI-DAROM CUCUMBERS IN BRINE
540 ML
1.49 EA.



LIEBER, STREIT'S OR MANISCHEWITZ BAG N' BAKE OR COAT N' BAKE MIX
77-85 G
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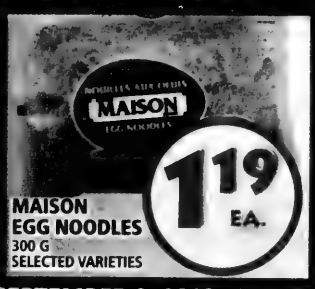

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Apple cake – a sweet treat at any time

By EILEEN GOLTZ
Special to The CJN

I always manage to serve apple cake at some point during yom tov. While Rosh Hashanah is probably the most likely time for its appearance, and break-the-fast is great alternative date, I tend to have it around for all the chagim, as apples are plentiful this time of year and let's face it, apple cake is terrific anytime you serve it.

Most of the following recipes have been sent to me by readers over the past few years and they are all ones I've made time and time again to rave reviews.

CINNAMON APPLE CAKE

Modified from about.com. A great breakfast or break-the-fast cake.

1 3/4 cups sugar, divided
1/2 cup butter or margarine, softened
1 tsp. vanilla
3/4 cup cream cheese, softened
2 large eggs
1 1/2 cups flour
1 1/2 tsp. baking powder
1/4 tsp. salt
2 tsp. cinnamon
3 cups chopped, peeled Granny Smith apples (about 2 large)

Preheat oven to 350. In the bowl of an electric mixer combine 1-1/2 cups sugar, margarine, vanilla and cream cheese and beat until combined. Add the eggs and beat to combine. In another bowl, combine the flour, baking powder and salt. Add the flour mixture to the cream cheese mixture, beating on low until blended.

In another bowl, combine the remaining 1/4 cup sugar and cinnamon and mix to combine.

Chop the apples and then add 2 tablespoons of the cinnamon mixture to the chopped apples. Mix to combine and then add the apple mixture to the batter. Mix to combine.

Grease an 8- or 9-inch springform pan. Pour batter into the prepared pan and sprinkle the remaining cinnamon mixture over the top. Bake for 1 hour and 10 minutes or until the cake pulls away from the sides of the pan. Cool completely and remove spring form side. Cuts best if you use a serrated knife. Serves 10 to 12.

APPLE AND HONEY TORTE

Submitted by Richard Olaphan, St. Louis Mo., modified from epicurious.com

1/3 cup honey
2 tbsp. lemon juice (fresh is best)
3 large tart apples, peeled and each cut into 8 wedges
3/4 cup sugar
6 tbsp. butter or margarine, softened
1/4 cup packed brown sugar
1 tsp. vanilla extract
2 large eggs
1 tsp. lemon zest
1 cup sifted flour
1 tsp.baking powder
1/4 tsp. salt
1 tbsp. brown sugar
1/2 tsp. cinnamon
2 tbsp. ground almonds

Preheat oven to 350. Grease a springform pan and set it aside. In a skillet combine the honey and lemon juice. Heat to a simmer and add the apples. Cook until they start to soften, stirring constantly so that they don't burn or stick, for about 10 to 12 minutes. Remove from heat; set aside. When cool, drain the apples and set them aside

In the bowl of an electric mixer, combine 3/4 cup granulated sugar, butter, brown sugar and vanilla and beat to combine, 3 to 4 minutes. Add the eggs and mix to combine. Add the lemon zest and mix to combine. In another bowl, combine the flour, baking powder and salt, mix to combine. Add flour mixture to the sugar mixture a third at a time, beating to combine between each addition.

Pour the batter into the prepared pan. Arrange the apple slices any way you like on top of the cake. They can even overlap if you like, but make sure you push them slightly into the batter. In a bowl, combine 1 tablespoon brown sugar, ground almonds and cinnamon; sprinkle it over the top of the apples. Bake 1 hour or until cake springs back when touched lightly in centre. Cool on a wire rack. Cut into wedges using a serrated knife. Serves 10 to 12.

NUTTY APPLE TORTE

Modified from an old *Gourmet* magazine recipe

6 Granny Smith Apples, peeled, cored and finely sliced
juice of 1 lemon
3 eggs
1 cup sugar
2 tsp. vanilla
4 tbsp. melted butter or margarine
1/3 plus 2 tbsp. milk or non-dairy substitute
2/3 cup flour, sifted
2 tsp. baking powder
1/2 cup toasted chopped hazelnuts or pecans, chopped
1/2 cup golden raisins
1/2 cup pine nuts
3 tbsp. sugar for topping
1 tsp. cinnamon

Preheat oven to 325. Grease and line the bottom of a springform pan with parchment paper and set it aside. In a bowl, combine the sliced apples in lemon juice, toss to coat and set aside.

In the bowl of an electric mixer, combine the eggs, sugar and vanilla and beat until light yellow, 3 to 4 minutes. Add the milk and butter and mix to combine. In a bowl, combine the flour and baking powder together and then fold them, by hand, into the egg mixture until just combined. Add the ground nuts, raisins and pine nuts. Fold in gently. Gently fold in the apple slices with the lemon juice they have been soaking in.

Pour the batter into the prepared pan and smooth the top. Mix the 3 tablespoons of sugar with the cinnamon and then sprinkle over the top of the cake. Bake for about 1 hour and 20 minutes or until the cake is cooked through. If you find the top browning too quickly, cover with foil and continue cooking. Let the cake sit for about 10 minutes before removing it from the pan. The cake will contract as it cools making removal a lot easier. Cool completely before serving. Serves 10 to 12.

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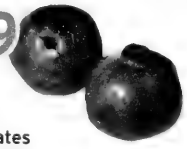

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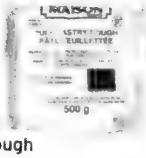

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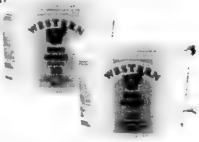

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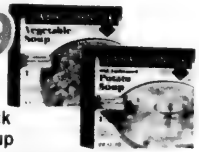

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Robots help to enrich lives of the elderly

Next generation of health care arrives at Baycrest

By CARA STERN
CJN Intern

Robots may be part of the future of health care at Baycrest.

Goldie Nejat, an assistant professor at the University of Toronto, is currently working on a project to develop a "social robot" to enrich the lives of the elderly living at Baycrest.

"[It would become] someone who would be in the environment, who would be a coach and provide emotional encouragement," explained Bianca Stern, director of culture and heritage at Baycrest.

The robot has been in the making for the past five years, Nejat said, and the partnership with Baycrest began about a year and a half ago.

Nejat has been working with a variety of undergraduate and graduate students, and the robot is named Brian after one of the students initially working on the project who contributed his size as a model for the robot's dimensions.

At this point, Nejat's team has developed the physical, mechanical platform for the robot, and they have moved on to working on its intelligence, Nejat said.

Currently, the robot can give event and activity reminders, have a basic conversation (for example, asking how someone is doing), and it can participate in playing a memory game, where the player has to turn over cards and try to make matches from memory. It can detect which cards have been flipped over and motivate the player throughout the game.

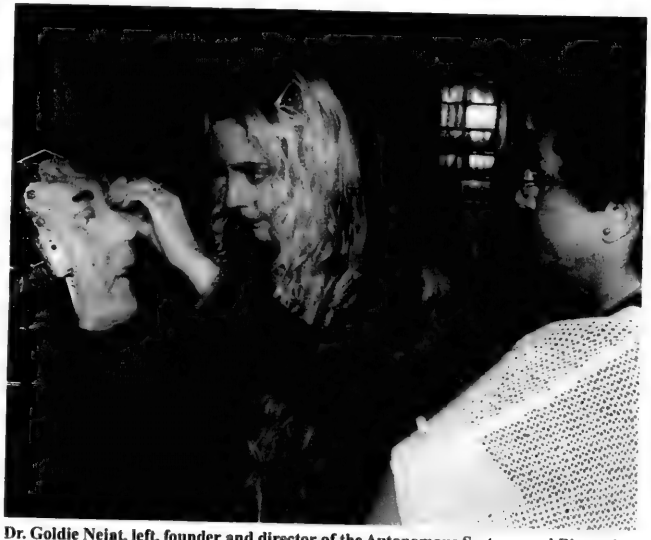
"Maybe they're not making enough matches and they're getting frustrated," Nejat said. "[The robot] provides encouragement."

The existing prototype cost about $20,000 to build, Nejat said, but the realistic cost per robot would be much lower once the the prototype is finalized and the robots become mass-produced.

The first prototype will hopefully be brought in next year, Stern said, which will give the researchers more ideas about how to fine-tune the design.

She stressed that the robot would work alongside human caregivers, not replace them. The goal is to have an addition to the current team of health-care providers.

"It would be a quality of life robot," she said. "It would be a mechanism that would maybe float around the room, recognize the name of the person, ask them if they're enjoying the meal – and that might be a cue [to eat] if they're distracted."



Dr. Goldie Nejat, left, founder and director of the Autonomous Systems and Biomechatronics Lab at University of Toronto, works on "Brian" as Bianca Stern, Baycrest's director of Culture and Heritage, looks on.

Right now, the robot is still a prototype. There is a lot of work to be done on the appearance, but it's never going to look like a human being.

"If a robot looks exactly like a human being, then humans expect it to act like a human being and are disappointed when it doesn't," a concept that's called the "uncanny valley," Stern said.

It will have a face and human characteristics, but it will clearly be a robot.

"It doesn't have to be exactly humanlike, but it needs to be esthetically pleasing," she said.

Nejat acknowledged that people currently living at Baycrest might not be entirely comfortable with a robot, since they haven't grown up with technology. However, it might be something that fits in perfectly with the young generation that has grown up with constant advances in technology.

And with the aging of baby boomers, there will soon be many more seniors who need assistance, and advances will be necessary in order to meet the growing need, Nejat said.

"Artificial intelligence is an area that's developing in leaps and bounds," Stern said. "At Baycrest, we're trying to look at harnessing technology [and determine] what could be a benefit to people who are aging."

Clarification

In the article "A donation that gives life" (Aug. 26), it should have been noted that information about kidney donation can be found at www.giftoflife.on.ca.

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Chag Sameach! Happy and Healthy New Year to You and Your Family

New research helps treat thyroid cancer

By RITA POLIAKOV
Staff Reporter

Researchers at Mount Sinai Hospital and the University of Toronto have recently discovered a way to quickly detect and treat thyroid cancer.

The research, which was published in the *BMC Cancer* medical journal about a month ago, included data on the analysis of thyroid cancer tissue blocks from 34 patients over a period of time.

Dr. Paul Walfish, a senior consultant to the head and neck oncology program and endocrine division at Mount Sinai Hospital, led a research team that found a biomarker, called Ep-ICD, in thyroid cancer cells that allows doctors to quickly identify the aggressiveness of the cancer.

Dr. Paul Walfish

A biomarker is a substance that can help researchers measure certain characteristics of a cell.

In this case, the biomarker, Ep-ICD, which is formed when the cells lining the thyroid mutate and become cancerous, tells doctors whether the thyroid cancer cells will be difficult to treat and what kind of treatment would be needed.

After going through some 17 years worth of archival cases, Walfish and his team found that aggressive cancer cells have a larger amount of Ep-ICD in their nucleus, or control centre, and a smaller amount on the membrane or outside of the cell.

"When [Ep-ICD] gets into the cell in abundant levels, it stimulates the development of a cancer," Walfish said. "What we found was that the most aggressive cancer had less [of the substance] outside of it and more [inside]."

Most patients with a larger concentration of the biomarker in the nucleus survived an average of five months after being diagnosed, while those with smaller levels survived for an average of 16 years.

"Ep-ICD in the nucleus shortens life expectancy," he said, adding that this substance is known to cause tumour growth. "We still have a lot to work on, but it's a new finding that tells us how a cell becomes aggressive. This knowledge can be useful in predicting clinical courses."

Knowing how much Ep-ICD is in a cell helps doctors predict what type of treatment and how much of it a patient needs, Walfish said.

The research findings are significant because thyroid cancer is currently the most rapidly increasing cancer in Canada. About 3,000 Canadians are diagnosed annually, 80 per cent of whom are women. Although this type of cancer has one of the lowest death rates, a sub-type, called anaplastic thyroid cancer, has a high fatality rate.

Walfish and his team are currently working on applying this research to other forms of cancer, including breast, prostate, colon and head and neck cancer.

"Our observations are pretty unique so far in the field, except for colon cancer. A group suggested something like this for colon cancer," Walfish said.

Walfish's research was supported by the Mount Sinai Hospital Foundation through their Da Vinci Gala fundraiser, as well as through the Alex and Simona Shnaider Research Chair in thyroid oncology, the Temmy Latner/Dynacare Chair in head and neck oncology and the Mount Sinai Hospital Department of Medicine Research Fund.

Diet cited as key to fighting sun's harmful rays

By LAUREN KRAMER
Pacific Correspondent

VANCOUVER — There was a time when factor 15 was considered more than adequate when it came to sunscreen protection, but today it's not uncommon to find factor 50 on the grocery store shelves.

We all know the importance of protecting our skin from the harsh rays of the sun, but a new study in Israel suggests that looking at our food may be a more effective way to do it than reaching for a cream.

Dr. Niva Shapira of Tel Aviv University's School of Health Professions recently published the findings of her study in *Nutrition Reviews*. In it she showed that a diet such as the one eaten in Mediterranean regions – rich in antixodants and omega-3 fatty acids – can help protect against skin cancer.

Based on her research, Shapira recommends consuming foods such as olive oil, fish, yogurt, whole grains, beans, red wine in moderation, colourful fruits and vegetables and lots of water. These foods, she says, will fight the oxidizing effect of the sun, though wearing sunscreen and using hats and beach cover-ups doesn't hurt, either. "Eating foods high in antioxidants is supposed to complement, not substitute other sun protection measures," she says.

The premise of Shapira's study was that if the body was prepared with sufficient and relevant antioxidants, sun damage could be reduced. Partnering with Prof. Bodo Kuklinski of Rostock University, in Germany, Shapira conducted a study at the Baltic Sea comprised of two groups: one was supplied with a drink high in antioxidants and the other drank carbonated beverages. Both groups spent up to six hours a day in the sun for two weeks.

The researchers found that those who drank the antioxidant-rich beverage had 50 per cent fewer oxidation products in their blood at the end of the study. Further studies proved that these antioxidants had delayed skin erythema, which shows the start of tissue and DNA damage that can result in skin cancer.

The Israel Cancer Association included Shapira's nutritional findings in its Smart in the Sun media campaign, and she is approaching the World Health Organization with her findings in the hope it will include the data in its sun recommendations, too.

So, how much of these foods should you eat? That depends on what you're consuming right now. "If you rarely eat them, you will need a longer time to build the levels of carotenoids in the skin and blood which will support solar self-protection," she says. "But it's good to eat those foods all year round, because even in winter we're exposed to some ultraviolet light."

Shapira estimates that melanoma cases are three to four times higher in the United States than they are in Mediterranean countries. "When we think about protecting our skin, most of us consider it an external problem, which is a mistake," she says. "The body has all the answers, but we have to give it the tools for self-protection."

These findings are important for all of us, but particularly for children up to 18 years old, she says. "Birth to age 18 are the critical years for future melanoma incidence. Sunscreen alone has not proved adequately effective to protect children, and slathering it on may give them the false feeling of protection while increasing their exposure and risk."

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Keyboardist's music comes from the heart

From left are Pat McGee, Chris Seligman, Amy Millan, Evan Cranley and Torquil Campbell, members of the indie band Stars. *[Norman Wong photo]*

By CARA STERN
CJN Intern

After a decade in the music industry, indie pop act Stars continues to bring personal emotions and experiences into their songs.

During the writing process of their latest release, *The Five Ghosts*, vocalist Torquil Campbell's father died, which had a huge impact on the rest of the album, says Chris Seligman, keyboardist and a founding band member.

"Musically, I think stuff somehow subconsciously came from his passing, and lyrically towards Torq expressing some of the feelings he was going through," Seligman, 37, says.

For example, in *The Last Song Ever Written*, one of the lines says, "This is the last time that you're gonna lose someone. After this, it's you and your friends."

Each of the band's five albums has a specific theme, such as their third release, *Set Yourself on Fire*, which focuses on the sad aspects of love and relationships. On the latest album, many of the songs deal with dark themes, such as death and ghosts.

"[The music] tends to grow organically," Seligman says. "You have to be conscious of where the music is going and it will lead you places."

The song *He Dreams He's Awake* is based on nightmares Seligman had while staying in an apartment in Vancouver at the start of the writing process.

"I had these really intense dreams where I was awake," he says. The first time it happened, he says he dreamed he went to the mirror and there was a woman's face staring at him, whose eyes met his own.

"I'd go into rehearsal and I was just a bit of an emotional wreck because I wasn't sleeping and I was freaked out," he says.

Ghosts are depicted on the album cover, a photograph taken by G.S. Smallwood in 1905, says Aaron Seligman, Chris' younger brother, as well as the president of the Cardboard Box Project, which designed the album cover.

The Victorian-era unknown girl in the photo is holding five roses in the picture, corresponding with the number of band members. Also coincidentally, during a tour for their previous album, *In Our Bedroom After the War*, the band began decorating their stage with roses.

"There are just these layers to the image that it just almost felt like it was meant to be used in the [way] it was used," Aaron says.

Their lyric book and seven-inch vinyl box set displays one ghostly photo per song, based on a theme or a line in the song, he says.

Stars formed 10 years ago, when Campbell and Chris Seligman were sharing an apartment in New York City. The two had been childhood friends ever since they met on a playground when Seligman moved from his hometown of Bolton, Ont., to Toronto in Grade 3.

During the band's early days, Seligman would spend time in their apartment writing fully structured songs, and Campbell would add in a vocal melody and lyrics.

"We knew we had a dream, but we had no idea that 10 years later we'd still be actually doing it," Seligman says. After their first album, *Nightsongs*, they added guitarist and bassist Evan Cranley, vocalist Amy Millan and drummer Patty McGee.

In 2000, they relocated to Montreal, where they are currently based. That's where the majority of the writing and living happens, Seligman says.

He says his Jewish upbringing manifests itself mostly in his personality traits, for example, describing himself as being a bit neurotic in a Woody Allen fashion. He also credits his Russian and Polish backgrounds as possible sources for his interest in some of the darker sides of music.

Seligman began as a French horn player, performing mostly orchestral music. He studied classical French horn at Boston University, and through that program, began to learn piano theory.

Slowly, he drifted into the pop scene, longing to find his own voice and learn the technique behind pop and rock music.

"It was something that started slow and I've been working on until now," he says, adding that he still finds himself completely fascinated by pop music styles.

And the learning doesn't stop there. He continues to study new techniques for recording and producing, as well as writing material on his own – although he has no plans to release it for a while, and isn't hoping to make money from it.

"It's purely for the sake of me exploring music and for the love of music, which is why I started," he says. "I just think it's something that keeps me really healthy in music, to just do it for the pure love of it and to explore it and to find new things in it."

His musical expertise comes through in his performances, all of which he says is performed live without a prerecorded backtrack.

His setup involves a foot pedal for the sometimes looped "weird ethereal backdrops." When he performs, he's says he's usually multitasking, playing the melodies in one hand while holding down a chord, and triggering sounds with his feet.

Although some bands choose techniques that have keyboard sounds running from a computer, this band aims for as raw a sound as possible, keeping all of the music live.

After five albums, he says people tend to view the band differently, often comparing the old with the new.

A common trend in the indie culture is for fans to view artistic changes in the music as a band losing their meaning and integrity.

But Seligman's attitude shows that the band has simply evolved naturally, and the songs mean as much to him as they did the day they started.

"I have a strong connection to all of them because they're almost like living organisms that you put out into the world," he says.

And at the end of the day, he's just thankful to be able to continue his career as a musician.

The band will embark on a North American tour in the fall. Visit www.youarestars.com for complete dates and ticket information.

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Rabbi's 'offensive' comments harm peace, U.S. says

'Remarks do not reflect Netanyahu's views, nor do they reflect the stance of the Israeli government'

© Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The United States on Sunday condemned remarks by the spiritual leader of Israel's leading haredi party, Rabbi Ovadia Yosef, who said the Palestinians should "perish."

"We regret and condemn the inflammatory statements by Rabbi Ovadia Yosef," U.S. State Department spokesperson Philip Crowley said. "These remarks are not only deeply offensive, but incitement such as this hurts the cause of peace. We note the Israeli statement that the rabbi's comments do not reflect the views of the prime minister." Crowley said.

"As we move forward to relaunch peace negotiations, it is important that actions by people on all sides help to advance our effort, not hinder it."

Rabbi Yosef, the former Sephardi Chief Rabbi, had said during his weekly Shabbat sermon that the Palestinians, and namely Palestinian Authority President Mahmoud Abbas, should perish from the world. Rabbi Yosef, a founder of the Shas Party, also described Palestinians as evil, bitter enemies of Israel.

"All these evil people should perish from this world... God should strike them with a plague, them and these Palestinians," Rabbi Yosef said.

The 89-year-old is a respected religious scholar, but he's also known for vitriolic comments about Arabs, secular Jews, liberals, women and gays, among others.

Rabbi Ovadia Yosef

Prime Minister Benjamin Netanyahu on Sunday distanced himself from Rabbi Yosef's remarks, but stopped short of a condemnation.

"Rabbi Ovadia Yosef's remarks do not reflect Netanyahu's views, nor do they reflect the stance of the Israeli government," Netanyahu's office said in a statement.

"Israel plans to take part in peace negotiations out of a desire to advance toward a peace agreement with the Palestinians that will end the conflict and ensure peace, security and good neighbourly relations between the two peoples," the statement said.

Chief Palestinian negotiator Saeb Erekat slammed Rabbi Yosef's remarks, saying they were paramount to incitement to genocide.

Erekat called on the Israeli government to denounce them and to take action against racist remarks by other elected officials.

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No promises to extend settlement freeze: Netanyahu

By BARAK RAVID
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JERUSALEM — Prime Minister Benjamin Netanyahu told Likud ministers on Sunday that he had not made any promises to U.S. President Barack Obama or any other American government official regarding an extension of the settlement construction freeze in the West Bank.

"We made no proposals to the Americans on extending the freeze," Netanyahu said. "We said that the future of the communities will be discussed as one of the elements of a final-status settlement, along with the other issues. We promised nothing on this issue to the Americans."

Prime Minister Benjamin Netanyahu

Netanyahu sharply criticized the Palestinian demand for extending Israel's 10-month construction freeze, which expires Sept. 26.

"They are building an entire city with our encouragement, and then they are fighting with us over every house in Judea and Samaria," said Netanyahu.

"The hiatus of construction prior to the cabinet resolution [approving the freeze] lasted 10 months, during which we called them for talks. Now, three weeks before the end of that time, they come to the talks and say that we must continue the building freeze. This raises questions about the seriousness of the Palestinians to enter talks in good faith."

Information and Diaspora Minister Yuli Edelstein also referred to Rawabi, the first planned Palestinian city, which is being built near Ramallah and is meant to house 30,000 people. He said that while the Palestinians were building that city with Israeli support, Israel was being told to freeze all construction.

Although the Likud meeting lasted no more than 30 minutes, Netanyahu was hit with a barrage of questions, all of which had to do with the future of the settlement freeze and the Washington summit which was scheduled to begin Wednesday.

Netanyahu was to travel to Washington at noon on Tuesday.

Deputy Prime Minister Silvan Shalom told Netanyahu he understood the summit would deal with the construction freeze and other substantive issues, despite earlier reports that it would be little more than symbolic.

Netanyahu reiterated his stance that the cabinet resolution on the settlement freeze was limited to the 10-month period of the original hiatus and said he had not discussed with the Americans the possibility of extending it.

Meanwhile, Defence Minister Ehud Barak met on Sunday with Jordan's King Abdullah II, and they discussed the diplomatic efforts ahead of the summit in Washington.

"Peace is a strategic goal of Israel, and we expect the Palestinians to come to the talks with an open heart," Barak told the king.

In a televised speech on Sunday, Palestinian Authority President Mahmoud Abbas addressed the upcoming resumption of direct peace talks with Israel saying that "Israel will be held accountable for the failure of the talks if settlement construction should continue."

"The negotiations need to bring about serious action that will be able to bring liberation from the occupation and independence," Abbas said.

Mere days before leaving for Washington to take part in a gala summit meeting in Washington, after months of American mediation efforts, Abbas said that the Palestinian agreement to participate in talks is based on Quartet opposition to Israeli construction in settlements. Members of the Quartet of Middle East peace negotiators, which includes the United States, the United Nations, the European Union and Russia, have repeatedly rejected Israeli construction on territory slated for a future Palestinian state.

"In these critical moments in the history of the region, we understand Israel's need for security, as well as our own such need," Abbas said in a speech recorded in Jordan earlier Sunday. "But the need for security is not an excuse to expand settlements and steal land.

"I want to clarify our stance on settlements, and their illegal status," Abbas continued. "I have to say honestly and clearly that we notified all sides, including the American administration, before we agreed to conduct these talks, that Israel alone will bear the blame for the failure of the negotiations if the settlement construction continues in any way on any Palestinian land captured since 1967.

"I hope that we find a partner in Israel that will be able to make decisions and take a responsible stance on ending the occupation," Abbas went on to say. "That way we can achieve true security for both peoples, Israeli and Palestinian."

Abbas is facing internal opposition from Palestinian hard-liners, especially Hamas, for agreeing to return to the negotiating table. The Islamic Hamas, which rules Gaza and has a significant presence in the West Bank, rejects any contact with Israel. Other Palestinians criticize Abbas for not securing Israeli concessions in advance of the talks.

Netanyahu also faces opposition from within.

Gaza blockade legal, advocate general says

By ANSHEL PFEFFER
© Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Military Advocate General Brig.-Gen. Avichai Mendelblit testified last Thursday before the committee investigating the events of an Israeli raid aboard a Gaza-bound Turkish aid ship, saying that Israel's blockade on the Gaza Strip is entirely legal.

On May 31, Israeli navy commandos boarded a Turkish aid ship headed for Gaza in violation of an Israeli naval blockade. The ship was one of eight boats aiming to deliver aid to Gaza as part of a flotilla. The commandos were met with violence and killed nine Turkish activists in the ensuing clash. An Israeli committee, headed by retired justice Jacob Turkel, has been interviewing top military and government officials as part of its investigation of the incident.

Avichai Mendelblit

In his testimony, Mendelblit addressed two main issues: the legal justification for the initial blockade on the Gaza Strip, and the legal aspects of the military action taken to prevent Turkish ships from violating the blockade.

He told the panel that the naval blockade, imposed by Israel in 2007 after Hamas violently seized power over the coastal Palestinian territory, is in keeping with international law and was imposed due to "pure military considerations" and not as a part of "economic warfare" against Hamas.

Mendelblit added that even before the blockade was imposed, all supplies were transferred to the Strip by land because Gaza has no port. He stressed that despite the naval blockade, all the supplies aboard the Turkish ships were eventually transferred to Gaza by land.

"Every step taken, be it part of classical warfare or economic warfare, aims to bring the other side to do what we want it to do. We want Hamas to stop launching rockets at our citizens. We have no desire to punish the civilian population [in Gaza]," he said. "As an indirect result, the civilian population does suffer, and that is why we have checked the legality [of the blockade]. We've consulted with the attorney general and with the Supreme Court, and found that it is legal and permitted."

The advocate general stressed that the suffering of Gaza civilians did not constitute a humanitarian crisis, since Israel allows supplies to enter the Strip. He said that Hamas' intent, in shooting rockets is to get Israel to fire back, but "we won't fire in an unguided manner into a civilian population. That is exactly what Hamas want. The alternative is to respond with economic warfare," he said.

Mendelblit said that the blockade was imposed "long before anyone ever heard of flotillas" and that no one in the Israel Defence Forces would think to violate international law.

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Russia won't cancel its arms deal with Syria

By BARAK RAVID
© Ha'aretz Daily Newspaper Ltd

JERUSALEM — Despite Israel's objections, Russia will not cancel its sale of advanced missiles to Syria, the Kremlin announced on Sunday.

Ha'aretz reported on Friday that Israeli Prime Minister Benjamin Netanyahu had asked his Russian counterpart, Vladimir Putin, to cancel the sale of long-range surface-to-sea cruise missiles to the Syrian army.

Following the *Ha'aretz* report, Sergei Prikhodko, a senior adviser to Russian President Dmitry Medvedev, told the state-run Russian news agency RIA Novosti that Moscow would fulfil all agreements it had made with foreign countries and would not halt the deal.

"Lately, some Israeli media outlets have been actively disseminating information distorting Russia's position on the implementation of its obligations to Syria, including in the sphere of military and technical co-operation," Prikhodko said. "I would like to stress that the Russian Federation honours all the agreements that were previously signed between Russia and Syria."

The agreement in question is for P-800 Yakhont missiles, a highly accurate Russian weapon with a 300-kilometre range capable of carrying a warhead of up to 200 kilograms.

Israel is concerned the projectiles could significantly improve the Syrian military's ability to target its naval ships. The Chinese-made C-802 missile Syria currently has is less accurate, has a range of just 102 kilometres and can carry a warhead of no more than 150 kilograms, and lacks the accuracy of the more advanced missiles.

Jerusalem also fears the more advanced missiles could fall into the hands of Hezbollah, the Syrian- and Iranian-supported Lebanese militia, which would create a significant threat to naval ships in Israeli ports and the Mediterranean Sea.

In a conversation with Putin last week, Netanyahu told the Russian leader that missiles his country had delivered to Syria were transferred to Hezbollah and used against Israel Defence Forces troops during the Second Lebanon War.

In addition to Syria's transfer of advanced Russian anti-tank missiles to Hezbollah, Netanyahu also mentioned an incident in which Syrian-acquired Chinese-made C-802 anti-shipping missiles were used by Hezbollah to target an Israeli destroyer. He expressed Israel's concern that the new missiles from Russia will also make their way to Hezbollah.

Russian Prime Minister Vladimir Putin

Meanwhile, Ehud Barak was scheduled to travel to Moscow for what will be the first-ever visit by an Israeli defence minister to the Russian capital, where he plans to discuss the matter with Russian Defence Minister Anatoly Serdyukov.

A senior Israeli official, who asked to remain anonymous due to the sensitive nature of the issue, said that Israel and Russia have been engaged in discreet dialogue over arms deals to the region. But as these talks have not yielded positive results, the decision was made to upgrade the level of discussions with a senior political figure.

"We have been working on such a visit for more than a year, and it is very important to us," the official said.

As the Russian defence ministry is considered to be overwhelmingly pro-Arab, the opportunity for an Israeli defence minister to make an official visit is considered a historic development.

The latest arms deal was first reported in late 2009 and is said to include P-800 missiles, which now come in models that can be launched from land. The weapon's unique feature is its ability to cruise several metres above the surface, making it difficult to identify on radar and therefore intercept.

Meanwhile, Israel and the United States want to keep France from selling HOT anti-tank missiles to the Lebanese military, *Asharq al-Awsat*, a Saudi-owned, London-based newspaper reported.

In a Paris-dateline story, the paper quoted French officials as saying that they had rebuffed such pressure, and that the delay in the delivery of the missiles was caused by the confusion arising out of Lebanon's current political crisis, stemming from tensions over Hezbollah's role.

Western powers want to prop up the Lebanese military as a means of containing the influence of Hezbollah. Israel's wariness of Hezbollah influence into the military intensified after a Lebanese officer shot over the border and killed an Israeli officer on Aug. 9.

With files from JTA

Israel Briefs

Israelis to serve on UN force

An Israeli police delegation will leave for Haiti to serve as part of a UN multinational force, marking the first time Israelis will serve on a UN force. The 14 police officers attended a ceremony at the Western Wall last week ahead of their scheduled departure. The delegation constitutes the first-ever Israeli group to serve in active duty under the command of the United Nations. The police officers will remain in Haiti for an extended period of time. "You are Israel's true face," Israeli Deputy Foreign Minister Danny Ayalon told the officers during a meeting last Wednesday. "This mission will demonstrate to friends and foes alike that Israel is always willing to contribute and volunteer anywhere and at anytime. It is important for people to see Israel beyond the conflict and to see that this is the real Israel. We are not only strong materially but also strong in spirit." Two police officers in the mission reportedly delayed their weddings to participate in the mission.

EU criticism rankles

Israel's Foreign Ministry has slammed the European Union's foreign policy chief for criticizing an Israeli court's conviction of a Palestinian protest leader. Abdallah Abu Rahmeh, an organizer of the weekly Friday protests at the Bil'in security fence, was convicted in an Israeli military court of inciting protesters to attack Israeli soldiers and for holding protests without a permit. He will be sentenced this month. He has been in jail since December. EU representatives attend the trial each day. The body's foreign policy chief, Catherine Ashton, released a statement expressing concern at the conviction, saying, "The possible imprisonment of Mr. Abu Rahmeh is intended to prevent him and other Palestinians from exercising their legitimate right to protest against the existence of the separation barriers in a non-violent manner." Foreign Ministry spokesperson Yigal Palmor said Ashton "should respect the ruling of the Israeli justice system, and refrain from casting aspersions on a legal system that is lauded worldwide by its peers. In Israel, where even those who openly support Hamas and Hezbollah enjoy freedom of speech, such accusations sound particularly hollow. Moreover, interfering with a transparent legal procedure of a democratic country is not just highly improper, but is hardly consistent with promoting European values," Palmor said.

Hamas denounces direct talks

Palestinian negotiators are not mandated to surrender Jerusalem or any part of Palestine, the Palestinian Ma'an news agency quoted Gaza's Hamas Prime Minister Ismail Haniyeh as saying last Friday. Haniyeh said the upcoming direct peace talks are the latest in a string of Israeli crimes against the Palestinian people. Earlier last week, Hamas politburo chief Khaled Meshal said that the U.S.-backed direct peace talks between Israel and the Palestinian Authority are illegitimate. Speaking in Khan Younis last Thursday, Haniyeh claimed that "no negotiator who would give up Jerusalem has a national mandate," adding that "Palestinians across the globe will not support any movement holding absurd talks with Israel."

CALGARY JEWISH COMMUNITY COUNCIL

EXECUTIVE DIRECTOR

With a population over one million and a growing Jewish population of 8,000, Calgary is one of North America's fastest growing cities. Situated at the base of the Rocky Mountains, and with close proximity to Banff National Park, it is Canada's energy capital and home to the second largest number of corporate head offices in the country.

THE ORGANIZATION

The Calgary Jewish Community Council (CJCC) has the overriding mission of ensuring and enhancing the continuity and vibrancy of the Calgary Jewish Community.

THE COMMUNITY

The Executive Director is the chief operating officer of the CJCC and as such has the authority and overall responsibility to carry out the processes necessary to achieve the vision and objectives of the CJCC. The Executive Director is responsible for implementing the CJCC's strategic plan, fundraising, developing and achieving annual United Jewish Appeal campaign goals, supporting the lay leadership, managing professional and support staff, maintaining effective relationships with local, national and international Jewish organizations, and effectively communicating with a broad range of stakeholders.

THE CANDIDATE

The successful candidate will have strong leadership skills, be results oriented and will have experience at a senior management level with proven success as a fund-raiser, Executive Director or equivalent. A combination of business experience and exposure to or working within a not-for-profit organization in a lay or professional role is required. The candidate should be dynamic, innovative, energetic, passionate about the Jewish community, sociable and well-organized to effectively manage relationships with different stakeholder groups. An understanding and relationship with local, national and international Jewish organizations is also desired. Periodic domestic and international travel may also be required.

Interested candidates should forward their résumé as well as a cover letter in strict confidence by September 27, 2010 to:

Robert Cohen, Chairman, CJCC Executive Search Committee
1607 - 90 Avenue SW, Calgary, AB T2V4V7
Email: rob.cohen@neb-one.gc.ca

www.calgaryjewish.org

TV documentary explores Jewish High Holidays

Ralph Benmergui blows on a shofar. *[Joao Luiz Holowka photo]*

By SHELDON KIRSHNER
Staff Reporter

Rosh Hashanah, in Jewish tradition, launches a new year and brings families closer together. It's also a time for reflection, renewal, self-improvement and spiritual cleansing.

Vision TV's hour-long documentary on this important holiday, *Rosh Hashanah: The Day of Judgement*, is scheduled to be broadcast on Sept. 7 at 10 p.m.

Produced by Luanne Lank, directed by Barry Lank and hosted by Toronto broadcaster Ralph Benmergui, this thoughtful, well-crafted Canadian film should be regarded as a primer.

Call it, if you will, Rosh Hashanah 101.

It explains Rosh Hashanah's historic origins, customs and significance in Jewish life through interviews, file footage, photographs and paintings.

The commentary is by rabbis, religious scholars, community leaders, the proprietors of two Jewish bakeries, the owners of an Israeli-style restaurant and a women's wear shop, a lawyer, an actor and two doctors.

Cutting to the core, a rabbi says, "In Judaism, what we talk about is what we have to do. We have to walk the talk."

The program coordinator of a shul observes, "We have a chance, luckily, as Jews, to make up for our imperfections and to try to do better for the next year."

Still others ruminate on the symbolic meaning of the customs and traditions inextricably linked with Rosh Hashanah, which is part of a 10-day cycle encompassing Yom Kippur.

This is a vibrant documentary.

The locales – Winnipeg, Ottawa, Toronto and Sidonia, Ariz. – are vivid and the images are bright.

Bakers dusted in flour shape dough into challahs. The awesome reddish bluffs of Arizona serve as a spectacular backdrop to comments made by a female rabbi. Benmergui blows a shofar in a venerable synagogue adorned with frescoes from the Bible.

Rosh Hashanah: The Day of Judgement teaches us that we're all essentially works of progress and that it's never too late to make amends and live a better, more fulfilling life.

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Actor hooked on Shakespeare

By RITA POLIAKOV
Staff Reporter

Ian Lake

Ian Lake used to be a king. Now he's a shepherd. And sometimes a prince.

Lake, 27, is currently in his third season at the Stratford Shakespeare Festival. He's played Berowne, a lord, in *Love's Labour Lost*, Demetrius in *a Midsummer Night's Dream* and is currently playing Silvius, a shepherd, in *As You Like It* and Florizel, a prince, in *The Winter's Tale*.

And he doesn't plan to stop anytime soon.

"I always want to do Shakespeare. I want to do it all, but I will always want to do Shakespeare," the actor said.

Lake studied at the University of Victoria's theatre program before moving on to the National Theatre School of Canada and the Birmingham Conservatory for Classical Theatre, where he got to play the lead in *Macbeth*. He was first introduced to Shakespeare as a child, while at the theatre with his mother.

"My mother brought me to see plays growing up in Vancouver, but I didn't understand it yet," he said.

Lake's high school education did nothing to help.

"In high school, I was introduced to [Shakespeare's plays] as literature. It was really quite excruciating and boring."

It wasn't until Lake's first year of theatre school that something clicked.

"The first play I ever did [in theatre school] was *The Winter's Tale*...We were exploring this play that none of us knew, because it's not often done. It's not *Romeo and Juliet* or *a Midsummer Night's Dream*. And it was really amazing," he said.

"It wasn't until doing that play that I started to get a stronger sense of what's really inside the language [of Shakespeare's plays] and how it can be used and not feared."

According to Lake, who teaches at high schools through Stratford's educational programming, the key to understanding Shakespeare is not taking his words too literally.

"I realized these are words that don't have a single literal meaning. One person might read a line and have gleaned a meaning from it, and another person might get an entirely different sense and neither one of them is going to be right or wrong," he said.

For Lake, who grew up in Vancouver, there was never really an alternative to acting. At least, not one that he wanted to pursue.

"It's sort of the age old story, when I was a kid I was always dressing up, eventually I just never stopped," he joked, explaining that he enjoyed acting in high school plays.

"It just never really felt like there was any choice. I couldn't think of anything else I would want to do," he said.

To Lake, acting is an exploration of human nature, something that changes with every role and scene.

"There's just a sort of curiosity about human nature and how to bring a piece of theatre to life and a piece of dialogue to life," he said. "[It's exploring] how the body works, how the mind works. It's not like there's ever a point where you have soaked up the necessary knowledge. For every play you're doing, there's an infinite number of areas you're going to explore."

As Lake, who comes from a secular Jewish family, became involved in the acting community, he began to miss his ties to his religion.

"I was always raised in a very secular household. We weren't going to temple all the time, but we were members of a very strong Jewish community," he said. "I realized in my acting world, I don't have a lot of Jewish friends...In my adult life, I've felt that slipping away, my sense of having a community, specifically a Jewish community, around me."

It was partly because of these feelings that Lake participated in a Birthright Israel trip this past winter.

"It was a bit of a rediscovery because there was a lot about myself as a Jew I didn't really know," he said. "I think I came back with a stronger sense of self. Not only as a Jew, but just in general."

This sense of identity has helped Lake grow as an actor, he said.

"For any actor, you're bringing yourself into a role. The better you can know yourself, the more you'll be able to do that," he said.

The Winter's Tale runs at the Stratford Shakespeare Festival until Sept. 25 and *As You Like It* runs until Oct. 31. For tickets or more information, visit www.stratfordfestival.ca.

Arts & Travel

Eye on Arts

By BILL GLADSTONE

'INSPIRATION THROUGH ADVERSITY' – A NEW AUTOBIOGRAPHY BY GERALD ZIEDENBERG

Inspiration Through Adversity is a newly published autobiography by **Gerald Ziedenberg**, a Toronto pharmacist who, despite serious mobility and pain problems, became a historian, lecturer and community contributor. The book examines the struggles and successes of a child of immigrants who lost their families in the Holocaust.

A former avid runner and cyclist, Ziedenberg learned to overcome his difficulties and to launch a new life in which he acquired three university degrees in his mature years. The 288-page book is available from Israel's or from www.authorhouse.com or www.creativealt.com/geraldziedenberg

* * *

Chaim Topol playing Tevye

Names in the News: Israeli actor **Chaim Topol**, who's played the role of **Tevya** in *Fiddler On The Roof* thousands of times since the late 1960s, has probably sung *If I Were A Rich Man* more times on stage than just about anyone else. He was supposed to tour with a North American production last year but had to cancel because of a torn tendon in his shoulder.

Having taken out an accident insurance policy with Lloyd's Insurance, Topol sued Lloyd's earlier this year for $1.1 million in lost income. Lloyd's recently offered a compromise settlement of $935,000. According to the London *Jewish Chronicle*, the 75-year-old actor – who has since returned to the stage – is still deciding whether to accept the offer.

* * *

Books and Klezmer: Semmy Stahlhammer, first concertmaster of the Stockholm Royal Opera, has written *Codename Barber*, a biography of his father that was published in Swedish in 2007 and in English translation in 2010. The book relates the experiences of **Mischa Stahlhammer**, a Polish Jew who escaped from a German labour camp, joined Polish partisans in the forests, fought in the Soviet Red Army and came to Sweden in 1948. It features rare photos taken with a camera confiscated from a captured German soldier.

Stahlhammer and his wife, **Isabel**, are touring sections of Canada and the United States this month on a book and klezmer tour. They are appearing in a Bookclub in a Box event in the Eglinton-Bathurst area, Tuesday, Sept. 14, 8 p.m. Admission is free but registration is required. www.bookclubinabox.com, 416-784-9436.

* * *

Cantorial Journey to Poland: A documentary film that chronicled a 2009 cantorial mission to Poland and Israel is being given a one-evening premiere screening in cities across the United States and Canada. The film, *100 Voices: A Journey Home*, focuses on the rich history of Jewish culture in Poland as well as the 2009 Cantors Assembly Mission to Poland and Israel. The film tells the personal stories of six cantors including **Simon Spiro** of Beth Tzedec Congregation, Toronto.

The documentary is being screened on Monday, Sept. 20, at three theatres in the Toronto area: Cineplex Odeon Sheppard Grande, Cineplex Odeon Varsity Cinemas and Silver City Richmond Hill. At the Sheppard Grande, Spiro will introduce the film and answer questions. Tickets available at www.cineplex.com/events

* * *

Arts in Brief

• ROM curator **Corey Keeble** presents an illustrated talk on "The Great Synagogues of Europe." Active Seniors, Miles Nadal JCC. Refreshments. Thursday, Sept. 2, 1:30 p.m. 416-924-6211.

• Producers **Michael Rubinoff** and **Daryl Roth** have announced that the Toronto production of *Love, Loss, and What I Wore* has been extended through Oct. 2. As of Sept. 10, cast members are to include **Jeanne Beker**, **Barbara Budd** and **Sheila McCarthy**. At the Panasonic Theatre until Oct. 2. $35 to $65. 416-872-1212, www.ticketking.com

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Festival's theatrical productions based on works by I.L. Peretz

By KATHRYN KATES
Special to The CJN

In celebration of its 15th anniversary, Ashkenaz Festival presents two theatrical productions, both based on works by the late I.L. Peretz, the father of modern Jewish literature.

From France comes Rafael Goldwaser's one-man show, *A Gilgul fun a Nign* (*Metamorphosis of a Melody*), on Sept. 1, 7 p.m., at the Al Green Theatre in the Miles Nadal Jewish Community Centre. Goldwaser is a Yiddish theatre actor, and the director and founder of Strasburg, Germany's Der LuftTeater. Based on a story by Peretz, the show traces a melody by the legendary klezmer fiddler Pedotser.

The other offering – from Brooklyn-raised, New York-based, Grammy Award-winning klezmer trumpeter, composer, and musical director Frank London – is *A Night in the Old Marketplace* on Sept. 6, 1 p.m. and 5:30 p.m, at the Enwave Theatre at Harbourfront Centre.

London mixes klezmer, jazz and world beats in his unique adaptation of Peretz's 1907 play. *A Night in the Old Marketplace*, a ghost and love story set in a shtetl, subtitled by Peretz as *A Tragic Carnival Play*, was more than 10 years in the making, due to its ambition and a shoestring budget. Ashkenaz Festival marks its Canadian première.

"Our story tells of a fantastic one-night adventure," London said. "There is a band on stage, and there are five singers, who each represent a character, and who also double as chorus and minor characters. There is a storyteller, [actor] Marilyn Lightstone. Behind them will be a really big screen where we have projections.

"We ask the local presenter to find someone really fun and interesting to read the narration," London said. "When we performed it in Milano, we translated the narration into Italian, we had a great Italian rock star read the narration. So, the presenters of Ashkenaz got in touch with Marilyn."

According to London, Peretz's *A Night in the Old Market Place* is one of the most famous and important plays in Yiddish theatrical history. It has been produced only five times in the last 100 years because what Peretz wrote is essentially an unstageable. In the original play, there are more than 100 characters, most of whom walk on and say one line and then walk off.

"I am known for my work in the klezmer idiom and my work with the Klezmatics, which won a Grammy. We are known for taking the tradition and bringing it forward," London said.

"With this piece, I brought all that knowledge, but a lot of the other things that I loved. And, I really worked hard to take the essence of my favourite theatre composers, who are Kurt Weill, especially his work with [playwright] Bertolt Brecht, and also the way Tom Waits worked with Robert Wilson when he was doing [the albums] *Alice* and *The Black Rider*. So, I was trying to find this weird nexus between klezmer, Yiddish theatre and Kurt Weill and Tom Waits," London said.

London is featured on more than 100 CDs. His recordings include *Invocations*, which is cantorial music, and his projects include the folk opera *Davenen* for the Pilobolus Dance Theatre and the Klezmatics.

Frank London

London said he's equally at home working on stage with violinist Itzhak Perlman or with punk rock innovator Iggy Pop. In fact, London worked with both of them last September within a two-week span.

He's currently working on three major theatre pieces – an opera about Beate Uhse, the woman who founded Europe's largest chain of sex shops; a Yiddish operetta about a 16th-century Cuban Teaino Indian named Hatuey, who led the first armedv rebellion against the conquistadors, and a psychedelic musical spy comedy about nuclear disarmament, the partition of India and Pakistan and psychedelic drugs.

For more information about the Ashkenaz Festival, call 416-979-9901 or visit www.ashkenazfestival.com.

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Ashkenaz Festival engages youth culture

By CARA STERN
CJN Intern

The Ashkenaz Foundation is trying to break through stereotypes and draw a younger crowd to its biannual festival.

"One thing that always has defined Ashkenaz is that the festival has always represented cutting-edge music and art," said Eric Stein, artistic director of the Ashkenaz Foundation.

The Ashkenaz Festival runs from Aug. 31 to Sept. 6, and introduces a slew of bands inspired by traditional Jewish music but fuse it with more contemporary styles such as reggae, rap, and indie.

Balkan Beat Box and Sway Machinery, two bands that will perform at the festival, both involve guitarist Jeremiah Lockwood, who also provides vocals for Sway Machinery's songs.

Sway Machinery uses cantorial vocal techniques fused with more recent styles, such as blues and rock 'n' roll.

Lockwood said cantorial music was always part of his identity because he spent a lot of time with his grandfather who was a cantor.

"I just kind of made it part of my childhood," Lockwood said. "In order to fully be myself as a musician, it was one of the faces that I needed to wear."

The New York musician said his bands play almost exclusively for a young audience, proving there is definitely a scene where there are people interested in this kind of music.

Performing in New York brought him in contact with many other musicians, including Colin Stetson of the Arcade Fire and Brian Chase of the Yeah Yeah Yeahs, both of whom contributed to the band's music.

The current lineup consists of Lockwood on guitar and vocals, John Altieri on saxophone, John Bollinger on drums, Jordan McLean on trumpet, and Stuart Bogie on tenor saxophone.

Balkan Beat Box will play a free show at the Sirius Stage at Harbourfront Centre on Sept. 5, and Sway Machinery will have a free performance at the centre's Brigantine Room later on the same night.

Geoff Berner is another klezmer-influenced artist performing at this year's festival. He has a different perspective, saying that it's not about attracting young people, but rather being able to appeal to all ages.

"If you're making good weird stuff then weird people of all ages will get into it and then you'll have a career," he said.

His music combines klezmer with a "punk esthetic," and he said he's a big believer in favouring ideas and emotional expression over technical precision and perfection. He will play at the Lula Lounge on Sept. 2 as part of the festival.

To spread the word of the festival, the Ashkenaz Foundation hired Samahra Zatzman, 23, as a youth engagement, education and outreach co-ordinator.

She said the music is definitely attractive to young people, which she defines as 18 to about 30. The problem, she said, is spreading the word.

"A lot of people don't realize how vibrant and how amazing Jewish artists and culture are," she said. "I never realized that Jewish culture could be cool and cutting edge, and Ashkenaz changed that for me."

She has been forming relationships with other organizations directed at young Jews, such as the Birthright Alumni Committee and the Annex Shul, to share the message that there is something for them in the Ashkenazi culture.

"I really believe Ashkenaz fills a niche or hole in the community that is not being reached and has had and will continue to have a profound impact in the arts and culture sector of Toronto and definitely the Jewish scene," she said.

Stein said this goal simply reflects the trends in the community of younger people, particularly artists, going back to eastern European Jewish music and incorporating it in contemporary works.

He said he only became interested in this kind of music about 12 years ago.

"Before that, I had a very stereotypical and superficial understanding of what Jewish music was, and the long and short of it is, it wasn't very cool music," Stein said. But after he delved into the music, he realized he'd "been missing something great for years."

And he's sure that if people give it a try, they'll find the beauty in these traditions.

"Our job is to get the horses to the water," he said. "We know they'll drink it once they're there."

For more information, visit www.ashkenazfestival.com.

CJN Profile

Landscape architect has left an indelible imprint

By SHELDON KIRSHNER
Staff Reporter

Toronto landscape architect Janet Rosenberg has left an indelible imprint on Canada.

Rosenberg, who describes herself as an architect of the land and the environment, has created a series of stunningly designed public and private spaces in Toronto and elsewhere in Canada.

"My heart is into designing a better environment for people to live in," she said in an interview last month in her midtown Toronto office, neatly summarizing her life's work in a single declarative sentence.

Janet Rosenberg

The founder and chief principal of Janet Rosenberg & Associates, she is one of Canada's leading landscape architects, having designed simple yet elegant and ecologically responsible spaces from residential gardens to public parks.

Kept incredibly busy by what seems like a never-ending succession of commissions,Rosenberg, 59, accepts scores of new jobs each year. Currently, she and her staff of 24 are working on something like 60 projects, in various stages of completion.

Often eclectic, these projects blend form, colour, texture and material, in keeping with her philosophy of using new methods, materials and technologies to redefine and reshape spaces and enhance the quality of life.

In Ontario, Rosenberg has designed a park in downtown Newmarket, a civic square facing city hall in Guelph and the landscaping for two subway stations in Toronto. In Calgary, she has designed a park under glass featuring a tropical garden and a children's playground.

Rosenberg, whose cousin is the internationally renowned architect Frank Gehry, has been particularly active in Toronto, having worked on the Martin Goodman Trail, the Franklin Children's Garden on Centre Island, the Royal Conservatory of Music, Baycrest Hospital and a number of luxury condominiums.

Born and raised in Toronto, she works out of a remarkably bland and unprepossessing three storey brown brick building of 5,000 square feet.

Surprisingly enough, the building – which once housed a synagogue and is adjacent to a non-descript dry cleaner – is totally bereft of any landscaping.

Appearances can indeed be deceiving.

Rosenberg, a single mother of two grown daughters whose partner is the physician Abe Chaiton, ascribes her success to several factors – an abiding passion for her profession, a grueling work ethic, an ability to stay current and a dedicated, talented staff.

A graduate of Ryerson Polytechnic Institute (as it was known when she was a student there in the 1970s) and York University, she has been a landscape architect for almost 35 years.

"I always wanted to do landscape architecture," she said, recalling that her parents played a role, even if subliminally, in charting her course.

Rosenberg's mother, Laura Bender, an avid gardener, imparted a love for horticulture. Harold, her father, a manufacturer of children's wear, encouraged her to pursue a career when women usually didn't have careers and defined themselves solely through marriage and children.

Taking his advice to heart, she focused on a career, making a name for herself in her chosen field, which blends horticulture, botany, the fine arts, architecture, ecology, geology and industrial design.

An ornamental garden in Toronto designed by Janet Rosenberg

Married at 35, way past the age most Jewish women of her generation tied the knot, she did not have her first child until she was 38.

By then, she had established a reputation as an innovator who was not afraid to push the frontiers of contemporary landscape architecture.

Since the early 1980s, Janet Rosenberg & Associates has won more than 60 awards, and she has been invited to sit on juries, address conferences and lecture at universities.

She has also taught the planting course at the University of Toronto's faculty of landscape architecture.

Rosenberg claims she hews to no special style.

"I respond to clients' demands and requests," she explained. "We're very flexible. We tap into a wide range of styles and broaden our scope. We do modern and traditional. We try to make each project different. What we do never becomes dated."

Rosenberg, however, is partial to boxwood shrubs, Japanese yews, ginkgo and beech trees, ornamental grasses, lavender, roses, Russian sage and ferns.

As well, she restricts herself to a limited number of plants, colours and patterns so as to achieve a blend of unity and serenity.

"There's a sense of timelessness in our gardens," she observed.

Rosenberg's *modus operandi* rarely varies. Very involved in a project at the outset, she delegates day-to-day responsibilities to her staff, whom she trusts implicitly.

Judging by the results, the formula has been eminently successful.

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Books & Authors

Israeli insider writes an engaging political memoir

By SHELDON KIRSHNER
Staff Reporter

British-born Yehuda Avner was the ultimate Israeli insider, serving four prime ministers as an English speech writer and note-taker. He was privy to a torrent of information not meant for public consumption.

A foreign ministry employee who ended his career as Israel's ambassador to Britain, Ireland and Australia, he worked for Levi Eshkol, Golda Meir, Yitzhak Rabin (during his first term) and Menachem Begin.

In his political memoir *The Prime Ministers: An Intimate Narrative of Israeli Leadership* (The Toby Press), Avner recalls his association with these leaders and the events that marked their tenures. He discusses three Middle East wars and foreign figures from Harold Wilson, prime minister of Britain, to Jimmy Carter, president of the United States.

Writing in chronological order, Avner first deals with Eshkol who, though lacking charisma, had a nimble mind, keen instincts and an unaffected affability.

Eshkol, upon assuming his position, asked foreign minister Abba Eban what was involved in being prime minister. Despite having turned to Eban for advice, Eshkol regarded him as a fool. As he sardonically said, "Eban never gives the right solution, only the right speech."

Before the Six Day War, Eshkol, in a meeting with Wilson in London, requested top-of-the-line British-made Chieftain tanks for Israel's armoured corps. Wilson fobbed him off, prompting Eshkol to later say in Yiddish, "One talks and one talks, and nobody listens."

Begin, the then leader of the opposition, pressed Eshkol to resign and let David Ben-Gurion, the first Israeli prime minister, lead the nation. "He is a war leader," Begin said. But after talking to Ben-Gurion, Begin realized that the man was completely uninformed and "politically extinct."

As the war raged, Moshe Dayan, the defence minister, informed Eshkol that he opposed the capture of East Jerusalem. His colleague, Yigal Allon, disagreed, and Dayan was overruled.

In 1968, during the War of Attrition, Eshkol met Lyndon Johnson, the U.S. president, at the White House. Eshkol wanted to buy 50 Phantom jets, saying they were crucial for self-defence. Johnson was not keen to let Israel purchase them, but he finally relented.

According to Avner, Eshkol was surprised by Rabin's request to be appointed Israel's ambassador to Washington. "That's the last thing I would have expected," said Eshkol. "Believe me, Yitzhak, you're no diplomat."

Nonetheless, Eshkol gave Rabin the job, being familiar with his "incisive mind" and "diagnostic brain."

Avner's assessment of Golda is incisive: "Her 'talent' lay in the simplification of issues. She went straight to the crux and center of each problem..." Yet Golda, like Israel's generals before the Yom Kippur War, succumbed to a preconceived and rather foolish notion that neither Egypt nor Syria would mount a major offensive to retake the Sinai Peninsula and the Golan Heights.

Avner paints a chilling picture of a distraught Dayan confiding to Meir during the 1973 war that the Israeli armed forces were fast running out of vital military equipment. "Golda Meir's face went ivory white. She looked despairingly at her defence minister, covered her face with trembling fingers, then rose to stare out the window." Recomposing herself, she said, "Moshe, one way or another I'll get you your weapons."

In the aftermath of the war, Meir resigned, her reputation in tatters. Looking for a "fresh face," the ruling Labor party chose Rabin as her successor. "Though still a political novice, he seemed a fitting candidate," Avner observes, listing the reasons for his selection.

When Rabin refused to relinquish the Mitla and Gidi mountain passes in the Sinai, the United States turned on Israel. Rabin accused Henry Kissinger, the U.S. secretary of state, of orchestrating the "reassessment" of American policy in the Middle East. Retorting, Kissinger declared, "Do you think that the president of the United States is a puppet and I pull his string?"

Levi Eshkol and Lyndon Johnson during bilateral talks at the White House.

Several months later, Rabin changed his mind, concluding that an Israeli withdrawal from these passes would be in Israel's interests.

Rabin, believing that Jewish settlements should not be built in densely Arab-populated areas of the West Bank, told Begin that the territories should be used as a bargaining chip in future negotiations with the Arabs.

Begin's view that Israel should keep the West Bank at all costs would sour his relationship with Carter, Avner notes.

At his first meeting with the new U.S. president, Begin argued that the settlements were critical to Israel's security and that they were an expression of the "inherent right of the Jewish people to settle in any part of their historic homeland." In response, Carter said that Israel's occupation of the West Bank would "close off" the possibility of peace with the Arab world.

The Lubavitcher Rebbe, who met Begin shortly afterward, congratulated him on his "firm stance on Eretz Yisroel."

Britain's foreign minister, Lord Carrington, reprimanded Begin over the settlements, calling them "a barrier to peace." Begin declared, "Their construction is an assertion of our basic historic rights, not to speak of their critical importance to our national security." Margaret Thatcher, the prime minister, concurred with Lord Carrington. But in a nod to Begin, she added, "Please do not allow yourself to get upset. You are truly among friends here."

Although Ronald Reagan, the U.S. president, regarded himself as pro-Israel, he clashed with Begin over Israel's decision to annex the Golan and invade Lebanon in 1982.

Avner, eager to settle scores with people he dislikes, takes a poke at the British queen's husband, Philip, the Duke of Edinburgh. Avner's animus is based on Philip's sarcastic comments on Israel and the Arab-Israeli conflict.

The queen is also not immune from Avner's acid pen. After he presented his credentials as Israel's ambassador, she remarked on the fact that he was born in Britain. This prompted a response from Avner that his ancestors in Palestine had been expelled by Roman legions.

"Were they really?" said the queen. "How unfortunate!" And she began to talk about the weather. This was something to behold. There I was, alluding to the mysteries of Jewish history's conundrums and there she was, talking about the weather."

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30 CONDOMINIUM FOR SALE
35 CONDOMINIUM FOR RENT
40 CONDOMINIUM FOR SALE/RENT
45 CONDOMINIUM WANTED
50 ACCOMMODATION AVAILABLE
55 ACCOMMODATION WANTED
60 SHARED ACCOMMODATION AVAILABLE
62 SHARED ACCOMMODATION WANTED
65 ACCOMMODATION/SWAP/EXCHANGE
67 HOUSE SITTERS
70 UNIVERSITY ACCOMMODATION
75 APARTMENT FOR RENT
78 SHORT TERM RENTAL AVAILABLE
80 SHORT TERM RENTAL WANTED
81 APARTMENT TO SUBLET
82 ROOM AVAILABLE FOR RENT
84 ROOM WANTED FOR RENT
85 APARTMENT WANTED
87 PROPERTY MANAGEMENT
105 COTTAGE FOR SALE
110 COTTAGE FOR RENT
115 COTTAGE FOR RENT/SALE
120 COTTAGE WANTED
122 TIME SHARE FOR SALE
123 TIME SHARE FOR RENT
124 ARIZONA PROPERTIES
125 FLORIDA PROPERTY FOR SALE
130 FLORIDA PROPERTY FOR RENT
135 FLORIDA PROPERTY FOR SALE/RENT
140 FLORIDA ACCOMMODATION WANTED
143 FLORIDA SHARED ACCOMM. AVAIL.
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147 FLORIDA ACCOMMODATION
150 FLORIDA TRANSPORTATION
155 ISRAEL PROPERTY FOR SALE
160 ISRAEL PROPERTY FOR RENT
165 ISRAEL PROPERTY FOR SALE/RENT
170 ISRAEL PROPERTIES WANTED
175 ISRAEL ACCOMMODATION WANTED
178 ISRAEL TRANSPORTATION
180 OUT-OF-TOWN PROPERTIES
185 OUT-OF-COUNTRY PROPERTIES
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195 VACATION PROPERTIES WANTED
196 VACATION PROPERTIES-EXCH./SHARE
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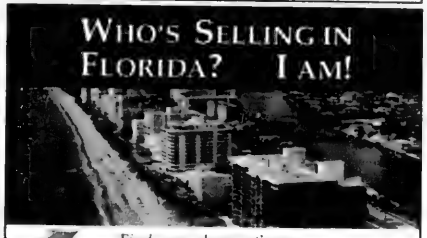

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Israeli reaches doubles semis at Rogers Club tennis

By MARVIN GLASSMAN
Special to The CJN

MONTREAL — Israeli tennis star Shahar Peer could have left Montreal angry after being upset by Estonian Kaia Kanepi 6-3, 6-3 in the first singles match beginning the Rogers Cup tournament held at Uniprix Stadium last month.

Instead, Peer turned a stunning defeat into victories, teaming with Romanian Monica Niculescu to a semifinal finish in doubles. Peer became the first Israeli woman to reach the semifinals in singles or doubles in the 109-year history of the tournament, originally called the Canadian Open.

Peer and Niculescu defeated Chai-Juang Chang (Taiwan)/ Olga Govortsova (Belarus) 6-1, 6-4; then upset fourth seeded Vania King (United States)/Yaroslava Shvedova (Kazakhstan) 0-6, 7-5 (10-7) and sixth seeds Yung-Jan Chan (Taiwan)/Jie Zheng (China) 4-6, 6-4 (11-9); before losing 6-2, 3-6 (10-4) in the semifinal round to second seeds Gisela Dulko (Argentina)/Flavia Pennetta (Italy).

Peer and Niculescu's most memorable match came against King/Shvedova. After not winning a game in the first set, Peer/Niculescu squeaked out a second-set victory and then trailed 4-1 in the 10-point tie-break before rallying with nine of the next 12 points to seal their win.

"I am very happy to make the most of my week by doing well in doubles with Monica as we upset two good teams. My ranking in doubles [currently No. 39] will go up and the efforts will improve my singles play as well," said 23-year-old Peer following her semifinal match.

Despite her first-round singles loss at the Rogers Cup, Peer continues to have her best year in tennis. Currently ranked No. 18, Peer reached a career high of No. 14 in the pro women's tennis rankings in June following her fourth-round finish at the French Open. No Israeli man or woman has ever been ranked that high in the history of pro tennis.

Israeli tennis player Shahar Peer

Peer's year is highlighted by her semifinal finish in February at the Dubai tournament. Under heavy security, playing only on an outside court and being secluded in her hotel away from the other players, Peer prevailed, upsetting three seeded players, before losing in the semifinals to Venus Williams .

Only a year earlier, Peer was a victim of Middle East politics when the United Arab Emirates refused to give her a visa to enter the 2009 Dubai tournament, but the move to ban Peer backfired.

Peer received worldwide support from the biggest names in her sport, the tournament was fined $300,000 and Peer was guaranteed entry into the Dubai tournament for the next five years.

"I will remember this year's tournament at Dubai for the rest of my life. I proved to the world that sports and politics do not mix. I was proud of focusing on my tennis, beating three players ranked ahead of me," said Peer.

"I can't imagine playing well under these circumstances," said Venus Williams. "Shahar is courageous. I don't think anyone in tennis could have done what she did in Dubai."

Peer's status in Israel and the worldwide Jewish community has become legendary since the 2009 Dubai incident. She has been honoured in her nation as Woman of the Year (2009) as well as Athlete of the Year four years in a row (2006 to 2009) and is in demand to be honoured by Jewish organizations whenever she travels playing in tournaments.

"Shahar is the most well-known Israeli athlete in the world today, being a symbol of her nation's courage and has used her status in ways to benefit the world," said Ken Meyerson, Peer's agent.

Peer used her status well by leading this year's March of the Living in Poland on April 10. Peer led 10,000 students going to Auschwitz and Birkenau concentration camps accompanied by her maternal grandmother, Yuliana Eckstein. Eckstein, now 80, lost her parents and brother at Auschwitz and was liberated at the end of World War II.

"She (Eckstein) never told me the horrors until she went with me to see the camps. Leading the March of the Living has given me strength, values that make winning or losing a tennis match not seem that important anymore," said Peer.

Four other Jewish players, American Julia Cohen, Stephanie Cohen-Aloro (France), Sharon Fichman (Toronto) and Tamaryn Hendler (Belgium) competed in the qualifying round at the Rogers Cup and all lost their first-round matches.

To learn more about Shahar Peer, go to www.shaharpeer.co.il.

Dembe wins doubles in tourney

Compiled by CJN Staff

MONTREAL — Joel Dembe, a member of Canada's national wheelchair tennis team, picked up some valuable international ranking points for his performance at a recent tournament in Montreal.

Dembe, 26, of Toronto, and American Marcus Causton won in men's doubles, defeating Russians Sergei Ivanov and Anatoli Polyatykin 6-2, 6-2 at Les Internationaux Savaria. The tournament was held at Le Club West Island in Beaconsfield from Aug. 20-22. The event is sanctioned by the International Tennis Federation (ITF).

In singles, Dembe reached the semifinals before losing to Montrealer Philippe Bédard, who went on to win the tournament, in a close contest 6-4, 5-7, 7-6 (7-5).

Dembe is now ranked 79th in the world in singles and 63rd in doubles by the ITF. Nationally, he has reached the third spot, making him one of the top amateur Canadian Jewish athletes today.

He is now at an even 8-8 in singles wins and losses for the year and 10-4 in doubles.

Dembe's goal is to compete at the 2012 London Paralympics Games.

Dembe has used a wheelchair for 20 years, ever since he was left partially paralyzed as a result of an operation to remove a tumour on his spine that he was born with.

He began playing tennis competively in 1998 and was Canada's number one junior player from 1998-2003. The rules of wheelchair tennis are similar to those of regular tennis, except that two bounces are allowed before returning the ball.

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Easing the pain

NEW TO CANADA
By NINA SHENHAV

I'm sure I've already told you that my childhood wasn't the best ever. Let's just say that I had to enter twice through a door, in order to be noticed once.

That's why I decided finally, and especially before the High Holidays, to do some self-analysis with the help of a psychologist.

I entered a very posh-looking specialist's clinic, sat in the waiting room and looked respectfully at the many fancy doors, expecting to meet my new psychologist.

After a few minutes, a warm-looking lady opened one of the doors, and welcomed me in.

I sat down in front of her hesitantly. The doctor introduced herself by name. I looked around. "And where is the famous sofa?" I asked cynically.

The doctor smiled. "We can sit here through the introduction part," she said, and then asked me the unavoidable shrinks' preface: "How are you?"

Well, an experienced warhorse like me wouldn't fall for this so easily, yet I found myself telling her about my troubles. "So, my parents preferred to fill me with junk food and sweets, instead of listening to my aches, listening to what I had to say," I confessed bravely.

She nodded and kept listening, and then she said, "So from an early age, you ate sweets and sugars in order to ease the pain. And whenever something hurt, you taught yourself to ignore the pain instead of treating it."

"Exactly." I responded sadly.

I was talking and sharing with her, starting to feel some relief. Her questions were so accurate.

"And where, exactly, do you feel the pain?" she asked empathetically, and I pointed at my heart.

Then she said, "You know, we often tend to describe pains in our heart. You need to understand that we're talking about a process, a painful process here, and it could take time. In a very, let's say, technical way, we need to take all the past mistakes, the unawareness, the ways you've been treated before, postponing the opportunities to ventilate things and touch the pain. You were afraid to do it. You were afraid to deal with the hurt, with the knowing that the pain has to move out of your body. No more sweets and denial. Together we'll be able to remove the aching, to ventilate, to clean and to put in a healthy, new substance instead of this empty, void space."

I found myself crying, as she handed me a tissue. "You're so right," I said. "A new notion, a healthy one that will replace the old, rotten one that was put into my body and soul... no more fears, no more bad habits."

The good doctor just smiled at me with her benign smile and nodded. We were silent for a couple of minutes.

"Thank you so much doctor," I said finally, shaking her hand, feeling I could take the next breath easily. "I'm very optimistic. I think you're an amazing psychologist."

Her hand stopped shaking mine, and her eyes filled with a troubled gaze. "Psychologist? I'm not a psychologist, I'm a dentist. The psychologist is next door."

Now, do as I did, and again look carefully at all that happened here, word by word. See?

Oh, and by way, I needed to search my problems from the roots up, so it may as well be through some root canal treatments...

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4 tblsp chopped fresh mint, divided
3 tblsp lime juice
2 tblsp olive oil
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4 boneless skinless chicken breasts
1/2 tsp coarse salt
1/4 tsp pepper

Blend 3 tblsp. mint, lime juice, oil, orange juice and lime peel in blender until smooth. Pour over chicken in container or plastic bag. Refrigerate 6-8 hrs turning occasionally.

Heat grill. Remove chicken from marinade; discard marinade. Sprinkle chicken with salt and pepper. Grill, covered, over medium heat 8-10 min. on each side or until no longer pink in center. Sprinkle with remaining 1 tblsp mint.

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FITNESS CORNER
By FELYCE ZOMPARELLI

I met an amazing couple, David and Rose, who reminded me how easy it is to stay young and healthy.

David, 78, and Rose, 74, have been dancing together for more than 55 years and it shows. They go dancing three to four nights a week for about four hours, doing dances such as the fox trot, the rumba, the merengue, the cha-cha and the tango. They started dancing in high school, when they used to go to Jewish community centre dances.

Rose's eyes sparkled as she told me that once she and David were married, they, and four other couples, hired a dance instructor. They would take a dance lesson and then everyone would go for coffee. Dancing became part of David and Rose's lives, and they love it.

Throughout the years, they always found places to dance to live bands. When they go on vacation, dancing is a priority, so David and Rose take a cruise or go to Las Vegas, where they can dance till the early morning hours.

They both still work four days a week in a family-owned business. After work, David takes a rest and then the couple goes to one of their favourite dance halls for the evening.

Both of them have tried other forms of recreational exercise. Rose walked with a friend for years, and David went to a gym in the 1980s, but they have always loved to dance.

David believes dancing helped him to recover from bypass surgery faster. That was 20 years ago, and he is still dancing. With a big smile, he said his heart surgeon tells him two things when he sees him for checkups: don't stop working and don't stop dancing!

David and Rose remind us dancing is a great way to get and stay healthy. Want to learn more? E-mail me at felycesfitness@rogers.com.

Returning to Israel: a phobic point of view

URBAN WRITER

In 5770, I returned to Israel. This Rosh Hashanah, I will meditate with thankfulness for having been able to do so. Here is Part 1 of my experience. Fight your fears. Make 5771 a special year. L'Shanah Tovah.

It had been 16 years since I'd been in Israel. Agoraphobia had prevented me from visiting her.

For you who suffer from phobias – and what Jew doesn't – know that I, too, believed I would never see my beloved Israel again. It was heartbreaking to hear family members and colleagues speak about their trips to the Holy Land.

Israel was forever vivid in my mind and I missed her deeply. I wondered if the North African Jewish man was still sitting at the entrance to the Kotel selling prayers for shkalim. I could envision the exquisite panorama in Haifa, the quaint little towns like Hazor, and I thought about the ancient roads where Josephus, the first-century Jewish historian and hagiographer, must have walked, sat and written.

I would tell myself it was fine that I hadn't said *Kaddish* at my father's gravesite in the Jerusalem Hills since 1994. I had almost convinced myself the Dead Sea no longer held an allure for me and the Galilee was not as lush and seductive as Northern Ontario.

None of this was true though.

I craved the chance to recite the mourners' prayer and place a stone on the edge of my father's tombstone. I wanted ever so badly to try and flip over onto my stomach while swimming in the sea, and to travel on the northerly Kvish HaSargel, the straight and flat Ruler Road heading to Afula.

It was almost 20 years, and my agoraphobia had made me feel like the desert Jews prevented by God from entering Israel.

I departed Toronto on June 24 with a colleague from work. He knew about my fears and was wonderfully accommodating. We flew Air Canada so that I wouldn't have to switch planes in New York. Phobics make many plans, and then some, even if it means being unsupportive of a Jewish airline and putting one's Zionism on hold.

After being in the sky for one hour, recognizing that I couldn't escape from this massive metal cigar, I began to feel a panic attack welling up in my gut. Death would be more welcomed. Phobics understand this.

But I was prepared. I had meds in my pocket (and my carry-on, and my luggage) and all I had to do was pop a couple and life would be relatively manageable again. I did. I was fine. (We live in good times. I wondered about the Holocaust survivors who fought in the War of Independence and how they coped with their anxiety.)

We landed in Israel 12 hours later, and like a man who has recently fallen in love, I felt a warm embrace pass through me. I teared up and felt a total connectivity and pervasive disbelief at being in the Middle East, at having returned to my Israel. I was wishing I could walk on the tarmac. I wanted so badly to kiss the ground.

I couldn't stop smiling. I began conversing in Hebrew and was proud my extensive vocabulary was quickly returning. I feared it had disappeared together with my hope of ever returning.

I spoke to everyone unabashedly about my return, including one of the airport janitors – a brother, a courageous soldier of the Jewish People willing to struggle for his Zionism. That's how I saw him. That's how I saw my Israel and its people.

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